

EASTER GREETING!

PENTECOSTAL HERALD

and WAY OF FAITH

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IF A MAN DIE, SHALL HE LIVE AGAIN?

By The Editor



HE highway of human history has from time to time been made radiant with manifestations of the existence, the greatness, the goodness, and the mercy of God.

The climax of all these manifestations was reached when our Lord Jesus Christ came down out of heaven to live with men. In a sense, all that had gone before had been a preparation for his coming.

Immanuel—God with us. God manifest in the flesh. A High Priest who had taken upon himself our nature, that we might have an intercessor who can be touched with the feelings of our infirmities.

Over his birth the angels sang. In the humble stall of his nativity the Wise Men worshipped. When but a child the doctors of the law wondered at his wisdom. At his baptism the heavens opened and the Spirit of God descended upon him. Before his rebuke the tempting devil fled, with his touch the sick were healed, and at the call of his voice the grave gave up its dead.

With the consciousness of his godhead, his mission in the world, and his power over death, he went calmly to the cross. The presence of a malefactor on either hand could not degrade the laughter and ridicule of the mob about his cross, could not irritate nor hinder him from praying for their forgiveness, and the nails in his hands could not hinder all all-mighty arm of salvation from lifting a dying, penitent, trusting thief from the gates of hell to the glory of paradise.

During his ministry on earth, always and everywhere, the life of Jesus, his teachings and the works he wrought, bore witness of his deity, his mastery over nature, his power over devils, his mercy to the sinful, his pity for the suffering, his love for a lost race; bore witness to the truth of his claims of sonship with the eternal Father, and his mission in the world to save mankind from sin.

The resurrection of our Lord from the dead was a glorious triumph over all his foes. This rising from the dead was the most positive guarantee of his absolute trustworthiness of all that he had said or taught or promised. His rising from the dead proves him very and eternal God and Savior, high over all, and blessed forevermore. His resurrection is a pledge and promise that we too, shall arise; that death is but a restful sleep for the body from which, quickened with immortality, it shall come forth in triumph.

The thought of the final resurrection is one of the most blessed that the Christian can contemplate—that our Lord is risen; that the same Jesus who walked about Galilee,

THE WORD OF GOD.
1 Corinthians 15:12-22.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
But if there be no resurrection of the dead, then is Christ not risen:
And if Christ be not risen, then is our preaching vain, and your faith is also vain.
Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
For as in Adam all die, even so in Christ shall all be made alive.
And if Christ be not raised, your faith is vain; ye are yet in your sins.
Then they also which are fallen asleep in Christ are perished.
If in this life only we have hope in Christ, we are of all men most miserable.
But now is Christ risen from the dead, and become the firstfruits of them that slept.
For since by man came death, by man came also the resurrection of the dead.

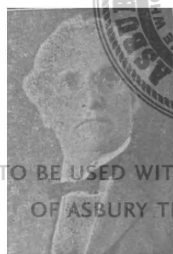
lee, suffered upon the cross, and was buried in Joseph's new tomb, is now alive forevermore, and that through him, we have redemption and assurance that we too, shall live again; that we shall have complete victory over the last enemy; that clothed with immortality we shall come forth to see our Redeemer and King in his glory and be with him and worship him forevermore. How wonderful! How blessed! What a stimulus to the soul to guard against sin, to be true and steadfast until our change shall come.

Monthly Sermon.

REV. H. C. MORRISON.

FIGHTING HIS WAY THROUGH.

"We must through much tribulation enter into the kingdom of God." Acts 14:22.



We find this text in one of the most interesting chapters in the life of St. Paul. It is a sort of mountain peak along the rugged highway of his eventful life. No life can be truly consecrated to God, active and fail of results. There is a price to pay, if one would be the Lord's and dare to do. The Lord has

adventure, suffering and victory for all who are his, in deed and in truth, and determined to live in harmony with his Word, guided by his Spirit.

Paul and Barnabas had gone to Lystra to escape certain Jewish persecutors, and there

they preached the gospel. They found a man in Lystra impotent in his feet, who had been a cripple from birth; he had never walked. On hearing the apostle he manifested such an interest that it was evident that he received the word and had faith to be healed.

Paul discovering from his countenance, the glad glow in his eyes, detected his state of mind and, with a loud voice said, "Stand up on thy feet." Instantly, the man leaped and walked. At once the people, in their excitement, beholding the miracle, said, "The gods have come down to us in the likeness of men." They called Barnabas Jupiter; and Paul Mercurius. The people arranged to offer a sacrifice to them. The apostles, hearing of this, protested and stopped this demonstration, followed by earnest words of exhortation. But the Jews, ever following Paul, to tear down and destroy his work, arrived on the scene and, at once, began to persuade the people, and so influenced them, that directly, these very people who were about to offer sacrifice, stoned Paul, drew him out of the city, supposing him to have been dead, and I suspect they threw him upon some heap of debris.

While the disciples stood round about Paul in sorrow, he arose, came into the city, and the next day, well bruised, with the marks of the hatred of the Jews, and the signatures of his faith and willingness to suffer for his Christ, he departed to Derbe. And so he, with Barnabas, went forward into Lystra, Iconium and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith; and here is where we find our text, assuring his followers and the disciples of Christ that, "We must through much tribulation enter into the kingdom of God."

Paul's experience certainly justifies the statement contained in the text. The tribulum was an ancient threshing instrument; with it the farmer beat his wheat and barley, separating it from straw and chaff; so it is ready for the using, either in bread or for sowing. It cannot be used until it goes through tribulation, a beating that separates it from those things that hinder its usefulness; out of the straw and chaff it comes, through the heavy strokes of the tribulum, into bread.

In the use of the expression, "kingdom of God," evidently, the Apostle's mind is on that eternal kingdom, great and glorious hereafter, for those who prove faithful to the end. He is not thinking of what is necessary in order to regeneration, the consecration and faith which bring about that gracious experience spoken of, when the Apostle tells us that, "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." And again, "The kingdom of God is within you." This righteousness, peace and joy which are inwrought by the Holy Ghost, is a present, gracious experience; not something we are looking for in the future,

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RESURRECTION REFLECTIONS

Rev. G. W. Ridout, Corresponding Editor.

I.

Let me preface this article with the following thrilling message on Easter given by Evangeline Booth, in England, a year ago.



"I declare this glad Easter that Christianity is not a groan; it is a song! It is not a dirge; it is a triumphal march! It is not a death-knell; it is a chime! For the saints of God the darkest night parts with an angelic chorus, and Christ breaks in upon the coldest winter with Eastertide!"

"The greatest fact of all history, the most stupendous achievement of the ages, is not Christ our Bethlehem Babe, not Christ our dying Lord, but Christ our Risen Savior. Christ coming with pardon for our transgressions, atonement for our sins, power to destroy the monster evils that bruise our hearts and spoil our lives and hurt our loved ones.

"I pray this Eastertide that our senses may be quickened to heed all the fresh tidings of God's numberless mercies, and that of all the voices that go up in the hallelujah chorus from the awakening creation around us, the voice of his children may be the loudest and the strongest and the truest in acknowledgment of his bounties and his perpetual loving-kindness."

"Come, ye saints, look here and wonder,

See the place where Jesus lay;
He has burst his bands asunder;
He has borne our sins away,
Joyful tidings!
Yes, the Lord has risen today."

II.

Let us in our sermon on the Resurrection deal not so much with the mysteries of the great event, but with its actualities and its great and glorious results. An English writer said:

"The best way to study the Resurrection is to begin with the lives of the disciples. Some things are best looked at indirectly. So it is with the Resurrection. Do not begin with the empty tomb and the angels and the stone rolled away. Begin with the changed lives of the disciples. When Jesus died they were broken men, filled with fear and despair. Death had taken away their Master. Their hopes were shattered. Everything he had begun in them and for them was over. That is how you find them the day after Calvary. But turn over the pages—a week or two in time—and you find the same men; yet how changed in spirit! Their fears were gone. They stood up to the people who had slain Christ and dared to tell them the truth. They were filled with a joy that the darkest tragedy in the world could not kill. They had a thrilling message about Jesus that nothing could silence. How is it to be explained? The Resurrection is the answer."

The Resurrection explains the mystery of the changed life. Since Christ came out of the tomb of death and was alive for evermore through the power of God, so dead men and women, dead in trespasses and sins, are raised up to newness of life in Christ Jesus. Coleridge once wrote: "By what manner of working God changed a soul from evil to good: How he impregnates the barren rock with gems and gold is to the human mind an impenetrable mystery in all cases alike. It is only a religious force which in the twinkling of an eye can so alter the character of a man, that he not only there and then escapes and

stands entirely free from tyrannical passions, but is filled full of a great enthusiasm and desire to spend his whole life in working for righteousness, and feels as if he had fed on honey dew and drank the milk of paradise."

III.

The Resurrection testifies to the supernatural truth and reality of the Christian religion. James Russell Lowell said: "Those who scoff may well be thankful that they live in the land where the Gospel has tamed the beastliness and ferocity of men who, but for Christianity, might long have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Republic." Voltaire boasted about his infidelity; he said: I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that *one man may suffice to overthrow it.*

"They are dead which sought the young child's life." Matt. 3:20. Voltaire is dead but the Bible and Christianity live on. Tom Paine, Ingersoll and a host of others are dead who tried to wipe out Christianity from the earth. The Bible now is published in over 900 languages. It was in the age of Voltaire that the great Wesleyan Revival broke out in England, when the Wesleys and Whitefield preached to thousands in the open air and multitudes were brought into the Kingdom of God. Not only was there a great revival of religion, but out of the revival flowed philanthropic movements, social service, as we call it today. Voltaire and his school brought curses, not blessings. The Christian gospel brought benefactions and benedictions.

IV.

The Resurrection gives a power to the gospel preached in sincerity and fullness. "And with great power gave the apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all." Acts 4:33.

Dr. Guthrie, of the Scotch pulpit, said, "However highly gifted he may otherwise be, it is a valid objection to a preacher that he does not feel what he says; that spoils more than his oratory. Once on a time an obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant genius of the Revolution, turned round to his neighbor and eagerly asked, 'Who is that?' The other, who had been in no way interested by the address, wondered at Mirabeau's curiosity. Whereupon the latter said, 'That man will yet act a great part,' and added, on being asked for an explanation, 'He speaks as one who believes every word he says.' Much of pulpit power under God depends on that; admits of that explanation, or of one allied to it. They make others feel who feel themselves."

We need in our day a Resurrected Pulpit. Too much preaching on topics current and modern and not upon eternal issues; in consequence, there is little, or no conviction, and no spiritual sensations. When the man in the pulpit is burning in his own soul with the message of God something is going to happen in the church. Bascom, Durbin, Simpson, Cookman, etc. were men of divine eloquence. Learned men, of mighty intellect. They preached the Gospel with the Holy Ghost sent down from heaven. Such a man was Durbin, whose sermons were drawn from the divine armory of God's eternal truth. He preached one bright and sunny Sabbath, when the windows were all raised on account of the heat, and the blinds all closed on account of the sunshine. His subject was the coming of the Day of Judgment; he drew a vivid pic-

ture of the consternation wrought on a city full of people; he then passed to note the effect on a village hamlet, and depicted with rare skill the coming just at the moment when an aged man was holding family prayer, and pleading for an only son far away from home; then, turning suddenly, he exclaimed, "Where is that wandering boy?" and traced an imaginary journey, till at last he found him on a ship at sea, keeping his watch alone on deck. As the young man looks up to the stars suddenly the heavens are parted as a scroll; the audience heard the tearing, ripping of the skies as a piece of parchment cracks when it is torn, and became violently agitated. No one knew whether a passing cloud momentarily obscured the sun or not; but the whole assembly rose as one man and rushed to get out of the building, paying no regard to the doors, but pressing against the closed shutters, which were wrenched off from their fastenings by the hurrying crowd; the utmost consternation prevailed, and many persons were more or less injured, but none seriously.

V.

The Resurrection attests the great cardinal doctrine of the Divinity of Jesus Christ. Daniel Webster said: "If I might comprehend Jesus Christ I could not believe on him. He would be no greater than myself. Such is my consciousness of sin and inability that I must have a superhuman Christ." Because Christ is divine all the Divine Attributes belong to him—Eternity, Omniscience, Omnipresence, Omnipotence, Immutability. Christianity stands or falls upon the Divineness of Jesus Christ. Herrick Johnson has well said: "The most destructive criticism has not been able to dethrone Christ as the incarnation of perfect holiness. The waves of a tossing and restless sea of unbelief break at his feet and he stands still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God." The Council of Chalcedon (451 A. D.) stated in the Creed these beautiful and significant words: "Jesus Christ, perfect in deity, perfect in humanity, truly God and truly man, of reasonable soul and body; of the same substance with the Father as to his divinity; in all things like unto us, except sin."

"Christ by highest heaven adored,
Christ the everlasting Lord;
Veiled in flesh the Godhead see;
Hail the incarnate Deity!"

The Incarnation and Resurrection of Jesus are two of the great outstanding factors of our Christian faith. He became the Human in his Incarnation; he becomes the Divine again when he rose from the dead.

VI.

The Resurrection testifies to victory over death. In Spain a monument was raised in honor of a distinguished Christian Spanish lady. It represented a coffin with the lid burst open revealing the place where the body had lain. A Bible and a cross lay in the vacant place upon the graveclothes; and these words were carved upon the coffin lid: "She is not here, but has risen." That is Christianity. It demolishes the power of death and lights the lamp of Immortality. The Resurrection asserts the power of God over all our foes and our last enemy, death. Christmas Evans, the great Welsh orator, was preaching an Easter message from Matt. 28:6: "He is not here; for he is risen." He said: "If an army

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THE EASTER HOPE

Rev. J. C. McPheeters, D. D.



The spirit of the Easter season is that of life and hope. That person is to be pitied who does not have spiritual insight sufficient to catch the spirit of the Easter message.

I raise a personal question: "What does Easter mean to you?" The business world has capitalized Easter for increased sales and more profits. There are those who evaluate Easter only in terms of increased sales. There are others who think of Easter as a time for replenishing the wardrobe with the latest designs of fashion. To a vast multitude Easter has little or no significance. The day comes and goes without their giving a passing thought to the most momentous event in human history. To others it has only an aesthetic significance. They look upon it as a day commemorating a fond sentiment, and upholding a beautiful ideal without any real, historical background. These people will even join with worshippers on Easter Sunday for the enjoyment of the music, the beautiful floral tributes, and that sense of satisfaction which comes from being with a large crowd whose ideals are pitched on a plane above the ordinary.

To some people Easter means the annual day for church attendance. It is better to go to church on Easter Sunday than to neglect church attendance entirely. We have a great many people who have a religious background which has been neglected. The Easter season is a time when that background is again renewed with sufficient emphasis to turn many who have been negligent in church attendance to the house of God. We may well thank God for this season of renewal which comes each year, for in some cases the influence becomes permanent. Many of those who have neglected their religious duties have their heart rekindled with a new flame of holy love on Easter day, which turns their steps in the future into those paths of Christian duty which have been neglected in the past.

But while Easter may have a superficial meaning for many, we may thank God for a large number who are sufficiently spiritual to come to the Easter season with something of that holy reverence which must have been in the heart of Moses, when, as he was approaching the burning bush in the wilderness he was commanded: "Take off the sandals off thy feet, for the place whereon thou standest is holy ground." This day to which we come is a holy day. It speaks a message of life and immortality.

Something happened on the morning of the third day after Christ's crucifixion. When Jesus was crucified on Calvary the world said: "It is finished so far as His life and work are concerned." Just a young radical and disturber of the peace had been crucified on a Roman cross, in the estimation of his enemies. They had engaged in a bitter struggle to do away with him, and now they proclaimed their task completed. Pilate was faltering and vacillating about delivering Jesus to the Jews to be crucified. He could find no fault in him, and preferred to release unto them Barabbas instead of Jesus. But the pressure of the angry mob overpowered his hesitancy, and he delivered unto them Jesus to be crucified. When Jesus was crucified, the chief priests requested of Pilate a guard for his tomb, on the ground that Jesus had said he would rise again on the third day. Pilate readily acceded to their request, granting them a strong guard of soldiers to keep watch by day and by night. Pilate was a bit disturbed about this report that Jesus might rise again the third day. This might

mean that he would have him on his hands again. The warning which Pilate had received from his wife to have nothing to do with this innocent man, was still fresh in his memory. The unpleasant experience of delivering an innocent man to be crucified would cause him to say in his heart: "I hope I have no more to do with this Jesus." He wanted to hush the voice of an accusing conscience, and forget the whole matter as soon as possible. If Pilate had any suspicion of fear Jesus would rise again, on the basis of this report of the Jews, those suspicions were completely allayed when he delivered to them a band of seasoned soldiers to guard the tomb under the penalty of death in the event Christ's body should be taken away.

The chief priests and the Roman authorities all concurred in the conclusion that "it is finished," so far as the life and work of Jesus were concerned. The man whom they had banished as a visionary radical had been placed among the numberless dead. It seemed to them reasonable to conclude that all the reports about his great miracles and wonderful works would soon vanish. The future ages would not know about him, save as an occasional historian might discover in the archives of the past, the account of a young Jewish leader who attained unusual fame for a few years, but was crucified at the early age of thirty-three, which brought his work suddenly to an end. Even the disciples of Jesus shared in this same conclusion of his enemies, that "it is finished," so far as his life and work were concerned. Reluctantly, his own disciples must now admit that they were parties to a lost cause. Their hopes concerning Jesus, at one time, had reached a very high pinnacle. They had even debated and quarreled among themselves as to the chief places to be occupied in the earthly kingdom which they confidently expected Jesus to establish at that time.

When Jesus turned his face toward Jerusalem for his last journey, his disciples felt that the time was nigh at hand when he would overthrow the galling yoke of Caesar, and establish a worldwide temporal kingdom. That hope was fanned into a flame of increasing expectation on the day of his triumphal entry into Jerusalem. The great crowd shouting "Hosannah" was a confirmation of their expectations, that the time was very near when Jesus would set himself up as a temporal king and ruler. But alas! That hope was banished with a tragic stroke when Jesus was crucified. A pall of gloom settled over the hearts of his followers as they whispered among themselves: "We thought that he was the Messiah, but now we know he was only a great prophet." The twelve had left their earthly occupations to follow him, but the death of Jesus changed all of their plans. They felt that they must return to their earthly occupations with a consciousness that they had been associated with a good man, and a great prophet, whose utopian dreams of establishing a worldwide kingdom had been destroyed in his crucifixion.

But something happened on the third day after the crucifixion of Jesus which changed the unanimous verdict that "it is finished." An event took place which turned doubt into faith, despair into hope, and darkness into full-orbed day. That event was the most amazing, startling and incredible event which had ever occurred in human history. Even a doubting Thomas was turned into a believer. The lost cause over which the disciples had been so sadly lamenting was suddenly turned into the triumphant cause. The darkest day in human history which followed the crucifixion was suddenly changed by the sunburst of a beacon light which ushered in the glorious dawn of the most blessed hope that had ever throbbed in the breast of man.

The hope of life and immortality was fully verified and forever authenticated in the glad news heralded on that first Easter morning: "He is risen!" It is that beacon light which falls with increasing glow across the pathway of the centuries which touches our hearts at this Easter season. The resurrection morning gave triumph over death and the grave, enabling men to say: "O death, where is thy sting? O grave, where is thy victory?"

Jesus said: "Because I live, ye shall live." This hope starts a new song in the heart. It gives life new zest and meaning. It puts a holy glow within, and undergirds us for life's battles and hardships. This hope crowns man with dignity and honor. It endows him with the consciousness that he is not the creature of a day, but the creature of eternity. This hope is a comfort for all who mourn for loved ones who have died in the faith.

Alice Maude Carvell has given us the poem entitled: "Easter Consolation to Those Who Mourn."

Mourner, stricken by your loss,
Let the Easter message sweet
Bring God's comfort to your heart—
Message radiant and complete.

He, the risen Christ, is near,
Who declared in days of yore—
"I the resurrection am,
And the life; O weep no more."

Grief is but the closed bud
Of God's thought for you and me.
Some day it shall blossom forth
Into glad maturity.

Those who mourn shall rise again
When the Lord from realms of light
Comes again, and ushers in
An eternal Easter bright.

REQUESTS FOR PRAYER

Mrs. P. C.: "Please to pray for my restoration to health, as I am confined to my bed with high blood pressure."

Pray for myself and family, that we may be strong in the Lord and faithful in his service.

L. J.: "Please to pray that I may be filled with the Holy Spirit, and that I may be used in the Lord's service."

M. A.: "Pray that I may be drawn closer to the Lord. I am in great need of spiritual help."

L. M.: "Pray for me that my faith may be strengthened for the salvation of my loved ones."

Mrs. A. B.: "Pray for a man who is addicted to strong drink to be saved, and that he may be kind to his family."

Windblown

Is another one of Paul Hutchens' new religious novels. A tragic story of a beautiful woman who was disappointed in love, married for spite and became a slave to a drunkard. She gives up everything real in life, even her faith in God, but through the persistent efforts of a Christian Sunday school teacher, Lillian Bagley and her two boys are brought to Christ while the drunken husband lies in jail. John Bagley dies, as most drunkards do, and Lillian, though aged, grief-stricken and worn, spends her last days in happiness. A delightful story—a book you will not want to lay aside until you have read every word of it. Fine to give a young woman.

"Windblown." Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Renew your subscription to THE HERALD today.

THE GOSPEL OF AN EMPTY GRAVE

Dr. W. B. Hinson.

"He is not here, He is risen. Come, see the place where the Lord lay." Matthew 28:6.



HERE is nothing novel about a grave, God knows. For early in man's history he dug a grave and he has been digging them ever since. And the green-sward has been gashed for purposes of burial wherever the grass grows. And no man need talk to us about the grave, for we have all been there and we are all journeying towards it. But an empty grave is a novelty the world knows nothing about. No man can tell the location of an empty grave. When death lays hold, its hold remains. And when the narrow house we call the grave receives a tenant, it keeps that tenant in spite of tearful, pathetic protest, in spite of all argument, in spite of all skill.

Do not think I am forgetful of Moses in the Old Testament, who was buried by his God and who reappeared afterward on Transfiguration Hill. That lonely grave in Moab's land is not empty. Moses has not yet come out into his resurrection glory. And the great law-giver of Israel is no exception to my statement that an empty grave we know nothing about. Nor am I unmindful of Lazarus, who in a newer age came out from the tomb. For to the tomb he left, he returned. And even the great Christ, when he came to be man, to live among us, to love us, to die for us, had to go along the trail that ends in the grave. And they put him—the marvelous Speaker of the parables, the wonderful Worker of the miracles, the Lord of the marvelous life—they put him in the borrowed grave of Joseph of Arimathea, and the Son of David, the Son of Mary, the Son of God. Oh, it is interesting, pathetically so, to go to that grave and remember behind the stone there lies the body of the One who dared say, "I and my Father are one:" who dared say, "I am the Resurrection and the Life." But the Resurrection and the Life lay quiet, within the darkness of the tomb.

Now there moved along towards that grave on that first Easter morning ere the sun had kindled his fires, a group of women, disheveled with grief, broken hearted, utterly hopeless, without any faith in a resurrected Christ, never dreaming that he would come forth from the grave. But you know when hope and faith are dead, love remains alive. You can kill hope and faith, but you cannot kill love; and with never a ray of hope in their lives, and no particle of faith in his resurrection in their hearts, they still loved the One whom they believed to be behind the stone in the borrowed grave. And so early in the morning ere it was light, they moved along towards the sepulchre, saying, "Who will roll us away the stone?" And when they came to where in that dim dawn they could clearly see the grave, they found the seal broken and the stone rolled away and the grave empty. The novelty of the empty grave!

Now if that resurrection of Jesus be a fact, it is the greatest fact the God of Eternity knows anything about. It is a fact alongside which no other fact is worthy of being placed. So we must pause a minute to see whether the resurrection of Jesus be a pleasing fallacy, a bit of fiction that appeals to the heart and excites the emotions; or whether it be a fact upon which we can build our hopes for this world and the world to come. Well, they never produced the body of Jesus! The saying of some skeptics that it was stolen falls to the ground if you remember his foes would never steal it out of the grave, for they wanted to be assured it was still there to remain forever. And his friends would never dream of stealing it,

thus causing a belief in the resurrection to spread abroad, for they did not believe in it themselves. And how easy a task it would have been in those early grand days of the church, when by the thousand all around men were saying, "What must we do to be saved?" how easy it would have been to have crushed that rising religion by the production of that dead body of the Christ whom those old time preachers affirmed to be alive.

They found the graveclothes, but they could not find the Christ. And Mary Magdalene, the woman who loved him in her unique way, Mary Magdalene sat over against the grave weeping. She wept a little while before because the body was placed in the grave, but she was weeping now because the body had gone out from the grave. And as she wept, the angel told her Jesus Christ was not there any longer, he had moved out into the day, the new day. And she saw a man standing, whom she took to be the gardener. And she accosted the resurrected Christ and asked for information as to where the body might be. And the Gardener said, "Mary!" And the woman said, "Master!" And across her tears the great light shone, making rainbows of hope in her very distress. And the woman who, through the early dawn, had walked with her spices to anoint the body, saw the Christ. And then went away and told the disciples that the Lord had risen.

And poor Peter had been carrying around a broken heart for long hours, a disquieted conscience, a perturbed soul. Or if only that Christ whom he had denied could be alive for five minutes, so that poor blundering Simon could confess his sin! Well, Peter saw Jesus and made his confession and became what he afterward evidenced himself to be. And John who had spent an awful day talking to Mary the mother of Jesus, John who did his best to carry out his last charge of the Christ and be as a son to the broken-hearted mother, what joy do you suppose thrilled his soul as he told Mary, "The Lord has risen," and Mary answered back, "Yes, the Lord has risen, for I too have received the proof of the resurrection."

And those two men whom I always love were on their way to Emmaus. And they were sorrowful as they walked. And a stranger drew near and said, "Why are your countenances sad?" And they said, "Because we had a great hope, for we thought we saw the rising of a Son in the person of Jesus Christ, but it was only a will-of-the-wisp, for he is dead." And you can hear the pathetic cadence of their voices as you listen even now, as they plainly said, "He is dead." And he broke bread in their presence, and they knew him by his old mannerism, and hurried back to Jerusalem with the tidings, "The Lord has risen." And all the disciples, save one, were gathered in an upper room, and the Lord appeared and said, "Peace be unto you." Thomas was absent, and I have always been glad that he was, because Thomas said, "Unless I put my finger in the hole the spike made in his palm, I will not believe that he has risen from the dead." And a week afterwards Jesus appeared to the disciples when Thomas was present and said, "Thomas, there is the palm, there is the scar. Put your finger in the hole the spike made, as you said you must ere you could believe." And Thomas fell down before the resurrected Lord and said, "My Lord and my God."

Five hundred people at one time—all of them men—saw the Christ. And twenty-five years afterward Paul, writing to the Corinthians, said two hundred and fifty-one of those men were still alive! and twenty-five years afterward they were prepared to solemnly assert that together they saw the risen Jesus Christ. Ah yes, the novelty of

the empty grave is a fact and not a fiction. He came forth from the grave, and Stephen, dying, saw him; and Paul saw him; and John, on Patmos Isle, saw him. I call you therefore, I repeat, in the first instance to behold the novelty of the empty grave of Jesus.

THE NECESSITY FOR THE EMPTY GRAVE OF JESUS.

Paul sat down one day and said to himself, "Now suppose Christ be not risen, what happens?" And then he began to tell what would happen if the novelty of the empty grave were a fiction. And the first thing he said was this—"Our preaching is vain." I wish I had all the preachers of America within sound of my voice now, where I might to them say this, The great preacher Paul thought if Christ in his resurrection glory were not preached, the preaching was in vain. They tell me today the age has gone by for doctrinal preaching, but Paul says any preaching that omits constant reference to the resurrected Christ is only a vanity. I wish these people would listen to Paul as he says, You may have all the faith you like, but if there is no resurrection, your faith is vain, and ye are yet in your sins; unforgiven, my readers, unless the novelty of the empty grave be a fact and not a fiction.

And then he says, "The dead are perished" if that grave of Jesus Christ be not empty. And all those Old Testament saints who laid themselves down to die with their eyes towards the East whence the rising of the sun would come as they boldly believed, they are all perished! And every New Testament believer who had fallen asleep, had fallen into an eternal sleep if the resurrection of Jesus were not a fact. Aye, and the word "perished" comes down those ages like the sob of a rising storm. And your mother and my father and all we have buried in sure and certain hope of a joyful resurrection, are perished if the grave be still occupied and if it be not empty. And then he adds his last word as he says, "If there is no resurrected Christ, then there is for us no resurrection, and we are of all men most pitiable, most miserable."

Do you know there would have been for us no New Testament Scripture but for the resurrection of Jesus. There was no word of that New Testament penned when he walked out from the borrowed grave of Joseph of Arimathea into the dawn of the great day of the gospel. And we should have possessed no Holy Spirit to convict us of sin and comfort us amid all our tribulation, but for the resurrection of Jesus, for he himself said, "If I go away I will send the Comforter unto you." Do you begin to see the necessity for the empty grave of Jesus Christ? Oh my friends, gather together all your hopes, all your anticipations, all your longings, all your thanksgivings, and bury them all in the grave, if Jesus be not risen.

The news of the resurrection of Jesus Christ is the great gospel for us all. It will do for us what it did for those men on the Emmaus Road. It will turn the sorrow into delight, and the weeping into rejoicing. It will do for us what it did for the Magdalene, it will shine upon the brine of our tears until they glisten and glow like lamps lighted by the Eternal God. It will do what it did for Simon Peter, causing us to lift up our heads and rejoice because our sins are all forgiven by the Christ whom God raised up for our justification. It will scatter all our doubts as it scattered the misgiving of Thomas when he fell before the living Lord and assured Jesus of his fealty and eternal love. It will do for us what it did for those women in the early dawn, when all their sad-

(Continued on page 9)

Life From The Dead.

REV. DELOS CASSELS.



HE Resurrection is co-existent with man, and is very clearly traced to the speech of Job: "For I know that my Redeemer liveth, and that he shall stand the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another."

It is given up by chronologists that Job is among the oldest writers of the world. The light was not shed clearly on all phases of the subject in the morning of our beginning as a race, and no doubt there are points upon the Resurrection that Peter and Paul could shed a great deal of light on for Job, but they cannot introduce the subject to him for he introduced it to the world long ages before their names were recorded.

This is a New Testament subject and but little discussion is found of it in the Old Testament; for a most essential reason it is left for the work of Christ. It is the climax of his mission. He proved his claims on this one point. Paul says this promise is made to the fathers. Acts 26:6. God made it to Abraham, Gen. 12:1-3. God says he will bless them that will bless Abraham and curse them that will curse him. Death was his greatest curse and God forever cursed it when he made it possible for the body to escape from the confines of the tomb.

Easter is that one work of the Church to forever commemorate in the minds of men the great hope of the death bed, and carry heavenly greetings down into corruptible portions of the life that of a certain necessity must decay ere it can put on, what Paul terms, "incorruption." Paul is the champion preacher of the Resurrection; his epistles are full of argument and illustration. 1 Cor. 15, is the valedictory address of the entire world on this question. In this dissertation the apostle makes it clear: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Notice the earthly house—the body—is distinct from the tenant, the soul.

"For of the soul the body form doth take;
For soul is form and doth the body make."

We know many things of one another here while in the body. We call these complexion, size, dispositions, manners, and habits; when the spirit separates from the body all these leave the body. There it lies a poor, weak, ghastly lump of dissolving clay. The soul would recoil in disgust if that were the only thing we knew of our bodies. I thank God it is not all we know. These bodies shall be changed and fashioned unto his own glorious body. Shakespeare said:

"To be, or not to be—, that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them. To die,—to sleep,—
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished, To die,—to sleep—
To sleep! perchance to dream! ay, there's
the rub;
For in that sleep of death what dreams may
come
When we have shuffled off this mortal coil,
Must give us pause."

The great apostle puts it in a simpler form

than this and says, "I shew you a mystery"—We shall not all sleep. The body goes 'dust to dust, ashes to ashes' and the spirit to the God that gave it. Is this all? Not so. The resurrection of the body is not incredible. "Why should it be thought a thing incredible with you, that God should raise the dead?" "Now if Christ be preached that he rose from the dead, how say some among you that there be no resurrection of the dead?" 1 Cor. 15:12.

It should hold a constant place in the mind, no matter what the theme may be upon which your thoughts in any discourse may run. It is the one stupendous event of the ages toward which all science, all philosophy, all poetry, all knowledge, all preaching, all faith, all hope, and all things rest. "If there be no resurrection then is our preaching vain." This contains the scarlet thread that hangs out of God's window which we must reach forth and grasp to follow on in all investigations, till at last we reach the final goal safe and uncontaminated with any stain of error.

Wherein lieth our assurance of the body coming forth from sleep? It is in the resurrection of the body of Christ from the grave; as his body came forth, all immortalized, all glorified, so we may expect the same for ours in the day of the last trump. Let Paul speak here, so we make no assumption on this tremendous point. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you." Every life that is consecrated, sanctified and preserved blameless, has dwelling in them the germinal power of immortality, just as the grain has the power of a natural germination. It would seem so strange that an Infinite Father would have shown us how the grain should resurrect, and how all nature should propagate itself, and then left man, the highest of all his creation, to guess about his immortality. Chrysostom says, "Creation is more inexplicable than resurrection. For it is not the same thing to rekindle an extinguished lamp, and to show fire that has never appeared. It is not the same thing to raise up a house that has fallen down, and to produce one that has never at all had an existence."

It is a slumbering hope in the heart of Satan to steal this ancient, cherished tenet from our creeds and out of our theology. If only he could cull it from hymnology and blur it in the minds of men he could accomplish more thereby than to reinstate the saloon. He has millions now asking in doubt, "What will become of me after death?" Thank God, I know by the sure word of prophecy, by faith, I shall go to sleep in the arms of Jesus and there sleep away till the resurrection; then God will send an angel down to my little grave and call my name, like Jesus called the name of Lazarus, and I will answer to that call and come forth from the confines of the tomb.

When I was a boy back on the farm in the dear old magnolia state, I had an experience that tells me how the resurrection will be. Father raised his children to work, to work hard on the farm. This made digestion easy and sleep sweet. We boys had to sleep upstairs. It was mother who would come up in the wee hours of the morning to knock on our door, call us by name, and tell us to rise for light was breaking. This is the way of the resurrection. Jesus will come some sweet day to our resting place and call us, for the lights will be falling over land and sea from the radiant presence of his own countenance. Let us know him as the glorious Conqueror of death and, even through tears see with the clear vision of a holy faith, beyond the clouds and darkness which surround the grave, the final triumph of both soul and body. After it is all over there is one song to be sung essential to final outcome

of the soul redeemed. "Oh death, where is thy sting?" "O grave, where is thy victory?" "The sting of death is sin." Friend, it comes home as a personal question—am I saved from my sin?

Helen Kennedy—Christian.

If you know some young person who is trying to dodge the issue of becoming a Christian, this is the book to place in that one's hands.

Helen Kennedy is just such a character—she ridicules Stephen Leonard's religion, expresses disgust at his testimony, and on account of his devoted love for her it almost breaks his heart. But he holds on to God, goes to the mission field, and in the meantime Helen surrenders her life to Christ, and when he returns she is ready to go with him. This is a beautiful story, attractively written, and one that will bless and help.

"Helen Kennedy—Christian," by Wynema Atherton. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

Easter Poem.

MRS. LEE COWIE.

I hear the roar of cannon, the din of shot and shell,
I see the awful havoc in city, plain, and dell;
The woes and wails of children, of helpless age uprise,
As man-made horrors darken the light of vaulted skies.
But hush! I hear the Angels' song above the strife and din,
Above the cries of anguish, above each Nation's sin,
"Peace, peace on Earth, and Love, and Joy, through twice one thousand years,"
And tender pity stooping low to dry the blinding tears,
And gentle hands with Gilead's balm the broken bodies bind,
And Christ with man in service sweet, are wondrously combined;
Ten thousand willing hands are reached across the troubled seas
With Lint, and Salve, and medicaments to heal—"The least of these,"
The pierced hands are reached from Heaven to guide the hands below,
The bleeding side makes Christ our kin in war, and want, and woe;
The empty tomb his triumph brings to those who mourn their dead,
The Angels' Hallelujahs ring above the soil now red,
"Peace, peace on Earth," no idle song, but glorious prophecy.
When sick of sin, Oh, gentle Christ, the Nations turn to thee,
And though we see in this sad year the havoc and the woe
We join the Hallelujah song begun so long ago,
And by our love, our prayers, our gifts, we'll hasten Christ's return,
The Fatherhood of God make known, true brotherhood now learn;
And Easter Day shall teach the world the Angels' triumph strain,
"Lift up your heads, ye sons of men, let Christ the Savior reign,
Beat now your swords to pruninghooks, your swords no more shall slay,
But all the world shall own the King on glorious Easter Day."

Wesley's Plain Account of Christian Perfection.

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Start the Little One

right, by securing a copy of "Easy Steps for Little Feet," a \$1.95 Bible Story book for only \$1.00. The supply is limited.

ASBURY ALUMNI PAGE

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The Imperishable Hope of Easter.

R. A. YOUNG, M.A., B.D.

Easter, the anniversary of the glorious triumph of our Lord, is drawing near. In this black hour of human history it is well indeed for us to remind ourselves that Jesus Christ said: "Fear not; I am the first and the last, and the living one; and I was dead, and behold I am alive forever more." Jesus Christ is alive in the world today! Christ will not fail nor will his church fail until he has set justice in the earth. Thinking men and women of today are deeply concerned as to why Jesus died. They are more concerned as to why he still lives. Christ is not easily disposed of. Back of every man's creed, if he gives it honest investigation, stands that silent, challenging figure, Jesus. Whatever philosophy one holds, he must either explain Jesus or explain him away.

PRE-EASTER.

Seemingly the ministry of Jesus had failed of its purpose in Galilee. His preaching had failed to win the support of his countrymen in Judea. The coast cities were frustrated also. The people wanted a leader who would break the power of Rome and give them independence. Revolution was in the air. The ecclesiastics were jealous of Jesus' popularity. They were afraid of this new teaching. It meant a new order of life for the people. His greatest foe was the "die-hard legalism, fierce and stubborn orthodoxy and corruption of the priesthood."

There were only two alternatives: compromise to the opposition in silence, or go to Jerusalem and challenge the masses with the good news of the "Kingdom of God." The will of his Father was clear. He determined to make the last appeal to the minds and consciences of his people. The annual Passover would bring millions of Jews together from every part of Palestine. To them, Jesus dramatically presented himself as their spiritual leader, the Messiah. Again he would declare the coming of God's kingdom of righteousness and love. He would announce a new doctrine, the sovereignty of service, a new social manifesto, love as the bond of human society. His would be a new religious manifesto in which the things of God's kingdom would have first place. Jesus was faithful to his Father's mission and awaited the consequences.

"He that is born in the fire,
Will not fade in the sun."

Storm clouds were gathering; the suspicion of Herod and other Roman officials combined with the hatred of the Scribes and Pharisees and the restlessness and desperation of the masses were uniting for the crucifixion of Jesus. Christ calmly moved straight into the vortex of this gathering storm of human hate. He set his face to go to Jerusalem, to be arrested, condemned, crucified. His duty was plain, the outcome hazardous. God's plans were not to be diverted by the personal entreaties of his disciples.

Modern civilization has never seen such heroism of mind, such courage of conviction, such a determination of unalterable ideal, as the masses saw in Jesus that day. His followers, torn by alternating fear and hope, by loyalty and despair, by joy and sorrow, moved ahead toward Jerusalem with that majestic Figure walking as they had never seen another man walk. He walked toward a great destiny for human redemption. There is no

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more dramatic picture in history. Yes, the supreme incarnation of a lofty purpose found expression in Jesus. He possessed the resistless drive of an inner ideal, the embodiment of a consuming passion, the glorification of a cause in which Jesus found the highest fulfillment of his life. If this "Majestic Figure," God's Son walks the streets of your city, to inspire men to God, to noble living, to fruitful Christian service, they must see him in your daily walking.

THE MODERN JERUSALEM ROAD.

The above is a drama of human life in every generation. "Christianity, to be or not to be," is now the question that must be answered. We live in a strange and dangerous world. An old world is disintegrating. Noble causes are failing. High hopes are blasted. Truth is crushed to the earth, and we find the powers of evil in the seats of the mighty. Liberty is being assailed by arrogant tyrannies such as Communism, Fascism, Nazism, and Christian faith and hope are being blindfolded. Our materialistic philosophy has brought death to our "respectable sensibilities." Selfish wealth is deaf to the cries of the needy; red-handed parasites are sucking support from society; reactionaries in the church and state cry "peace, peace, when there is no peace."

Silence! This Majestic Figure who walked in his Father's will through Galilee by the way of Samaria to Jericho, across the Jordan, "his face set toward Jerusalem," is alive forevermore.

EASTER FAITH.

Christianity means immortality. This denial involves the repudiation of Christianity. Immortality is a doctrine, an act of faith. Faith and immortality cannot be separated. "If Christ be not risen, then is your faith vain." The Easter faith is the faith in a living Christ. It is a faith that says, "Man was not made to die, but to live." "I am come that ye might have life, and have it more abundantly." God was in Christ opening to us the resources of his own nature. God's life in the person of the Holy Spirit is ours for the asking. Easter faith makes one sure of God, of his moral integrity, of his beneficent good-will and of his imminent presence within one's life.

The Resurrection is the absolute proof that

Jesus is the Christ, the Son of God, the Giver of Life. Our Christian faith says that God is a being of holy love, "who loved the world and gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Jesus Christ is God's supreme expression of his holy purpose, that purpose being, the deliverance of the human soul from all sin and evil, transformed into the image of God who redeems it. God is in the business of redeeming or growing souls for eternity. It cost God the suffering and humiliation and death of the cross. How fatal all this would be without the resurrection.

LIFE ETERNAL.

The Christian faith is the faith in life eternal. This life is one with the Father; it must be God-like and Christ-like. It is Redeemed Life now and for eternity, a wonderful life of peace, freedom, joy and fellowship with Christ. Fellowship with God means that every great power of the soul has been brought to its highest capacity for love, for purity, for service in the kingdom of Christ which is eternal. It is the birth of hope that robs the future of all fears, frustrations as we hear the Master say: "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, but the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor, "faith" is not in vain in the Lord."

Some Results of the Resurrection of Jesus

W. N. PIKE.



IF Jesus had not risen how account for the changed disciples? The first day of the death of Christ their little group had scattered and separated in sorrow. They had seen their Lord crucified. Their hopes and plans were blighted and blasted. We know nothing of the second day except the silent watchers of the Roman guard. The third day their sorrow was changed to joy as Jesus appeared to the women, to those who ran to the empty tomb, and those who returned from Emmaus, and later in the evening when they were together, except Thomas, who saw him eight days later and believed. How are we to account for these changes in the disciples? A myth couldn't rise in three days. Psychologically, there must be a basis for the change. They said Jesus rose and had appeared unto them. There are no grounds by which we can refute their testimony. The descent of the Holy Spirit at Pentecost is another result. He could not come unto them previously because Jesus was not yet glorified. "But this spake he of the Spirit, which they that believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." Jesus would have to arise before he could be glorified.

We note the boldness of the disciples which came as a result of contact with the resurrected Lord and baptism of the Holy Spirit. In Acts second chapter, they accused

the enemies of Christ to their faces and preached to them salvation from sin through the resurrected Christ. They could not have had this message if he had not risen. If he had not risen how are we to account for the millions of changed lives that have believed on him? The Gospel preached changed lives and nations. Where darkness and superstition are greatest there the Gospel is not preached. The Gospel that satisfies the human heart is a resurrection message. It has changed lives from the first day it was preached, at Pentecost, until now. Men still say, "What shall we do to be saved?"

If he did not rise the Jews would have proved that the Apostles were impostors by producing the body of Jesus. This the crafty old Jews did not try to do; they knew better for even some of their own number became converts. The Jews appealed to force and not fact. The disciples were witnesses of the fact. If the Christ was an impostor, and such he was if he did not rise from the dead, the Jews would have proved him such. But instead a large part of the world worships him because he rose from the dead.

We have the fact of the Christian Church, of millions who now live and more who have died. Surely they are not all deceived. The church cannot be accounted for on any ground other than the preaching of the Gospel of the Resurrected Christ.

Note the visible ascension of Christ after giving the "great commission." He could not have ascended if he had not risen. And the angels' message of the Second Coming, which is the hope of the church. "Ye men of Galilee, why stand ye looking into heaven? This same Jesus who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." If he did not rise he could not ascend, and if he did not ascend the angels were deceived.

The sacrament of baptism is based on the "great commission," which could not have been given if Jesus did not rise. Every time it is used the second and third persons of the Trinity are called to bear witness. Neither could be used as both Son and Holy Spirit are retained being based on the fact of the Resurrection. The sacrament of the Lord's Supper is retained and to be partaken of "till he come." If he did not rise he would not come again.

Jewish ceremonial worship was destroyed by the Christians who showed that the type had been fulfilled in the antitype. James did not believe in Jesus before the resurrection, "For neither did his brethren believe in him." "Then he appeared unto James. What caused James to believe, if not the resurrection?"

Saul of Tarsus was one of the most radical persecutors of the early Christians. He sanctioned the stoning of Stephen. His name was feared by the Christians. Suddenly he is numbered among them and is their most ardent champion. His life was sought by his former associates because he preached "Jesus and the resurrection." There is only one way to account for this change: "He met Jesus on the Damascus road."

The Roman and Jewish powers passed laws by which they hoped to abolish Christianity. At first, these laws carried only fines which the Christians had to pay. The fines were paid but Christians increased and flourished. Then property was involved. The state, persecutors or accusers were to share in the property of Christians which was confiscated. This scattered them and they flourished still more. Finally, their person was no longer held sacred. They were scourged, often falling under the lash. They were tortured by every conceivable device that human devilry could invent. Ears and nose were cut off, eyes put out, tongues clipped, limbs pulled from the body, bones broken. They were roasted on the rack alive. They were crucified. They were sent to the galleys for life. The girls and women were sold as slaves to

the brothels. Many were covered with pitch and tied to stakes and burned, lighting up the heathen banquets. Others fought with starved wild beasts for their lives in the arena. If Christ did not arise why did the martyrs die? They sacrificed everything for One that, through him they might live. They did not die in vain. Because he lives they shall live also. Through one word of denial they might have escaped the persecutions but they would not give that word because they knew it meant separation from him, who had sacrificed for them and arose for them.

The resurrection of Christ proves the Divinity of Christ. He was victorious over sin and death. "Because he lives we shall live also." He conquered man's greatest enemy—death. "Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord."

As the seventh day was set aside to commemorate the creation of the world so the first was set aside to commemorate the new creation in which "old things pass away." The day of rest was changed from the seventh to the first day of the week because Jesus chose to meet his disciples on that day after he arose. They passed it down to us thereby memorializing the Resurrection Morn.

This doctrine has stood the tests of over nineteen centuries; it is still precious to the heart of every Christian; literature, paintings, and art substantiating it and touching upon it occupy prominent places in the civilized world. The resurrection of Christ is the foundation for other resurrections. "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." Without a resurrection there could not be a judgment day for rewards and punishment. The resurrection of Christ is our only hope. "If Christ hath not been raised, then is our preaching vain, your faith also is vain."



Within This Month a Day.

BOB SHULER.



HEY borrowed a tomb for him. It was builded for a rich man and it held a King. But it was a weak tomb and its hands could not hold him long. The first night that he slept there, the dust and sand of his couch kept watch by the side of the clay of his form, for the blood was where the thorns had been and his hands were red, as were his feet; and his side lay open where the spear had plunged.

For three days slept that consecrated clay within the borrowed tomb, while the dust and the sand kept watch and the thud of the soldiers' tramp was heard outside the stone that lay at the door of his sleeping place. Then came that night. It was eternity's battle. Angels had talked of the hour from the morning of God and the bleachers of heaven were filled with those who watched and cheered and sang their songs of victory as he fought.

The little flowers of Judah were awakened by the struggle and their startled eyes saw the mighty boulder move and roll back, while the plumed Romans fell and lay as dead. Then he came forth to walk in the garden and the light of victory was where the crown of thorns had been. Angels came down to sit within that tomb and keep watch with the dust and sand over the silent form of death. The night grew very still and the ears of the flowers heard only his soft tread through the garden, and noted that his stride was that of a conqueror.

When the morning came and the dews wet

the faces of the blossoms and held their cups of refreshing to the lips of the grasses, there came also silent-moving women, whose eyes were wet as the green and whose faces told the message of a great parting. And the little flowers saw it—that meeting! They heard his words, and wondered. They were so very happy in their hearts, hid back among their petals, for they knew that it was he.

And so today I write with hope within my heart. The little blue face of a mountain violet lifts itself to the light of the Easter morning, near the cabin of the mountains where I was born, while another smiles near the grave of the mother who gave me life, for the snows have melted in the hills of my childhood. A modest lily rears its head near its flower-faced fellow in the Easter dawning of the state where I fought the hardest battles and walked under the heaviest loads of my active life. A million flowers revel in the balm of the Easter season in this God's garden land, to which I have journeyed. For this is the day my Lord arose, the glorious day of that victory by which death and hell have been made powerless to claim my soul.

Therefore, this Easter day I swear a new allegiance. Witness thou far-off violet of my childhood mountains, thou Easter lily of my manhood prairies, thou multiplied blossoms of this Summer land, I shall by thy grace and strength, thou gentle Christ, be a better man for this Easter day.

(Continued from page 2)

comes to arrest Elisha on Carmel, the mountain is covered with celestial warriors, and the surrounding heavens teem with horsemen and chariots of fire, and the enemy is smitten with blindness and taken captive by the prophet. If Goliath of Gath confronts the camp of Israel with his challenge, roaring like a lion, till the valley resounds with his voice, a little shepherd boy goes forth with his sling, and the vaunting blasphemer is smitten to the ground, and slain with his own sword. If the worshippers of the true God are cast into the fiery furnace, or the den of lions, to show the power and gratify the pride of an infamous tyrant, there is one among them 'like unto the Son of man,' and the violence of the fire is quenched, and the mouths of the lions are stopped. But when Messiah was slain and buried, the enemies of God boasted more than ever in their crafty and malicious schemes. This was the great, decisive engagement between heaven and hell. But his fall was no defeat. He yielded to the powers of darkness apparently, that he might triumph over them openly. He suffered himself to be taken a prisoner by death, that he might seize the tyrant on his throne, demolish his empire, and deliver his captives. And if none of his friends on earth had courage to proclaim his resurrection, a preacher descended from heaven to announce the joyful fact—"He is not here; for he is risen as he said. Come, see the place where the Lord lay."

A Constant Companion.

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(Continued from page 1)

but something we possess in the present; the thing that prepares us through much tribulation to enter into the eternal kingdom, the home of the saints beyond the stars; the place of eternal abode of those who patiently endure the tribulum, the beating and threshing that the enemies of the soul supply, and that God gives grace to endure.

St. Paul's entire ministry was a succession of persecutions and suffering; he enumerates them in 2 Corinthians, chapter 11, in which he says, "Are they ministers of Christ? I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

What a remarkable record! What a faithful hero! What an abiding witness he has become! What a rebuke to the hesitating, cowardly shirker who knows nothing of the tribulum, or of the power which is unto salvation for those who hear. We do not find a single instance in which Paul was invited to dine with and address the Rotarians, where he delivered Commencement sermons to the admiring throng, and his usefulness being enlarged by receiving the degree of Doctor of Divinity from a distinguished institution of learning. In not a single instance in the records of his life and ministry do we find that Paul was called to the pastorate of a three million dollar cathedral on a river side, at an immense salary; where, if he had denied the Godhead of Christ, his incarnation and birth of a virgin, had ridiculed the teaching of this Christ, performing miracles, forgiving sins, raising the dead, dying for the redemption for humanity, I say, if this had been the course of his life and ministry, a stone would never have struck his head; his

body would not have been marked with stripes; both Jews and Gentiles would have thronged his splendid church and listened with delight to his beautiful and meaningless platitudes.

How utterly foreign all of this to the Apostle Paul. He was breaking new ground; he was going from place to place, and city to city, telling the pagan people something so different from anything they had ever heard; something so contrary to all they had ever learned; something so contradictory to their carnal natures, religious ideas and idol worship; something that interfered, not only with the teaching of their priests, but the manufacture of the images of Diana. His ministry was so contradictory of everything they knew and felt, and believed, and loved, that they made it rough for him.

He offered them God manifest in the flesh; the man Christ Jesus of sinless life, of miracle power, suffering for the sins of humanity upon the cross; dying in the stead of men, stepping in and taking the place of the guilty, and bearing their sins in his own body on the tree of shame, who was able and willing to forgive their sins. Paul himself had been a sinner, but the crucified, buried Jesus Christ had arisen, had appeared to him with a glory so bright that it blinded him; had spoken to him with a voice that convinced him, had transformed him, had Spirit-filled him; had made him a chosen vessel to those pagan people. No opposition could stop him. No stonings could keep him lying lifeless on the heap of debris outside the city. He'll up and go back into the city that stoned him, bruised and bleeding, fearless, with the Divine Comforter within him, conscious of the presence of that Christ who was dead, but is alive forevermore; the admiration of angels, the encouragement of saints. No doubt men will be naming churches "St. Paul" hundreds, thousands of years after his beaten, scarred head has been cut from his body.

We firmly believe that the text we have under consideration is abiding truth to this very day; notwithstanding the changes that the sacrificial death of Christ and the preaching of St. Paul have made in the world, yet we must enter into the eternal kingdom of God through tribulation. Somewhere, sometime, along the road that leads to eternal glory, there is tribulum; there are tests; humiliation, surrender, separations, ridicule and oppositions await the true disciple of Jesus Christ. You may be sure that no faithful minister of the gospel can be so loving, so forgiving, so true, and that he can so adjust his message that it will not arouse the indignation of those who claim to live, but are dead in trespasses and in sin.

Let the faithful minister of the gospel in your great city church, with its Sunday golfers, with prayer-meeting-night bridge players, its dancing, show-going young people; its business men striving with all the tricks and manipulations known to those who will take the risk, notwithstanding that Jesus Christ has said, "How hardly shall a rich man enter into the kingdom of heaven," I say, let this supposed Spirit-filled minister become a son of thunder, cry out against every form of worldliness, all the popular sins of the times; let him declare that, "Without holiness no man shall see the Lord." Let him repeat, faithfully, and without softening, or evasion, that writing of the great apostle, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." And do you tell me he will not meet with opposition? That there will not be protest to the "powers that be?" That, after such a sermon an outraged, worldly people will not denounce him around many a dinner table? There will not be a falling off in the congregation next Sunday? That he will not be moved to some smaller church and warned that he must be more discreet in his pulpit

ministrations, or he will be forced into retirement. Let some brave, reckless man try the experiment and see if a tribulum cannot be found to thresh him a bit.

Once, after I had heard Dr. Sam Steele deliver his splendid oration on "The Heroes and Heroines of Methodism," and how the faithful circuit rider staked his life, as he picked his way through the forest, taking his chances with the Indian, with eagle feathers in his hair and rifle in his hand, I remarked to the Doctor that it took more courage to stand in a city pulpit and preach a saving gospel to wealthy, fashionable women, with ostrich and bird feathers in their hats, to say nothing of godless business men with ill-gotten gain in their pockets, than it took in the early history of the country to take your chances with the Indian and his rifle.

There is not, and cannot, be any higher, more deliberate, unselfish, daring courage than is in the heart of the faithful messenger of God who will hew to the line; who, in the sacred desk, is blind to everything and everybody, but a crucified, risen, glorified Christ, and the fact that he has been commissioned by him to preach his gospel, and by and by, must stand before him in judgment.

A Suggestion.

As you read THE HERALD each week you doubtless wish many other church people could read these articles that tend to promote evangelism, a higher and better Christian life. We are writing this note to suggest to you that it is possible to reach from one hundred to five hundred people, weekly, with these messages by sending the paper to a minister of the gospel. Of course, this is a little indirect, but often very effective. Won't you think over this and see that every preacher in your community gets THE PENTECOSTAL HERALD, weekly?

Alive Forevermore.

MRS. H. C. MORRISON.



HOW the words thrill us! How the heart looks up from the toils and cares of this mundane sphere to that glorious time when we shall be raised in the image of him who created us and redeemed us with his own precious blood.

Some have tried to rob us of the blessed hope of the resurrection, but the Bible gives us unmistakable information along this line, and we need have no fear as to the outcome of the promise that, "For as in Adam all die, even so in Christ shall all be made alive."

Some one has expressed it thus: "Death is but the passing through a dark entry out of one little room into another that is fair and large, lightsome and glorious. We should not think of Death as the ending, but rather think of Life as a beginning, the end of which is far, far away in futurity. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away, let us think of arriving. Let us learn to look on Death as only a foreshadowing of Life, believing that 'This world is the land of the dying, and the next is the land of the living.'"

How the hope of living again swells the heart with courage and girds us for the fight. In Paul's day there were those who contended that there was no resurrection of the dead, but he reasoned the matter with them by declaring, "But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." By this we see that the Christian's hope hangs upon the fact that Christ burst the confines of the tomb and came forth conqueror over the grave, as well as death and hell.

The inspired writer goes farther and says:

"And if Christ be not raised, your faith is vain; ye are yet in your sins." We learn from this exposition of the Apostle that the forgiveness of our sins depends upon the fact of Christ's resurrection. Those who deny the fact of the resurrection would tear away the foundations of our Christian superstructure and leave us 'of all men most miserable.'

Bishop Bristol comments upon the glorious hope of the Resurrection in the following beautiful language:

"Upon the tomb's dark walls bereavement reads: 'I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live.' 'Marvel not at this; for the hour is coming in which all that are in their graves shall hear his voice and come forth.' 'Now is Christ risen from the dead, and become the first-fruits of them that slept.' How beautiful these words make graves appear! Mother, father, could all the floral charms of nature add such glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is light still burning where they were; a light in the mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings and left a train of white from earth to heaven. Oh, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles which are falling from heaven, and let this Easter-time be full of faith and hope and praise. 'Why seek ye the living among the dead?' Jesus and his own are 'alive for evermore.'"

While we contemplate the blessed fact of the resurrection of the body, we are reminded that in order to life from the dead that will mean eternal bliss in a land where death never enters, there must be death to our sinful self that the new life may spring up in us by the power of an endless life. Before Jesus could rise from the grave he must needs have suffered the agonies and humiliation of the Cross. Before Easter Morn there must be Calvary. Then let us, dear reader, follow him to the cross of crucifixion where our 'Old Man' may be nailed to the tree, that the 'New Man' may live in us who is created after righteousness and true holiness. Eternal life comes by knowing Him. Job declared that, "I know that my Redeemer liveth." We shall 'in our flesh see God.'

Listen to the shout of victory that fell from the lips of the Son of God as he rose triumphant over the grave. "I am he that liveth, and was dead and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." What a complete victory over sin! What a glorious message to us as we travel the dusty road of life! What a stimulus to our faith as we look beyond and realize this world is not our home! We have the right to declare with undaunted assurance, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" And my heart cries out, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

"Up from the grave he arose
With a mighty triumph o'er his foes.
He arose a Victor from the dark domain,
And he ever liveth with his saints to reign.
He arose! He arose! Hallelujah, Christ
arose."

Renew your subscription to THE HERALD today.

Dr. Ridout's Schedule.

April—Buenos Aires, Argentina.
May and June—Various dates in Argentina.

Address April and June, care Mr. Douglas A. Junar, Chivilcoy, 180, Buenos Aires, Argentina. Return to U. S. A. in July. Open dates for camp meetings and revivals—July-September. Address PENTECOSTAL HERALD.

"If A Man Die,"—

"If a man die, shall he live again?"
Ends life in death? Then, is living vain?
So does it seem to our sentient eyes,
Gazing through tears when a dear one dies.

How can we know? Who will answer bring
To our torn hearts' instant questioning?
Is there no voice that to us can speak
Some clear, strong word and the silence break?

There is a Voice! There is one alone,—
His, "unto whom are all secrets known,"
Lord over death, first from death to rise,
Lord over life and life's mysteries.

Hear what He saith, that was dead before,
Now is alive and forevermore!
Whose pierced hand drew from death its sting,
Who giveth life to each living thing:

"Eternal life unto you I give;"
"Because I live ye shall also live;"
"Who keep my word never death shall see;"
"My Father's hand keepeth them for me."

Oh priceless words! Now the truth we know;
Had it not been, He had told us so;
Thanks be to God—and His Son—that we
Shall live again!—live eternally!

T. O. CHISHOLM.

The Easter Call.

"GO QUICKLY TELL"—Matt. 28:7.
He broke death's door, the stone was rolled
away,
Christ then created Easter Day.
The waiting women heard His words, "Go
tell!"
Two thousand years they bear the witness
well.
His death for sin, His burial, His rising from
the dead,
His saving Gospel made—Himself for me
instead.
His voice still calls, "Go tell!"
Heed, Christian, witness well.
One told me long, long years ago;
Yet, so many thousands do not know,
"Go Quickly Tell."

REV. CHARLES L. PAGE.

(Continued from page 4)

ness was turned into gladness. It will do for us what it did for those five hundred men of whom Paul writes in First Corinthians, it will turn our existence into real living, full of anticipation and glory in the eternal God. And when we die it will cause us only to fall asleep in sure and certain hope of sharing the resurrection glory of the Lord Jesus Christ.

Tell it to all the world of men and women. Tell it to all those who have been bereaved. Tell it to all those at whose heart there is an ache, whose hearts are ready to break. Tell it to those who have listened to the dull thud on the coffin. Tell to them all the grave is empty and the Christ is risen, and for everybody there is a sure faith.

That is the resurrection story and the Easter story, that we have not a Christ who lies dead in old Judea; but we have a Christ who died, thank God, for our sins; who rose again for our justification, and who ever liveth to make intercession. For whom? For all those who believe in his death, his resurrection, and accept his salvation.

Will you bear in mind the novelty of the empty grave? Will you continue to remember the necessity for the empty grave? And as you think of those you have loved who have passed away, will you remember the joyful news of the resurrection includes all those whom you have loved long since and lost awhile? They shall all rise. So hear him as he says, "With my dead body they shall rise." And for you there is the great hope that some morning you will open your eyes, sharing in the resurrection glory of Jesus Christ. For to you he says, "Because I live, ye shall live also."

Drink Robbing our Homes of Mothers

Chief Eleanore L. Hutzel, of the Police Women's Division, Detroit, is quoted by the Detroit Free Press in a terrible indictment of the effect of drink upon family life:

"Our department is besieged with complaints every day about parents who are drinking and spending lots of time in beer gardens.

"This is especially true of women who have left their children at home and have trotted off to spend the evening drinking with either their husbands, other men, or women.

"Neighbors aroused by crying children, protest. It seems that modern mothers feel that they need some kind of an outlet and find drinking a cheap way for them!

"The bulk of our complaints come from neighbors who get tired of hearing children crying and call police to report that the father is working and the mother has left a house full of children and gone to a nearby tavern.

"Often it is necessary for our patrolwomen to take these mothers home if they aren't too drunk to leave with the children, or send the children to hospitals or the juvenile detention home until the mother sobers up.

"Also the basis of many neglect and brutality charges is an outgrowth of the mother being too intoxicated to know what she was doing."

Miss Hutzel said that the drinking mother is a problem as great as that of keeping youngsters out of taverns and away from liquor.

H. C. Morrison's Slate.

Greenville, S. C., March 26-April 9.
Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

Don't Forget to Order

That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have its very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

MRS. H. C. MORRISON.

OUR BOYS AND GIRLS

EVE'S EASTER GIFT.

A. O. Stott.

"Don't forget, Eve dear, there is a missionary preaching in church tonight about his work in Inland Africa. Mr. Shaw has most generously given up the collection, as it is for the mission in which his twin brother is at work."

"Oh, Mother, there are always special missionary appeals in our church! Really, one gets a bit fed up. Surely Easter Day might be kept free. It isn't as if we were a rich lot of folk," and Eve Murray looked as she felt at the moment.

"Well, dear, you know if only Mr. Crane had been strong he would have gone out himself. He feels that, since he couldn't go, it is up to him to send. I am sure he is right, Eve, for we all ought to be doing more for the work abroad."

"But why have a missionary address on Easter Sunday?"

"Well, it's quite suitable, Eve, when we think of the message of this day. However, Mr. Crane told me it was the only opportunity of hearing this missionary before he returns to his brother's station."

Eve said no more, but ran upstairs to get ready for the evening service.

She had only recently left school, and was obliged to stay at home for a year or two to help her delicate, hard-working mother. She had very little pocket money, owing to her father's death and the expenses of her younger sister's education.

"I really think," she said to herself, as she crushed her rebellious curls under a tight felt hat, "that our church is the limit, the way it is forever appealing for foreign missions! Well, if I had a nickel I'd be real pleased to put it on the plate, but worse luck! I believe I have nothing less than a dime."

A truant glove which had become tucked away under the eider down made her late. Her mother's voice was calling before she was ready, and in her hurry she turned out the gas by mistake.

"Oh, bother, I can't stay to relight it—guess I know all right where my money lives," and diving into her cash box she extracted a coin just as her mother called again.

Contrary to expectations, Eve thoroughly enjoyed the sermon—it was thrillingly interesting and full of live incidents. She did not in the least begrudge her dime as she dropped it on the plate. But as she did so she suddenly drew in her breath sharply. What was that gleam of gold that seemed to flash back at her from the collection of silver coin? Oh, surely it could not be the cherished gold coin that her father had given her last Easter before his death? Could she have dipped into the wrong section of her cash box and taken it by mistake for the dime?

Smarting under a sting of conviction, Eve knew it must be so. Instead of even the begrudged coin it was her treasured gold piece. She felt angry with herself, and it made it all the worse that she alone was to blame! Well, her precious coin was gone now, for of course she could not tell the pastor of her mistake. The collection was already reverently dedicated to God's work.

Suddenly Eve bowed her head. She felt miserable and humiliated as she remembered all that Christ had done for the world on Calvary. She loved him—at least a little—and how dreadful to think of her feelings now over that tiny bit of gold!

The last hymn made her feel mightily ashamed.

"I gave, I gave my life for thee, What hast thou given for me?"

Only, she hadn't really given anything at all. The struggle in her heart was sharp, but, before she rose from her knees she had sought and found the grace to say bravely:

"Take my little piece of gold, Help me never to withhold."

"I guess I'll have to tell Mother all about it. She was talking only last week about having that coin made into a brooch for me, because it was Father's last gift to me. Wonder now, wouldn't he rather have had it used for taking the Gospel to the heathen?"

Eve's mother heard her story with ready sympathy. "That's all right, honey, we must just ask God to use your bit of gold, even though you did not mean to give it. Shall we pray that your gold piece may do something special for him?"

The thought gripped Eve, and every remaining shred of regret passed away. In fact, she came to be really glad she had made the mistake.

One evening some weeks later the pastor called to see them, as her mother had been very sick.

"Oh, Mrs. Murray, I must tell you of a cheering little incident about a special gift—a certain gold coin. You know all our people are so very poor that I think it must have been a bit of hoarded gold—changed into Heaven's own currency of blessing. I redeemed it myself because I wanted it for a gift for a destitute old couple in the parish who were going to celebrate their golden wedding during Easter week. They were very much pleased with it, for it happened to have the date of the year they were married, so it gave them wonderful pleasure. Well, the poor old fellow died last week, and his wife insisted on giving me the coin this afternoon to send Bibles to my brother's 'Blacks' in memory of her old John. She gave it to me as proudly, poor soul, as if it were a hundred dollar bill!"

"Mr. Crane," she said, "maybe the Lord will bless John's memorial. He was always that fond of his Bible and getting it sent out to them Blacks. It's what would please 'im better than the finest headstone to 'is grave. I have wondered, Mrs. Murray, who among our poor folk released that little bit of gold to do all this fine work for God—but that day shall declare it."

Mrs. Murray smiled as Eve rose and hurriedly stirred the fire. In her heart was a song of thanksgiving that her gold piece (and not a dime) had found its way into that Easter collection.—S. S. Times.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have been wanting to write to The Herald for some time. I have written once before. We don't take The Herald but used to all time. I enjoyed reading page ten. I am sixteen years of age, a true blond, fair complexion, blue eyes, weigh 117 pounds, am five feet, four inches tall. My birthday is Feb. 21. Have I a twin? I belong to the M. E. Church. Rev. Hobby is our pastor. Boys and girls, please write to me.

Christine Hood,
Rt. 4, Russellville, Ky.

Dear Aunt Bettie: Would you please let a girl from Tennessee join your happy band of boys and girls? I am a girl thirteen years of age. I have light hair, light blue eyes, dark complexion. I am five feet and three inches tall. My birthday is Dec. 17. Have I a twin? If so, I would like to hear from her. I am very fond of music and composing poetry. I have written several poems mostly concerning school work. I go to school at Maggart. I am in the eighth grade. My teacher is Mr. O. M. Maggart. I am a member of the Methodist Church and Vice President of our Epworth League. I attend church regularly. Rev. R. S. Qualls is our pastor. We all like him well. Rev. Harry Charles Sims, an evangelist from Kentucky, has recently held a two-weeks' meeting here in our church. He had about 52 conversions. Everybody liked him

and we are hoping to have him with us again next year. I enjoy reading your paper and as this is my first letter I would like to see it in print. I would appreciate and try to answer all letters received. I guess I had better not take too much space so I'll say good-bye and best wishes to all.
Gracie Louise Ray,
Rt. 1, Elmwood, Tenn.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I am eight years old and my birthday is October 5. I am in the third grade at school but have been sick in bed for four weeks and haven't got to go this year. Daddy takes The Herald and I like to read page ten. I go to the Methodist Church and our pastor is W. A. Grogg. He attended Asbury College. This is my first letter and I hope to see it in print.

Eva June Marlow,
807 Miller Ave., Vienna, W. Va.

Dear Aunt Bettie: I have written my testimony for the Lord in the form of a poem. If worldly people only knew the compensation there is in the Christian life, they would gladly accept Jesus as their personal Savior, thereby flee from the wrath to come, and escape a guilty conscience here.

Jesus saved my soul from sin, Then He came to dwell within, Made the guilt and burden leave, All my shame He did relieve. For my sins He hid from sight, Covered by His blood and light, Just filled my soul till I could see A different path through life for me Than I had planned with selfish pride, But now that Jesus does abide, Within my heart He is so true, I long to have you know Him too.

Marjorie Shaw,
Vici, Okla.

Dear Aunt Bettie: Will you please let a Florida girl join your happy band of boys and girls? I live on a farm in the Northwestern part of Florida. I have only one brother and no sister. I am eighteen years old, have fair complexion, dark brown wavy hair, and dark blue eyes. My height is five feet, six inches tall, weigh about 125 pounds. I like to read The Herald very much. I am a Christian and belong to the M. E. Church. I would like to hear from all of the Christian boys and girls between the age of 18 and 25.

Kathleen Bowman,
Rt. 1, Box 264, Cantonment, Fla.

Dear Aunt Bettie: I wonder if you will let me have a little space on page ten? I wrote once before, about three years ago. I hail from the dear old state of Oklahoma. I am a girl eighteen years of age, five feet, seven inches tall. I have brown hair and gray eyes. I go to church and Sunday school most every Sunday. I attend the Church of the Nazarene. My mother is dead, but my father has recently married. He found my new mother through this paper. She is the former Miss Agnes Fincher. I love her as I would my own mother if she were living. I hope that some day I may be able to see Aunt Bettie and Brother Morrison in person, before God calls them home. I would like to hear from boys and girls of my age. I enjoy writing, and will try to answer all letters received. I am a collector of songs and poems. I will be glad to receive and exchange, with those who are interested. Come on, young folks and give me a letter shower.

Bernice Cox,
118 West Taylor St., Mangum, Okla.

Dear Aunt Bettie: Would you let a Sikeston girl join your happy band of Christian boys and girls? I am fifteen years old. My birthday is April 24. Have I a twin? This is my first letter and I would like to see it in print. I love the Lord. My father is pastor of the Church of the Nazarene. I teach a class in Sunday school.

Thelma Transue,
430 Daniel St., Sikeston, Mo.

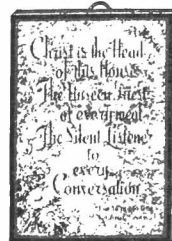
Dear Aunt Bettie: Would you let a girl from Washington join your band of boys and girls? My mother takes The Herald and so does grandmother.

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My little brother and I like to say our prayers at night. My birthday is Armistice Day, Nov. 11. I am ten years old. Have I a twin? I will answer any letters I receive.

Joan Murphy,
Twisp, Wash.

Dear Aunt Bettie: This is my first letter to The Herald. As I have never seen a letter from Bertrand I thought I would write to you. Mother takes The Herald. I enjoy it very much; it is a fine paper. I am a Christian. I belong to the Congregational Methodist Church of Dogwood. Rev. Dolan Ray is our minister, and he is splendid. I am an invalid girl sixteen years old. I have been bedfast for over six years, but now I can walk a little on crutches. The rest of the time I sit in a wheel chair. My birthday is Oct. 6. Have I a twin? I am about five feet, two inches tall, weigh 94 pounds, have auburn hair, dark blue eyes. My hobbies are reading, drawing and writing. I would like to hear from those who care to write to me. I will try to answer every letter I receive. If this letter misses the waste basket, I would like to have a steady pen-pal from every state. God bless you all.
Rozella E. Clark,
Rt. 11, Bertrand, Mo.

FALLEN ASLEEP

MARS.

In memory of Mrs. Sallie Mars, by her friend, Mrs. M. J. Gann.

Thou hast left us, noble friend,
For that land of endless joys,
There to renew the love of others
And be one of the angelic convoys.

God gave you eighty-one years, but fair;
And we are not left in utter despair,
While the stroke indeed is hard to bear;
But I expect to meet you over there.

Thine eyes from age had grown quite dim,
But in thy bosom beat a heart that was true
To loved ones and friends
And we had great love for you.

No more flowers to be sent on Mother's Day.
The blooming on earth, in her memory stay,
And the kindly words she often spoke,
I will always think of her that way.

Mother and friend was not strong;
She had worked for her loved ones,
and church she adored;
But she is waiting at the open door
Longing to see her two boys once more.

To brother and sister, try to be brave,
When you remember that lonely grave.
But in that city that is golden-paved,
Hope she will meet all loved ones fully saved.

Dear friend, for years faithful and true,
Often together, just me and you.
You've gone, left your children, two.
Hope they will meet you when life is through.

PAYNE.

The Rev. Lewis Franklin Payne, retired member of the Kentucky Conference, died at his home, College Hill, Ky., March 9, 1939. He was born September 15, 1875, aged 63 years, 5 months and 24 days. August 4, 1898 he was married to Mariah Elizabeth Humfleet. To this union were born thirteen children, ten of whom survive, four sons and six daughters. The funeral services were held Sunday, March 12, at the church in College Hill, in charge of Rev. S. C. Rice, District Superintendent, Rev. Jesse M. Florence, pastor of the church, Rev. E. W. Ishmael, pastor of College Hill M. E. Church, South, Rev. J. G. Carr, pastor of M. E. Church, Berea, Ky. Burial was in the Richmond cemetery. Other ministers and friends from a distance attended the funeral. The music was furnished by Rev. O. C. Severs, pastor of M. E. Church, South, Richmond, Ky., Mrs. Katie Turpin, R. W. Combs, Andrew Rucker and Mrs. Otto Jett. Brother Payne was received into the Annual Conference, September, 1916 and was ordained Elder by Bishop Anderson, September, 1920. He retired because of physical disabilities in 1937. He served the following churches: Whitley City, Sparksville, Riley, Sacramento, Corbin, London, Baxter, Wallins and College Hill. He loved and was loved by his people.

RESURRECTION THOUGHTS.

Booker Washington, speaking of the future of his race, remarked that "their future is not all in the past, like that of some people I know. They remind me of the old auntie whom I met in the road one day. I said to her, 'Where are you going, Aunt Caroline?' And she replied, 'Why, Mistah Washington, I'se done been whah Ise gwine.' Some people have long been where they are going." If it is blessed to think of a future in this life for a down-trodden race, how much more glorious to think of an eternal future for all races. How

strange that an intelligent being should be attracted by a theory of life that lives only in the dead past. He is like the wandering Jew, journeying ever, but with no destination, no future home, no hope of reunion with departed friends, a nameless wanderer, a floating bauble, a reed, tossed by the waves of fate, instead of a man, Godlike and immortal. How grand the idea of the Psalmist, when he exclaimed, "Thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands." Edison was such a monarch, having dominion over the kingdom of nature, but how long did he rule? Only a brief moment, like a butterfly or a beast. If such is God's plan, to extinguish the light of manhood in endless night, while rocks and mountains live on for thousands of ages, how can we join the Psalmist's song, "Oh, Lord, how excellent is Thy name in all the earth."

Love, in its highest purity, cannot tolerate the thought of its own end, or of that of its beloved. If love should come to believe Death an Eternal Sleep, love would abdicate its throne and plunge down the chasm of misery and woe. If separation is to come, let it come now, would be love's cry. The overpowering word in the vocabulary of love is the word "Forever." The yearnings of love are boundless, measureless, unutterable and eternal.

Our Heavenly Father brought creation forth that he might place the crown of love upon all his works, that creature and Creator might ever be united in the bonds of holy affection, with obedient worlds beneath their feet, speeding to do the bidding of the great household of the Godhead. Love is therefore created to live, not to die. If, after its momentary flash, it is to go out, it becomes a meaningless taper, instead of rays from the inextinguishable Sun of righteousness. Life becomes a lost segment of an endless circle, a fragment of a mighty creation, illustrating the failures of the Architect of the Universe.

Those who reject Christ as the Bible are thus floating down the river of time, not realizing whence they came or whither they are going, only knowing that at any moment they are liable to sink beneath the waters, but the millions of Christian believers are passengers in the Divine lifeboat, making the voyage of years conscious that they are sent forth by the infinite Father on the mission of preparation and formation of character for endless being.

Existence, to the followers of Christ, is like an open book containing, not a single leaf or chapter, but a complete story of human life that will be continued in the next world by the great Author. We read, "In the beginning, God;" all the way along, "God." Forever hereafter, "God." The passengers in this lifeboat are not attracted by the glittering baubles of human theories. Neither do they need a guidebook of human philosophy. Not even the statements of doctrinal theology, for they have the eternal, living Christ for a Captain, whose divine presence is made so real by his Holy Spirit that they live in a section of eternal life while enroute homeward, and, when loved ones sometimes fly away above the clouds to the goal, in their momentary sorrow, they hear the Mas-

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ter's voice, in tones of consolation, saying, "It is I, be not afraid." "I will never leave thee nor forsake thee." "Because I live, ye shall live also." "I am the resurrection and the life." Such an almighty, loving Friend makes the voyage of life unspeakably glorious, its purpose clear, its end sure and its victory complete.

Though we do not now see the face of our Lord as the wondering disciples did after his resurrection, as the women did at the sepulchre, as Peter did alone in his confession, as the five hundred did on the mount, as the early church did when he went home from Olivet, or as, last of all, Paul did, when he cried, "Who art thou, Lord," and heard the gentle words, "I am Jesus whom thou persecutest;" yet we have the sweetness and power of his spiritual presence, far surpassing momentary, human, facial expression. We can truly say, "We have seen the Lord,"—his soul presence, his saving arm of power, his cleansing blood, his pardoning love and we have heard his voice with infinite tenderness saying, "Thy sins which are many, are all forgiven thee;" "go in peace, follow me."

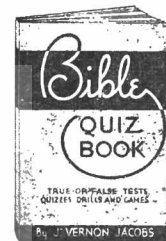
Sometimes, when in age and feebleness extreme, or in the sudden call that comes often to youth, we feel that we have really left this earthly sphere and in solitude, are standing between two worlds, waiting for the Master's voice to cry out the landing place in the haven of heaven, where we shall see him as he is, and be like him and with him in the great forever. As Tennyson says,

"For tho' from out our bourn of Time and Place,

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

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"Cast thy bread upon the waters;
for thou shalt find it after many days"
—Ecl. 11:1.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson III.—April 16, 1939.

Subject.—Paul Establishes Churches.—Acts 14:1-7; 19-23.

General Topic.—Planting the Gospel in New Fields.

Golden Text.—As a wise master-builder, I have laid the foundation, and another buildeth thereon.—1 Cor. 3:10.

Time.—About 48 A. D.

Places.—Iconium, Lystra, Derbe.

Introduction.—Paul was an ideal missionary. He had many qualifications, but no other that counted for so much as his deep spirituality. That is the first qualification for every missionary, no matter what field he or she may go to. In the next place, Paul was thoroughly educated according to the standard of his day. He was a great linguist and was thoroughly acquainted with the Old Testament. The Holy Spirit had revealed Jesus Christ to him as a perfect Savior for all humanity if they would only believe in him. Paul was a good soldier, one who could endure hardships without complaining, all for Christ's sake. So far as he was concerned, Paul might be forgotten if Christ could be honored. I hardly think he would have given ten cents for any theological degree that might have been conferred upon him. His one purpose was to win souls and to establish churches for his Master. He could say, "This one thing I do;" and no man can do his best work until he reaches that conclusion.

Paul had one prerequisite that all good preachers must have: he was not afraid to live and not afraid to die. While waiting for the Roman axe to chop off his head, he could say: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide is more needful for you." Old Dr. E. M. Bounds used to say that religion that did not make its possessor hungry for heaven, was not worth having.

Paul preached with the power of the Holy Ghost sent down from heaven. Preaching was a serious business with him. At last the church is waking up to the fact that her propaedeutic work (getting ready to do something) has been out of proportion to her evangelism. An elderly missionary said to me in China, after being there for some decades, "I have never known a Chinaman converted under my preaching, and never expect to see such a thing. These Chinese haven't sense enough to be converted. They are what we call 'Rice Christians.' Take away from them the financial help of the church and they will be done with Christianity." He said, "I have spent my time in China doing solely propaedeutic work, knowing that nothing else is worth while." But when the Boxer Rebellion broke out, and hundreds of Christians died for their faith, that good brother changed his opinion and confessed that he had been mistaken. If I mistake not, the true process is double. There must be much evangelistic preaching with a living faith in the power of the Holy Ghost to save men, and this evangelistic work must lead to the establishment of new churches here and there; but schools and hospi-

tals must continue to do their work. The hospitals may reach all classes, but the schools should be devoted largely to the training of the children of native Christians. Some missionaries have largely followed that plan, and have succeeded beautifully. That was the plan followed by Dr. J. W. Lambuth and his wife, and by their great son, Bishop W. R. Lambuth. They did some glorious work in China and Japan, much of which stood the test. It is also the plan that is being followed by the Oriental Missionary Society and the National Holiness Association in their work in China. The missionaries in both these bodies have learned that many heathen people may be converted under the first sermons they hear.

Comments on the Lesson Text.

1. Iconium.—This was an important city in the plain of Lycaonia. They both went together into the synagogue of the Jews. These synagogues scattered about the territory, visited by Paul and Barnabas, gave them a great advantage that missionaries to purely heathen countries do not possess. They used the Old Testament scriptures with which the Jews and proselytes were familiar as a basis for their preaching. In all religious work Bible knowledge is important, so that the missionary in a purely heathen land sometimes finds it difficult to approach the people. Paul and Barnabas, by the help of the Holy Spirit, so preached that both Jews and Greeks believed. That was real preaching.

2. But the unbelieving Jews stirred up the Gentiles.—Preach with all possible power, there is always a group who will not always believe. God may gain a great victory, but the devil always has his crowd.

3. Long time therefore abode they speaking boldly in the Lord.—That language sounds a little peculiar. Most people would expect them to run to safety, but persecution and opposition made them stick the closer to their job. God came to the rescue with grace and signs and wonders, confirming the truth of his word. And so today we see signs and wonders in many of our meetings, when by the grace of God the worst of sinners are redeemed.

4. The multitude of the city was divided.—It is amazing to see how a little genuine preaching of the Gospel will stir up a city. We see cities divided today, just as definitely as Iconium was under the preaching of Paul and Barnabas. The fifth verse tells us that the mob went so far as to prepare to stone the missionaries.

6. They were aware of it, and fled.—When life was in danger, the time had come to flee. Fanaticism says die; reason says, preserve your life if possible, without compromising the truth. Fanaticism is always dangerous. When living in China, in the interior, during the Franco-Chinese war, I took the precaution to always have my house under the American flag, and in traveling about the country, it is necessary to be protected by your flag. That was not cowardice, but religious sense. As you will note, the missionaries fled to Lystra and Derbe, and the surrounding country, where

they continued to preach.

14:19. Certain Jews from Antioch and Iconium.—It is amazing to see how far people will go when inspired by a mob spirit. These Jews forgot their own welfare and pursued the missionaries like sleuthhounds thirsting for blood. They stirred up the people till they stoned Paul, and dragged him out of the city for dead.

20. He rose up and came into the city.—The devil does not always know when he has finished his job. The missionaries went on to Derbe, but returned to Lystra and Iconium and to Antioch preaching as they went.

22. Confirming the souls of the disciples.—It meant something to be Christians in the midst of such terrible persecutions. Paul exhorted them to continue in the faith, but warned them that they would enter into the kingdom of God through much tribulation.

23. Ordained them elders in every church.—God has no use for a haphazard system that pays no attention to dignity and order. Too much formality is deadly, but within the bounds of reason it prevents spiritual chaos, and commands the respect of sensible people. The missionaries were preparing to leave, so with much fasting and praying, after ordaining the elders, they commended them to the Lord. Such an hour is always trying both to missionaries and to native Christians.

PERSONALS.

This is to recommend Mr. O. C. Turner, Director of Voice at Asbury College, for revival and camp meeting work during the summer. Mr. Turner has had wide experience as an evangelistic singer and is unusually good in his line. In addition to a pleasing personality and the ability to make a congregation sing, Mr. Turner has a very fine solo voice. He sings with ease and effectiveness. Mr. Turner is deeply religious and knows how to assist in a revival or a camp meeting. I can heartily recommend him in every respect. Camp meeting committees who need a singer for this coming summer would do well to get in touch with him at Wilmore, Ky.—Z. T. Johnson.

We are in one of the most fruitful revivals, the pastor says, he has had in many years. The tabernacle is crowded nightly, and the altar is filled with seekers. Many have been saved. These people know how to wrestle in prayer until victory comes. Dr. Johnson, the pastor, knows God in his fullness and the people follow his leading. It is estimated that 150 have been saved to date. The preachers from other sections are attending, and the stewards are devout men and are good helpers in the meeting. I have a slip in my slate, which leaves the last half of April open which I can give to some one needing my services. My good wife has been very sick and I have been with her for five months, but she is recovering slowly. Please to remember her in prayer.—W. J. Harney.

I desire to be associated with an evangelist as songleader and children's worker. I am an experienced pianist and can play and direct the singing, also hold children's meetings. I use children's songs and illustrate them by religious pictures

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shown by a projector. Any one desiring such services as I can render, may address Basil Middleton, Farmersburg, Ind., Rt. 1.

Bishop Edgar Blake of the Detroit area of the Methodist Church, met the members of the executive cabinet of the North Indiana Conference at Taylor University, Upland, Ind., on Friday, March 24. Bishop Blake also spoke to the Taylor student body at the chapel hour. District Superintendents of the executive committee are Dr. P. B. Smith, Richmond; Dr. L. G. Jacobs, Muncie; Dr. F. E. Fribley, Ft. Wayne; Dr. W. E. Pittinger, Kokomo; Dr. M. C. Lester, Wabash; Dr. O. T. Martin, Warsaw.

Miss Mildred Hearn, of Burwell, Ga., comes from one of the outstanding homes of the community. She was reared in a Christian home and has served in the church a large part of her life. Miss Hearn is an accomplished musician and is splendid help in revival work. She is available for engagements for the summer. If anyone should need such help he will find that Miss Hearn will render very acceptable service. She helped with the music in a meeting for me last year and I was more than pleased with the service and her fine Christian spirit.—Harmon D. Moore, Emory University, Ga.

I would like to recommend to any who may be seeking a good evangelist, the ministry of two young men, Rev. Don De Pasquale and Mr. Paul Siler, who are slating meetings together at this time. They are among the very best, and worthy of calls to any church. They are scholarly and efficient, prayerful, sincere, and earnest. Brother Pasquale, in his senior year at Pasadena College, was the student-body president, and much beloved and esteemed. Upon his graduation last year, he took up evangelism out on the west coast, and has had unusual success. Brother Siler is a very efficient assistant in the music and singing. You will not be disappointed in their ministry. Address them: 868 36th St., Oakland, Calif.—Roy L. Hollenback, Evangelist.

The second annual camp meeting rally, sponsored by five Ohio camp meetings, will be held on Friday, April 21, at First Evangelical Church, Canton, Ohio. Sebring, Sharon, Hollow Rock, Bethel and Sycamore camp meetings have felt led of the Lord to set aside one day in each year when the attendants from each of these camps may meet together for a great all-day holiness rally. Last year's effort was definitely blessed of God and people came many miles to hear the preaching and share in the

blessings of the day. This 1939 rally day will be filled to the brim with prayer, praise, and rich ministries. The engaged workers are Dr. J. A. Huffman, dean of Theology at Taylor University and Winona Lake, and Rev. J. Glenn Gould, pastor of First Nazarene Church, East Cleveland, O. The Taylor University Men's Quartet will provide special music throughout the day and will have charge of the Union Youth Rally at the 6:30 hour. Prof. N. B. Vandall, who has led the singing at several of these camps during the past few years will lead the singing as well as bring some special numbers. Attendants at all of these camps, as well as all others who read this announcement, are urged to reserve this date and come to this day of real camp meeting services. First Evangelical Church is easily located being on the corner of Gibbs Ave., and 14th St., N. E., in Canton.—G. A. Clymer.

The 12th annual Easter Sunrise Service will be held Easter morning, April 9th, 6:15 A. M., Iroquois Hill-top. Thirteen of the largest city-wide young people's organizations in Louisville are co-operating in the 12th Annual Easter Sunrise Service. The program arranged for this year is most attractive. Music: Male High School Band, directed by Mr. Lynn Thayer. "The Ambassadors of the Air," Quartet from Asbury College, will sing at this service. Mr. Roy Boesser, Director of Music of the Highland Junior High School, will direct the group singing. Rev. Roy H. Short, presiding elder of the Methodist Church, will bring the Easter Message on "Arise with Christ." Mr. Sam Johnson, President of the Young People's Commission will lead the Responsive Reading.

During the Fall of last year and the recent months the writer has held six revival campaigns, all in the northern provinces of New Brunswick, save the present meeting which is in Calais, Maine. We have had the privilege of laboring in former fields of services and meeting some who had found salvation at our altars in other days. Our meeting with Rev. Fred Anderson, of Millville, N. B., was most encouraging and souls definitely found God. We find that it is very easy to crowd the altar with indefinite seekers, those who come to get more religion or to be refreshed; but not so many are willing to have the "Old Man" definitely crucified. But we have seen enough of definite victory to encourage our heart. After forty-five years in the ministry, during which we have been pushing second blessing holiness for thirty-five years, we still believe it is the winning gospel. In the city of St. John, in company with Rev. Hallet Muller, of the Reformed Baptist Church, I visited the fine church edifice of Evangelical faith. The janitor seemed like a godly man and deplored the desolation of Zion. I asked how many they have at prayer meeting. He replied, "From ten to fifteen." He then took us into a great gymnasium where they play pool and bowl. This is the reason they have so few at prayer meeting. Brother Muller is pastor of a comfortable, modest little church of about 1000 members. He thinks nothing of having forty out to prayer meeting and the service running for two hours. Unless churches get the

Holy Ghost they must degenerate into lecture forums, gymnasiums, social clubs and restaurants. We are glad for clean-cut, intelligent young pastors who are pushing the battle for holiness in the Reformed Baptist denominations in Canada. These are the best days I have ever seen, spiritually. To preach the gospel is a glorious privilege.—W. Edmund Smith.

YOUTH'S PROBLEM NO. 1.

In this strikingly named book, Friendship, Courtship and Marriage are treated by Alfred L. Murray, traveler, author and lecturer, who turns on the searchlights of the Scriptures, Christian psychology and experience on problems of the young—character building, making true friendships and problems of nature. One says it is "the deepest, most practical, most livid and most helpful book on character building" that has come under his observation. Another says he has provided a Christian basis for these relations so vital to mankind. Self-made, working his way through Boston University, the author is well-fitted to give admirable advice. Some of the practical themes treated are How to Make Friends, Pure But Not Prudish, Getting the Most Out of Life, Gaining Respect, Is it Ever Too Late to Learn, Controlling Thoughts, Things That Break Up Friendships, Lowering My Standard to Raise Myself, Tests of Friendship, How to Exert Influence. Friendship is called a "gem, always costly but within the price range of all." Get the young to read it and keep its good work up.

"Friendship, Courtship and Marriage," by Alfred L. Murray. Price \$1.39. 200 pages. Order of Pentecostal Publishing Co., Louisville, Ky.

WHAT EASTER MEANS TO ME.

Rev. W. M. Zimmerman.

With the fulfillment of the forty days (excepting Sundays) of Lent, beginning on Ash Wednesday, March 1st, including the Triumphal Entry on Palm Sunday and his last week; the betrayal, crucifixion, burial, rejoicing of the world and the sorrow of the disciples and their discouragement, Behold tidings comes that "Jesus is risen!"

Easter commemorates that event.

With great joy they declared his resurrection. Their testimony would have been received in any court. As time goes on the fact becomes more established. Ten times he appears to them before his ascension.

Like the ever-increasing swell of a giant ocean wave, Easter's significance breaks over the church and the world, bringing joy to the hearts of sorrowing Christians. Pity the soul so dead as to prostitute Easter to mean only beer!

Easter is the culmination of the 40 days of Lent. It is the climax! It is the "day of days" to believers! It is a day large audiences at churches decorated with lilies; it is a day of joy and quickening of faith in Jesus and his resurrection as we think of those we loved, who are absent this Easter, but whom we hope to see again in heaven.

All nature is vocal with his praise, testifying to the resurrection. "Why think ye it a thing incredible that God should raise the dead?" Have you greater brain girth than Daniel

Webster, who said, "I believe Jesus Christ to be the Son of God?" Even Ernest Renan called Jesus "The incomparable Man" and "Conqueror of death."

Easter to me means victory over death and the assurance of a heavenly reunion. The receiving of the Comforter was so wonderful to me on Nov. 17, 1906, when heaven opened up and fell upon me with supernatural loads of glory that I have never doubted since that day. Only those who have experienced it will understand.

If you want Jesus to reveal himself to you, let him have his way and seek until you find him and you will rejoice indeed. Begin now to seek the baptism of the Holy Ghost and Easter's significance will not depend altogether upon the veracity of the disciples but upon your own experience.

Dr. Chamberlain, one of the oldest missionaries in India, says that one day while he was preaching in Benares, among the devotees who came to bathe in the sacred stream by which he was standing, was a man who had journeyed wearily on his knees and elbows from a great distance with the pain of conviction at his heart. He hoped by washing in the Ganges to be relieved of his "looking for judgment." Poor soul! He dragged himself to the river's edge, made his prayer to Gunga, and crept in. A moment later he emerged with the old pain still tugging at his heart. He lay prostrate on the bank in his despair and heard the voice of the missionary. He raised himself and crawled a little nearer. He listened to the simple story of the cross; he was hungry and thirsty for it. He rose upon his knees, then upon his feet, then clapped his hands and cried, "That's what I want That's what I want!"

That story of the cross is what the whole world wants. The world wants Christ, for Christ has what the world needs. May April 9, 1939, be a Red Letter Day, bringing joy in believing and giving. Amen.

NEVER-ENDING LIFE.

Rev. C. E. Walker, D. D.

Just as the ages onward roll
A man made of red earth,
Spirit-breathed became a soul—
So humans had their birth.
The man began in point of time—
Material man and soul—
Fitted to earth and earthly clime,
While age on ages roll.
But man we see ceases to be,
The spirit onward moves;
He changes spheres—the spirit free
Returns to God he loves.
The ages roll on, evermore,
The cycles come and go;
The spirit leaving earthly shore
Has nothing here to do.
As ages count to us on earth
To time there seems an end,
But as the spirit starts from birth
Through ages God does send.
We count the years, the ages too,
As time arrives, is gone;
But with the spirit living true
Eternity rolls on.
As on and on the ages roll
Not ceasing e'er to be
Unfolding time enlarges soul,—
The spirit's ever free.
We count the stars, we measure
space,
Eternity's begun,

Gospel TENTS
write for prices
Fulton Bag & Cotton Mills
Manufacturers Since 1870
ATLANTA ST. LOUIS BALESS
MINNEAPOLIS NEW YORK NEW ORLEANS BARKLEY CITY N.C.

The spirit's just begun the race
In passing distant sun.
Unfolding life, revealing love,
It's winging on and on;—
We say it's gone to heaven above,—
Its journey just begun.
We wonder if an end shall be,
Will journey e'er be done?
But as the Spirit's ever free
It's On and On and On.

THE POWER OF HIS RESURRECTION.

"That I may know him and the power of his resurrection."—Phil. 3:10.

Is this the cry of our hearts: "That I may know him!" not know about him, but know him, and the power of his resurrection? The exceeding greatness of the power which the Father wrought in Christ, when "he raised him from the dead, and set him at his own right hand in the heavenly places;" that divine power which "hath raised us up together, and made us sit together" with him; that power that will lift us "far above all," and make us more than conquerors in him. Is the cry of our hearts deep enough to make us "count all things loss" for this? Let us see first what Paul had in his life to count loss; how much that looked lawful and good, yet which in "the light above the brightness of the sun" became to him as "refuse."

It was not sin, as we count sin, that Paul had to surrender, but all that ministered to his own righteousness. His resting in religious ordinances, his position and high birth, his denomination and his religious prejudices, his zeal for God, and his blameless life—all these were gain to him, and secretly there may have been a "God, I thank thee I am not as other men are." We may have parted with our own righteousness as far as salvation, and even sanctification, is concerned; but there is a danger of appropriating to ourselves the work of God in us that produces a consecrated self, and a subtle resting in our attainments. "My righteousness I hold fast, and will not let it go," cried Job, until the revelation of God brought self-abhorrence. It is all this that we too must surrender, if we are to know the fullest power of his resurrection. All past experiences, all our holiness reputation, all that is "gain to me," counted loss for Christ. Moreover, Paul did suffer the loss of all. Calvary means surrender.

Much of our "surrender," if tested, would often prove to be no surrender at all. Paul found himself the "off-scouring of all things." His strong religious views and denominational prejudices were swept away. "Neither circumcision, availeth anything, nor uncircumcision." Instead of priding

(See Page 16)

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(850 2nd Ave., St. Petersburg, Fla.)

ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)
Asheville, N. C., April 16-30.
Grand Rapids, Mich., May 2-14.
Rochester, N. Y., May 16-28.

ARTHUR, FRANK E.
(Rt. 2, Hinsdale, Ill.)

BEATTIE, E. J.
(Transfer, Pa.)
Open dates—Fall and Winter.

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
W. Frankfort, Ill., April 1-21.
Open Dates—May.

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
W. Hollywood, Calif., April 5-10.
Turlock, Calif., April 18-30.
Long Beach, Calif., May 2-14.
Knoxville, Tenn., May 18-28.

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
Shamokin, Pa., March 26-April 9.
May—Open.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26,
Scribner, Ohio.)
Rockwood, Pa., March 24-April 9.
Elrama, Pa., April 10-23.
New Brighton, Pa., April 24-May 7.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Bloomington, Ind., March 26-April 9.
Petersburg, Ind., April 10-23.
Hancock, Md., April 24-May 7.
Mitchell, Ind., May 14-28.

CARNES, B. G.
(Wilmore, Ky.)
Danville, Va., April 9-23.
So. Webster, Ohio, May 1-14.
Evansville, Ind., May 15-28.
Open—July 2-16.

CARTER, JORDAN W.
(Wilmore, Ky.)
March—Open.
Address 213 Burton St., Greensboro, N. C.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Somerset, Ky., March 26-April 9.
Kannapolis, N. C., April 10-23.
Greensboro, N. C., May 4-7.
Burnsville, N. C., May 8-21.
East Point, Ga., May 28-June 11.

**CLEVENGER, FRED AND DAUGHTER,
NAOMI RUTH**
(Sims, Indiana)
Providence, Ind., April 9-23.
Georgetown, Ill., April 24-May 7.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker,
Box 42, Wilmore, Ky.)
Richmond, Ky., April 2-9.
Grant, Va., April 10-13.
Alabama, May 8-21.
Linden, Ala., May 22-June 4.

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St.,
W. Frankfort, Ill.)
Crossville, Ill., March 27-April 9.

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)
Rogers, Ohio, April 4-16.

CROUSE, J. BYRON
(Wilmore, Ky.)
Convention, March 6-April 9.
Savannah, Ga., April 9-16.
High Point, N. C., April 17-30.
Winston-Salem, N. C., May 2-10.
York, Pa., May 11-21.
Kokomo, Ind., May 21-June 4.

DENTON, JOE
(548 N. Broadway, Medina, Ohio)
Timblin, Pa., March 29-April 9.
Howell, Mich., April 12-23.
British Isles, May 2-June 3.

DEWEERD, JAMES A.
(Gaston, Indiana)
Howe, Ind., April 5-9.
High Point, N. C., May 14-28.

DONOVAN, JACK
(1299 So. First St., Frankfort, Ind.)
English, Ind., April 2-16.
Mt. Carmel, Pa., April 23-May 7.
Port Matilda, Pa., May 14-23.
Brookville, Pa., June 4-18.
Joliet, Ill., June 24-July 9.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia,
I. C.)

DUNKUM, W. B.
(1333 Henlock St., Louisville, Ky.)
Springfield, Ohio, March 26-April 9.
Albany, Ky., April 16-May 7.

EBERT, CONRAD
(2110 Pensacola Ave., Chicago, Ill.)

FAGAN, HARRY AND GLEONA
(Singers, Pianist and Children's Workers,
Shelby, Ohio.)
Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)

FLANERY, E. T.
(Winnebago, Minn.)
Sault Ste. Marie, Mich., Mar. 30-Apr. 16.
Mitchell, S. D., April 18-May 7.

FOSSIT, D. W. AND WIFE.
(1036 E. Kentucky St., Louisville, Ky.)

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Sullivan, Kan., March 28-April 9.
Ravenna, Ky., April 11-23.
Indianapolis, Ind., April 24-May 7.
Kansas City, Mo., May 9-14.
Lexington, Ky., May 16-30.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Los Angeles, Calif., April 4-16.

GROCE, J. W.
(Box 1388, High Point, N. C.)
Burlington, N. C., April 2-15.
Kernersville, N. C., April 16-30.
High Point, N. C., April 30-May 14.
Yadkinville, N. C., May 14-26.
Ickard, N. C., May 28-June 9.

GRISWOLD, RALPH S.
(Wilmore, Ky.)

HAMES, J. M.
(Greer, S. C.)
Columbia, Mo., April 2-16.
Ablene, Kan., April 17-May 7.
Spartanburg, N. C., May 14-28.

HART, RALPH H.
(20 Harrison St., Coldwater, Mich.)

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Newport News, Va., Mar. 26-April 9.
Pomona, N. C., April 16-30.
Achilles, Va., May 7-21.

HAWKES, GEORGE R.
(Evangelistic Singer, Cornelius, N. C.)
Spray, N. C., April 9-23.
Albermarle, N. C., April 23-May 7.
Burnsville, N. C., May 7-21.
Andrews, N. C., May 21-June 4.

HOBBS, E. O.
(Westfield, Ill.)

HODGINS, G. ARNOLD
(Asbury College, Wilmore, Ky.)

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville,
Kentucky)
Clinton, Pa., March 26-April 9.
Loogootee, Ind., April 16-30.
Bradford, Ky., May 7-21.

HOWARD, FIELDING T.
(Salvisa, Ky.)

HOWELL, ROBERT A.
(661 2nd Ave., Hillpollis, Ohio)

HUGHES, GUTHRIE
(Science Hill, Ky.)

HUTCHERSON, CY
(Glasgow, Ky.)
Edmonton, Ky., March.

JACKSON, REV. and MRS. VIEHE
(Preacher, Children's Workers, and Spe-
cial Singers, Sparks Hill, Ill.)
Woodlawn, Ill., Mar. 27-April 9.
Metropolis, Ill., April 16-30.
Hartford, Ky., May 1-14.
Pulaski, Ill., May 15-28.
Grand Tower, Ill., June 5-18.

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Van Buren, Mo., March 26-April 9.

JOHNSON, W. EDWARD
(31 Home Ave., Oil City, Pa.)

JOPPIE, A. S.
(830 So. Park, Owasso, Mich.)

KELLER, J. ORVAN
(Beloit, Kan.)
Sabetha, Kan., April 2-16.
Stafford, Kan., April 23-May 7.
Garden Grove, Ia., May 14-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)

KUTCH SISTERS
(Singers and Playing Evangelists, 167
Lehman St., Lebanon, Pa.)
Knox, Pa., April 2-16.
Greensburg, Pa., April 17-30.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Clarksburg, Md., April 23-May 7.
Columbia, S. C., May 9-21.

LINGICOME, F.
(Gary, Indiana)
Philadelphia, Pa., April 3-16.
Gary, Ind., April 17-30.
Chicago, Ill., May 14-20.
Kokomo, Ind., May 21-June 4.

LINN, C. H. JACK
(P. O. Box 449, Springfield, Mo.)

LONG, J. C.
(Telford, Pa.)
Moers, N. Y., April 2-16.

LYONS, COLMORE
(Kingswood, Ky.)

MAITLAND, H. C.
(1015 College Avenue, Winfield, Kan.)

MARTIN, A. J.
(P. O. Box 53, Columbia, Miss.)

McAFEE, H. H. and WIFE.
(Box 534, Lakeland, Florida)

MAYFIELD, L. H.
(Osborn, Ohio)

McDONALD, H. W.
(2716 E. 14th St., Chattanooga, Tenn.)

MEZO, CARL
(607 E. Clark St., West Frankfort, Ill.)
Vergennes, Ill., March 12-April 12.

MILLER, F. W.
(Batavia, Ohio)

MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
Kalamazoo, Mich., March 26-April 9.
Caldwell, Idaho, April 16-30.
Bell Gardens, Calif., May 7-21.

MILBY, E. CLAY
(Bentonville, Ark.)
Somerset, Ky., March 26-April 9.
Duquoin, Ill., April 10-23.
Cushing, Okla., April 24-May 7.

MULET, WALTER L.
(1804 Beal Ave., Wooster, Ohio)
Beaverton, Mich., April 3-16.

NETTLETON, GEORGE E.
(501 Huntley Drive, West Hollywood, Cal.)

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Dayton, Ky., March 26-April 9.
Thomas, Okla., April 11-23.
Leitchfield, Ky., April 30-May 14.
Booneville, Ky., May 21-June 4.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
McPherson, Kan., March 19-April 9.
Wilmore, Ky., April 11-14.
Butler, Ohio, April 16-30.

PAPPAS, PAUL JOHN
(314 Disson St., Tarpon Springs, Fla.)

PAUL, JOHN
(University Park, Iowa)
Germantown, Ky., March 28-April 9.
Marion, Ind., April 11-13.
Wilmore, Ky., April 14-16.
Pt. Wayne, Ind., April 23-30.
Meadville, Pa., May 7-21.
Milton, Ky., June 6-18.
Delanco, N. J., June 23-July 4.

PARKER, J. R.
(416 North Lexington Ave., Wilmore, Ky.)
Jackson, Ky., April 2-16.
Charleston, S. C., April 20-30.
Polsgrove, Ky., May 2-14.
Lake View, S. C., May 16-28.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Howell, Mich., March 27-April 9.
Caseville, Mich., April 10-23.
Markdale, Ont., Can., May 28-June 18.
Meldray, Ont., Can., June 20-25.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Owensboro, Ky., March 27-April 9.
Bowling Green, Ind., April 10-23.

RIDOUT, G. W.
(162 Yale Road, Andubon, N. J.)
April and June—Argentina, S. A.
July and September—U. S. A., open dates

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. F.
(Wilmore, Ky.)
Open—April 2-24.
Boyd, Ky., April 24-May 7.
Open—May 7-29.
Winchester, Ky., May 29-June 11.

ROBE VICTORY MEETINGS.
L. C. Robie, Sky-Pilot, Union Springs,
N. Y.)
Fairchance, Pa., March 26-April 9.
No. Salem, Pa., April 16-23.
Fire Lake, Mich., April 23-May 14.
Elkhart, Ind., May 21-June 11.
Port Huron, Mich., July 9-23.

SCHILL, J. L.
(Song Evangelist, 404 E. Horton St., Bluff-
ton, Indiana)
Camden, N. J., April 11-23.
New Castle, Ind., May 1-14.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)
Roanoke, Va., April 2-16.
Roanoke, Va., May 1-14.

STUCKY, N. O.
(Box 43, Ashley, Ohio)

TERRY, THOS. L.
(315 N. Jackson St., Greencastle, Ind.)
Coniterville, Ill., Mar. 26-April 9.
Tilden, Ill., April 10-23.
Bartterville, Ky., April 30-May 14.

TITUS, ALBERT
(East Liberty, Ohio)
Rushsylvania, O., Mar 20-April 9.

WATTS, EMMA T.
(1400 Fairmont St., N. W., Washington,
D. C.)

THOMAS, JOHN
(Wilmore, Ky.)

VANDERSALL, W. A.
(Tindlay, Ohio.)
Spencerville, Ohio, Mar. 20-April 19.
Terre Haute, Ind., April 16-30.

VAN HOUGHTON, E.
(Wilmore, Ky.)

VAN WINKLE, MISS DELPHA M.
(69 Day Ave., Newark, Ohio)
Blountsville, Ind., March 26-April 9.

WILLIAMSON, S. H.
(597 Salem Ave., Wagerstown, Md.)

WILLIAMS, L. E.
(Wilmore, Ky.)

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)

WISEMAN, PETER
(Asbury College, Wilmore, Ky.)

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ADVANCE NOTICE OF

Fifth Annual Short Course and Leadership Institute for Town and Country Pastors and Lay Leaders.

to be held at the College of Agriculture, University of Kentucky, Lexington, Monday, April 17, to Friday, April 21, 1939.

A hearty invitation is extended to you to attend the annual Short Course and Leadership Institute for Town and Country Pastors to be held April 17 to 21. This notice is for the information of those interested in the short

course so that they may have sufficient time for making arrangements to attend.

Purpose of the Short Course.

The purpose of the course is to give training and instruction which will help to fit town and country pastors and lay leaders to serve the people of their communities more effectively. An added advantage will be that afforded for intimate contact with state and national leaders and for the exchange of ideas and experiences with fellow workers. Another advantage will be that of gaining first hand knowledge of some of the phases of practical and scientific agriculture and of establishing contacts with technical workers in agriculture and farm life. These contacts should enable those who attend the leadership institute to make a fuller use of agricultural service agencies in the future.

Dr. A. B. Graham, of Columbus, Ohio, Dr. A. H. Rapping of Philadelphia, and Dean Geo. V. Moore of Transylvania College, will be the guest lecturers.

Dr. Graham of Columbus, Ohio, has had a long and distinguished career as an educator and inspirer of leadership in community betterment projects in many parts of the nation. Called to the service of the Federal Division of Agriculture Extension at the Nation's capital, for 25 years he has had the responsibility of training young men and women in that vast organization for effective leadership. His grasp of human problems, his sane philosophy, his personal charm, his ability for keen analysis and genius for clearness of expression, his skill in graphic illustration and marked him as a lecturer and speaker of remarkable effectiveness. His lectures are a gold mine of value for men and women seeking to make themselves more effective teachers of leaders in community betterment projects.

Dr. Rapping is Superintendent of the Department of Town and Country Church Work of the Methodist Episcopal Church with headquarters in Philadelphia. For sixteen years he was Extension Sociologist for the West Virginia University College of Agriculture. He was instrumental in organizing the West Virginia Council of Churches and for thirteen years has been the author of a weekly column, "Religion and Life," which is syndicated among 125 newspapers. His book, "Building the Kingdom of God in the Countryside," has been found helpful by thousands of town and country church leaders.

Dr. Moore is Dean and Professor of Religious Education at Transylvania College, Lexington, and is recognized as one of the outstanding authorities on problems of the town and country church.

A valuable acquisition to the short course staff is Dr. Howard W. Beers who recently came to the University of Kentucky as Professor of Rural Sociology from Rutgers College, New Jersey. Dr. Beers is one of the best known rural sociologists in America. His general theme will be "Weaving the Patterns of Community Life." Lectures, Round Tables and Conferences on Agriculture and Rural Life.

The staff of the College of Agriculture will be available throughout the week for consultation on problems of agriculture and rural life. Special conference periods are being arranged for persons wishing help on such questions as the landscaping of

church grounds; the construction and equipment and other engineering problems of church buildings; and plays, games and other recreation activities for young people.

Expenses—Scholarships.

There will be no registration or tuition fee for the course. The cost of meals and lodging should not exceed \$9.00 for the period. A considerable number of churches have arranged for paying the expense of their pastors. Certain city churches have arranged to defray the expenses of one or more town and country pastors. Several denominational boards have arranged to provide scholarships to defray all or part of the expenses of selected pastors of their respective denominations.

Anyone wishing a detailed program and complete information address Dr. W. D. Nicholls, College of Agriculture, Lexington, Ky.

Very truly yours,

T. R. Bryant,
Assistant Director.

"JESUS HIMSELF DREW NEAR."

Mrs. L. Lucas.

Forlorn and bereft were those two that day,
Their heads hung low on their homeward way.
No thought but that He whom they loved was gone,
Their long cherished hopes had been trampled down.

They had walked with the Christ in bygone days,
His counsel had guided them on life's way;
To them He had been the Messiah, King—
Now death and gloom hovered o'er everything.

Then, as they reasoned, a Stranger came,
He walked by their side, but withheld His name;

Methinks I can hear Him, "Why art thou sad?
What meaneth the weeping? thou should'st be glad."

And as He gave them the solace sought,
Rebuke, communion, and new light brought,
What uplift came to their bleeding hearts,

New life He to dying faith imparts,
Until in retrospect they exclaim
"Truly our hearts were all aflame
While walking the Emmaus road,
Side by side with the Son of God."

And as we travel life's pilgrim way,
He draws near 'mid our fears today:
No stranger now, this mysterious Friend,

Whose Spirit carries His aid to lend.
Jesus still lives, let us, too, rejoice,
If in the conflict we hear His voice,
And if in the hour of our darkest night,

In love He draws near with reproof or light.
And as He leads through death to life,

To clearer vision and nobler height,
We, with the saints of old may say,
"Did not our hearts burn by the way?"

So let us keep the pathway clear
For His approach, lest He draw near,
Greet Him, and love Him, and spread His fame,

For oh, hallelujah, He's ever the same!

In my distress, I cried unto the Lord, and he heard me. Psa. 120:1.

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By DAVID P. ALLISON



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EASTER.

Evening. Dark the Calvary sky;
A stone-hewn guarded tomb,
Slumbering winds that softly sigh;
Tears fall where roses bloom;
Eternal night—and then, East born.
Resurrection, Christ given morn!

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himself on his blameless life, he now felt he was the chief of sinners. His fleshly energy and zeal gave place to God, who worked in him mightily. "Not meet to be called an apostle" was ever afterwards his self-estimation.

"That I may gain Christ, and be found in him, not having a righteousness of mine own." "That I may know him, and the power of his resurrection," now summed up Paul's supreme desire. All earthly wisdom gained at the feet of Gamaliel seemed but as "foolishness." Paul had caught sight of a Divine science, the science of the knowledge of the infinite God, that eclipsed all other sciences. "All loss . . . for the excellency of the knowledge of Christ." But knowledge without life is fruitless. Our practical need is not only to know, but to experience the power of his resurrection. The energizing power of the risen life of Christ can only be realized as we share in his death. "I have been crucified" precedes "Christ liveth in me." Death-union with Christ was an accomplished fact in Paul's experience when he cried, "That I may know him, and the power of his resurrection." "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" was his question to the Romans. "The world hath been crucified unto me, and I unto the world." With no uncertain sound did Paul affirm his death with Christ. The ever-increasing knowledge of the "power of his resurrection" was the sequel of this established fact. The working of the Risen Life within us will develop into greater fullness day by day, and all that the resurrection means will take eternity to unfold.

It is just here that so many make a mistake. We dwell so much on death, forgetting that death is but the negative side, while so few of us pass on to the resurrection side of the Cross, and live in the power of his endless life. If we are willing to count all things loss, and to recognize the sentence of death upon all that we are and have, then he simply bids us take the place that Paul did, and maintain the unswerving attitude, "I have died," looking to the Risen Lord to manifest the "power of his resurrection" in us day by day.

His risen life gives power to suffer and endure as he endured. His life on earth was the life of a "Lamb" led to the slaughter. Ere we become "united with him in his death," it seems that most of the suffering is directed towards deliverance from bondage to the self-life—the suffering that is involved in "counting loss" that which may be as precious as our right hand. The power of the resurrection precedes real fellowship with the sufferings of Christ, for the flesh is incapable of it. The flesh suffers for itself; the new life suffers for others, without one thought of itself. We can only grow in the knowledge of Christ as he thus leads us on in the pathway of the Lamb. The knowledge of him is furthermore manifested in an ever-deepening "conformity" of his "death." To be conformed to the image of his Son, does not mean moulding the old life to the likeness of Christ; but having yielded the old to the Cross, having died with Christ, the power of his resurrection-life is now free to work in us—free to lead us on into fellowship with his sufferings, and work into the very fibres

of our being, the life and disposition of the Lamb Christ Jesus, conforming us to his death. As we thus rest upon the foundation fact of our death with Christ, and on the resurrection side of the Cross, we yield continually in implicit obedience and simple faith to the effectual working of his Risen Life within us; we find that as we have been planted in the likeness of his death, we shall also be in the likeness of his resurrection.

"TO DIE IS GAIN."

The resurrection of Jesus has not only removed the sting from death but has made death a positive gain. The Apostle Paul had this assurance when he uttered the words, "to die is gain." This great Christian hero had met the Christ who had died, "that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage."

But these words "to die is gain" were uttered by the great Grecian philosopher, Socrates, over four hundred years before Paul's day. It is refreshing to note the contrast between these two great leaders of thought in their consideration of life after death. Paul, the outstanding Christian philosopher, was filled with certainty, while Socrates, the great pagan philosopher was uncertain. Socrates had been condemned to die when the ship Delos arrived in the harbor. After his sentence had been pronounced he made his apology before the men who had condemned him. It was in this apology that he said, "to die is gain." His explanation of the gain to be found in death was, "Either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will mean unspeakable gain Now if death is like this, I say that to die, is gain; for eternity then is only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good . . . can be greater than this? . . . What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again." What uncertainty is here expressed in the very highest thought of immortality apart from Christ. To him death may be anything.

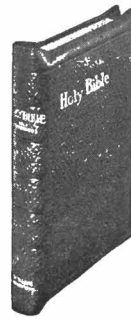
Contrast this with the certainty and assurance of the Apostle Paul. He said, "To die is gain," because he had a "desire to depart and to be with Christ; which is far better." Upon another occasion he expressed his assurance of immortality thus: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "Therefore we are always confident, and willing rather to be absent from the body, and to be present with the Lord." This assurance as contrasted with the uncertainty of Socrates indicates the difference between those who know the resurrected Christ and those who lived without him and the hope of eternal life he brings.

There is another interesting con-

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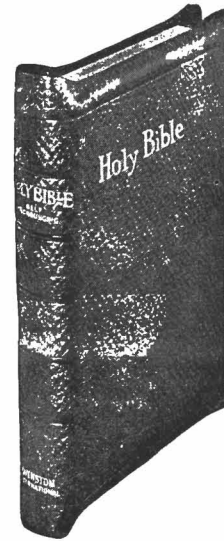
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trast in the closing moments of the lives of those two great men and their statements in this instance are almost parallel. Socrates concluded his apology with these words: "The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better, God only knows." The great Christian apostle closed his earthly career with these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Note the contrast—"which is better, God only knows," and "Henceforth there is laid up for me a crown of life, which the Lord shall give me." No uncertainty with this

great Christian. He had the assurance of eternal life.

Easter brings hope and assurance for the Christian. How dark and uncertain life would be without it. How gloomy and what great loss death would be without Easter. But through the resurrected Christ of Easter we have assurance and certainty. Because he has robbed death of its sting and the grave of its victory, "to die is gain" and "to be absent from the body is to be present with the Lord." Because of Easter we cannot consider the grave the end of life, it is a door of departure to the presence of Christ, the process through which we pass to obtain that crown of righteousness which belongs to all them who love his appearing. Let us rejoice in our assurance and hope and publish the good tidings to the world.—Herald of Holiness.

PENTECOSTAL HERALD

and WAY OF FAITH

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

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IF IT SHOULD TURN OUT.

By The Editor

If it should turn out that, "without holiness no man shall see the Lord," it would be embarrassing to those who knock at the gates of Paradise, who have made the doctrine of holiness a subject of ridicule and scorn, rather than one of deep concern, prayer and faith.

If it should turn out that the blood of Jesus Christ, God's Son, cleanseth from all sin, in that great day of accounts it would be embarrassing to those who have preached and insisted that there is no such thing as being cleansed from sin by the blood of Christ, in this life.

If it should turn out at the final judgment, that it was really and eternally true, as John the beloved has written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," it would certainly be embarrassing to many preachers and people who, through their whole church life, have insisted that there is no such thing as being cleansed from all unrighteousness; that sin is a *something* that will cling to us, and be a part of us, so long as the spirit dwells in the body.

If it should turn out, as the Scriptures have declared, that the Lord Jesus is mighty to save to the uttermost, that he is able to do exceeding abundantly above all that we can ask or think, it would be embarrassing at the great assize to those preachers and people who have preached and taught that there is sin from which Jesus cannot save; from which his blood cannot cleanse, and that all Christians, at their very best, must go through life, not only with the sin principle within them, but daily sinning. Not only so, but they have ridiculed, abused and, sometimes, persecuted, any one who claimed to have received sanctifying power in deliverance from sin.

If it should turn out that there is a baptism with the Holy Ghost for every child of God, that he can, and does, come upon, and into, those who believe in him, pray and, in consecration and faith, wait for him, that this is not only a privilege but a duty; that we have this promise that we are assured by our Lord Christ that, if we love him, he will pray the Father to give us the Holy Ghost in his cleansing, abiding, comforting, keeping, guiding and empowering for service, and instead of believing and receiving, preachers and people have mocked, ridiculed and actually so sinned against the Holy Ghost that he has left them alone in their conceit and pride. How fearful such a state would be in that great and final day when we must all stand at the judgment seat of Christ.

Thinking on these things, should we not take the Word of God as our guide, rather than the word of men who set aside, contradict and ignore the Word of God, deceive

HEAR JOHN WESLEY.

Many years since I saw without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, we are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses.—Vol. 7, p. 38.

themselves and the people and go on their way without divine life, approval, or power, hinder and hurt the church, the spiritual life of the people, and prevent that state of mind, of spiritual life and power, that, when received, will produce conditions that lead to revivals and the salvation of souls. We are living in perilous times when there are many deceivers and false prophets who ignore the teachings of Jesus that, "Ye must be born again." That the "blood of Christ cleanseth from all sin," and that, "Without holiness no man shall see the Lord." If it should turn out that the Bible is divinely inspired, that it is the Word of God, that belief of its truth and obedience to its teaching is the only way of salvation, in that great day of accounts when the books are opened and we are judged out of them, and this very Bible is among those books, it will be confounding to those modernistic teachers who set at nought so much of the Bible and make those who believe and seek to obey it, the subject of ridicule and contempt. Oh, readers of this paper, hold fast to the Word of God as your guide, to Jesus Christ as your Saviour, the Holy Ghost as your indwelling comforter, guide and empowerer for service.

Honest Words to a Modernist.

As a Methodist preacher to a Methodist preacher, I should like to speak to you kindly, but candidly, with reference to some of the utterances and positions you have taken which appear to disqualify you for an acceptable and fruitful ministry in the Methodist Church. With your views and position with reference to the inspiration of the Scriptures and Deity of Christ, I cannot see how you have a saving gospel message to offer the people; moreover, I am unable to understand how you can be an honest man and, at the same time, be a member of a conference, receive appointment as pastor of a congregation, and draw a salary for the kind of service you are able to render.

First, you do not believe the Genesis account of creation, and the origin of the human race. You put the scriptural record entirely aside on this subject.

Second, you do not believe that the ancient prophets were so inspired that they could look into the future and tell with accuracy of coming events; that they knew or understood the coming, character, sufferings and death of the Christ; in other words, you put away prophecy contained in the Scriptures, as something uninspired and unreliable, as divine truth.

Third, you do not believe in the pre-existence and virgin birth of the Lord Jesus Christ. You deny his claim in John 17, that he had "glory with the Father before the world was." You deny the claims of John and St. Paul to the creative acts of Christ. You deny that he was God manifest in the flesh; so human that he could suffer with us, being an high priest who could be touched with the feelings of our infirmities, and so divine that he could save us.

Fourth, you deny that Jesus Christ performed miracles, and with that stroke you tear the New Testament records of our Lord's earthly life to fragments. Take your New Testament, and with a red lead pencil go through the gospels marking all the accounts of miracles, and you will see how little you will have left, and how disconnected and meaningless it will be. You take a position in direct contradiction to the account of the virgin birth by St. Matthew and St. Luke. If they are not to be trusted with reference to their accounts of the virgin birth of Christ, on what ground can we believe anything else in their gospel records.

Fifth, you deny that the death of Jesus Christ was necessary for human salvation, or that there is any such thing as a blood atonement made in his sufferings on the cross. In view of this fact, what have you to offer to a penitent sinner? What would be your counsel to an awakened soul that had lived in violation of the laws of God, if you consent that there is any such thing as the law of God?

Sixth, you deny the bodily resurrection of our Lord Jesus, therefore, discounting everything in the inspired records with reference to the forty days between his resurrection and ascension. With your views, of course, there was no such thing as a bodily resurrection. With your position and views there is no such thing as his coming in glory with angels and saints. With your convictions and views, if you have any such thing as conviction, no such person as the Christ of prophecy, the gospels and the epistles, ever lived.

One wonders what sort of message you have to offer lost humanity, to an awakened, sinful soul, seeking for a Saviour; and one wonders what sort of conscience you have, with all of these unbeliefs, that you should claim to be a minister of Christ, hold your place in a conference, receive appointments and draw a salary? Please do not think of me as an enemy. Your remarks, and things that now and then crop out in your teaching, justify all the statements I make here.

(Continued on page 8)

THE SOUL STRUGGLES OF A PREACHER

Rev. G. W. Ridout, Corresponding Editor.

PART I.



John Fletcher Smith was well born. He came of good blood and heritage; father and mother were Methodists of the old stock. They came up in a church which not only stood for the doctrines and teachings of Methodism, but a church that prospered because of its spiritual glow. Its pulpit was always vital; it had great preaching from mighty preachers of the gospel. Among its pastors it had a 'Beloved John' who was so full of perfect love that, sometimes in the pulpit, he would shout because of the glory in his soul. He was a Boanerges whose preaching would sweep the whole congregation in a storm of divine eloquence. They tell of a sermon he preached on the "Judgment," when the house was filled with a thousand people; so tremendous was the message that when he gave the invitation to the mourner's bench, people went running to the altar from all over the church and seventy souls were converted in that service. That was the meeting when Robert Brush got converted who, afterwards, became a missionary to China; in the same meeting Albert Cotton was converted who, afterwards, became a powerful minister of the gospel.

II.

John Fletcher Smith was converted in the church of his father and mother when he was fourteen years of age. It was revival time. The pastor, Rev. Andrew Bunting, was a man on fire; he had a passion for souls, and a membership of 900 people. He was never satisfied unless some one was getting converted. Every Sunday night he gave the invitation and some one got saved. In this particular revival over three hundred souls bowed at the altar for salvation and sanctification. One Sunday, specially, was a high day. The pastor reported it something like this at the Preachers' Meeting. "Brethren, at the Union Methodist Church on Sunday morning we had everything they had on the day of Pentecost, except the cloven tongues of fire. As I was preaching on the Holy Spirit the power fell upon us; like a mighty rushing wind it swept through the church and people were shouting, crying and praying all over the place; confessions and reconciliations took place; sinners were converted and believers sanctified. During the day over a hundred souls were converted to God." It was in this great revival John got converted.

III.

In another meeting where holiness was preached as a definite, personal experience, John Fletcher Smith heard the call to holiness and came into the experience of sanctification. They were singing Wesley's hymn:

"O God, what offering shall I give
To thee, the Lord of earth and skies?
My spirit, soul, and flesh receive,
A holy, living sacrifice.
Small as it is, 'tis all my store;
More shouldst thou have, if I had more."

It was in the spirit of deep consecration and resolve to have all the will of God done in his life that he went to the altar as a seeker for full salvation, and he received the sanctifying power.

John, in one of the great Love Feast meetings of the church, told of the things which entered into his experience of the blessing of sanctification. He told of some books in

A NOTE FROM SOUTH AMERICA.

Having finished a series of meetings in Porto Alegre with the Baptists, the Methodists and the Salvation Army, I came again to Cachoeira, where we had a wonderful revival in November, 1938. This visit was due to the Women's Congress held by "Das Sociedades Metodistas De Senhoras," where I was speaking at the morning and night services and promoting the deeper work of grace among believers and workers. From Cachoeira we came to the frontier city of Livramento where Uruguay joins Brazil. Here revival meetings have been held in the Methodist Church and from the beginning the presence of the Spirit has been revealed.

Yesterday was prayer and fast-day; had most wonderful noon meeting; seeking souls broken and in tears, men and women struggling through to victory. Dealing with souls is a precious business. South American people are touched and moved by such supernatural events as Heb. 3:4. The pentecostal message, as Wesley interpreted it in the great Revival, is the message for the churches and missions of South America. I have proved this abundantly as I preached in Ecuador, Peru, Bolivia, Chile, Argentina and more especially Brazil. I am moving on now towards another frontier city, Uruguiana, Brazil, which is just across the river from Argentina. We shall hold revival there in the interest of college and church and then cross over into Argentina and begin series of revival meetings in Buenos Aires early in April. Pray for us. Jeremiah 33:3.

George W. Ridout.

his father's library he had read; one was Wood's "Perfect Love;" another was, "Out of Egypt into Canaan;" another was, "Wesley's Plain Account." As he read his Bible he saw how frequently holiness was commanded of the believer. In the holiness meetings he had listened to the testimonies of believers which convinced him that there was a second experience for the Christian which he had not yet realized. But the one event which settled the question of sanctification for him was a sermon his pastor had preached on the text, "This is the will of God, even your sanctification." 1 Thess. 4:3. This sermon was afterwards put out in tract form and in it the following appeared:

John Fletcher says: "I think it is allowed that we are saved, that is, sanctified, as well as justified by faith. Now, this particular height of sanctification, that full circumcision of the heart which centrally purifies the soul, springs from a peculiar degree of saving faith, and from a particular operation of the 'spirit of burning'—a quick operation this, which is compared to a baptism of fire and proves sometimes so sharp and searching that it is as much as a healthy, strong man can do to bear up under it."

The process of entire cleansing from sin may be thus stated:

Light is imparted to the soul.
Conviction is fastened upon the conscience.
Desire springs up to be delivered from all sin.

Confesses and prays for deliverance.
Casts himself upon the mercy of God for the blessing.

Faith takes hold.
The blood cleanses.
The Holy Ghost witnesses.
Hallelujah!

They had some great singing in that church of John's; that particular morning to which he referred, they sang some of Wesley's hymns on Full Salvation. One of the hymns sung was:

"O Thou, to whose all searching sight
The darkness shineth as the light,

Search, prove my heart, it pants for thee;
O burst these bonds and set me free!

"Wash out its stains, refine its dross,
Nail my affections to the cross;
Hallow each thought; let all within
Be clean, as thou, my Lord, art clean."

The closing hymn of that morning service will never be forgotten:

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Inly I sigh for thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in thee.

"Is there a thing beneath the sun,
That strives with thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there,
Then shall my heart from earth be free,
When it hath found repose in thee."

V.

John Fletcher Smith's call to preach was very clear. It was during a sermon on Isaiah 6:8: "Who will go for us? Then said I, Here am I; send me." John made the decision to give his life to the work of God. It was at the altar where he and many others in response to the pastor's invitation to dedicate their lives to Christ, that he settled the question of life service. They sang at the altar service:

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

It was in the spirit of that hymn that John surrendered himself to every claim of God upon his life, and from that hour he felt that the Lord had accepted him as a preacher of the gospel, and he was glad, and thenceforth there was a happiness in his heart, and a holy resolve that he would employ his life in the service of the Lord Jesus Christ. He could sing with all his heart:

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service, claim
All I have and all I am."

(Continued)

Bishop Ralph S. Cushman says: "The liquor problem is supremely the job of the church. The church of God remains the agency that is most concerned because this is fundamentally a moral and spiritual problem. Any group of Christians concerned with the building of the Kingdom of God on earth comes within my definition of the church of God.

"I believe that the life of the churches in America is at stake on the solution of the liquor problem. Just as the vitality of any church will always be affected by the way it faces the moral and social evils of the day, so there is no doubt that the spiritual vitality of the churches is enervated because of our indifference to the liquor problem.

"We are not going to have a revival of religion in America until the churches face social evils like the liquor traffic. I am making an appeal to the churches of America. The solving of the liquor problem is primarily our job; but more than this I would say:

"Churches of God awake! for your life is at stake!"

SOME THINGS TO THINK ABOUT

Rev. J. C. McPheeters, D. D.



Events of far-reaching consequence are transpiring in the world. Many things are happening to provoke sober reflections. Spain has been going through a great civil war. Mussolini has defied all Europe, including the League of Nations, and has conquered Ethiopia. There is little doubt but that he has his eye on a still larger em-

pire, and other territory may be added within the next few years. Hitler has startled the world in his bold and daring conquest of Austria and Czechoslovakia. He has made Germany the dominant power in Europe, and the end is not yet in his conquests. Russia is pressing her world-wide propaganda with intense energy and determination. The purpose of the Soviets is to bring about a communistic world by overthrowing all existing governments. Japan has invaded China, where more than a million lives have been lost, and suffering and devastation precipitated on a scale beyond our comprehension. England is distressed, as perhaps never before in her history, concerning the impending possibilities of another world war, which, in scope and consequences, will eclipse all other wars that have been fought in the history of the human race. Mexico has gone to the left in politics, and a regime closely akin to the communism of Soviet Russia holds the reins of government, and has been waging aggressive warfare against religion.

The United States is fortunate, indeed, among the nations in her geographic position. Within recent years we have been torn with a great depression, placing millions of people out of employment, and making the most stupendous relief program ever adopted in our history necessary. The cry of millions in recent years has been for bread. We may be thankful that through the great relief agencies bread has been supplied.

The fall of governments in every part of the world and the initiation of new and radical systems have had their influence in focalizing the attention of the people upon the American system of government. In these latter years we have heard strange voices seldom ever heard before in our history. These voices have been a clamor in many instances for the overthrow of the American system, and the establishing of some new regime like the communism of Soviet Russia, or the fascism of Italy and Germany, with their powerful dictators. People are easily stampeded into believing all sorts of things. A soap-box orator on a street corner or a radical newspaper can get many people stirred up to thinking that we ought to have an overthrow of the American system of government. But before people are swept from their feet by the enthusiasm of the soap-box orator, or the subtle propaganda of a radical press, there are some things we ought to stop and think about.

The Parker Corporation News Letter, bearing the date of June 27, 1936, gave some interesting facts. The letter says "Recently a commission of Europeans came to this country to study conditions here. This is what they found: that the seven percent of the people in the whole world that live in the United States, under the American plan had more purchasing power than all of Europe.

"This little group of people had created and owned more than half the wealth of the world.

"That from only 6 percent of the world's acreage we harvested more than half of the world's foodstuffs.

"That 60 percent of the world's minerals are extracted in America.

"That we have half the world's communi-

cation facilities.

"That we have nearly half the world's railway and electric energy.

"That we produce 92 percent of the world's automobiles.

"That 22 million of these automobiles run over six hundred thousand miles of paved roads here in the United States.

"That this little 7 percent of the world's population enjoyed standards of living which enabled them to consume: half the world's coffee, half the world's tin, half the world's rubber, three-fourths of the world's silk, one-third of the world's coal, and two-thirds of the world's crude oil."

Before we rush madly into the arena, shouting wild shibboleths for radical changes in our American system of government, we should think on these things. Why have such phenomenal material blessings come to these United States? It cannot be attributed wholly to the climate, soil, and material resources with which God has endowed the country, for there are other countries which have equally as great endowment in resources, and some of them greater. The answer to our question is not to be found in its entirety in the classroom of political economists, or in the books of great libraries. Back of the American system of government is the soul of America. The soul of America in infancy was nurtured by a strong, vigorous and aggressive religious faith. Our great institutions have been founded on the Bible as the inspired Word of God, the sanctity of the Sabbath, the integrity of the home, and an old-fashioned honesty, as the best policy under all conditions and circumstances.

The marvelous and unprecedented development of America stands as one of the wonders of all time in the history of nations. Certainly the religious faith of our fathers has not worked to the detriment of their children. The vast volume of prayer ascending from millions of hearth-stones across the pathway of more than a century and a half has not been neutralized. The Lord God of nations has heard the prayer of the faithful in behalf of this great country. Take out of America her religious history, her great revivals of religion, her faith in the Word of God, her affiliation with the Church of Jesus Christ, and America would sink to the low level of other nations which have not risen above a mediocre scale in industry and material resources. America stands as a living testimony as to how God can bless and energize the faculties of men in the pursuit of human progress.

But now, among the serious things to consider is the decay of that religious faith which gave birth to this great nation. The difference between North America and South America has often been cited as found in the difference of motive on the part of those who were the founders of the two continents. The founders of the present civilization on the continent of South America came originally in quest of gold, while the founders of civilization on the North American continent came in quest of God. If now in North America we turn our primary quest to gold instead of to God, what is to be the destiny of our nation?

The present trend in moral and religious faith in the United States has been on a descending scale rather than on an ascending scale. America has great material resources, but what about her soul? If we turn our primary quest to gold instead of to God, America is doomed. She may not go down in a single generation, or in the span of a few generations. The decay of Rome extended over a period of three hundred years before her final downfall and burial beneath the debris of time.

But already elements of decay have begun

in America, and are eating rapidly, like a spreading cancer. There is but one sure antidote to prevent the spread of the deadly disease, and that antidote is a spiritual awakening that will sweep through the land. All utopias and political schemes will fall without the application of this one sure remedy.

The most solemn and tragic situation which confronts the world is the thickening of the war clouds pealing forth their rumbling thunders, and streaking the heavens with their angry lightnings. Here in America, due to our isolation, we hardly realize the present emergency in world affairs. As yet we still sit in our smug complacency, with the world's two great oceans on either side of us. Most of our citizens pursue their course from day to day with little concern, thinking that America can keep out of the struggle, if it should come, through her isolation, and with the aid of a strong army and navy. We need to remind ourselves that it is not likely America will be able to keep out of another world war if it should break upon the earth.

What are we going to do about it? This is the one burning and all-important question. Whatever we may do will amount to little without first having the undergirding of the power of God. This generation is trying to fool itself with the mad delusion that it can run its affairs without vital godliness. If we would spend some of the multiplied millions we are investing in the instruments of war for the spread of the saving gospel of Christ throughout the world, it would do much to alleviate the present critical situation. The whole world should adopt some such shibboleth as: "On with the world-wide revival!" God is anxious and ready to pour out his Spirit upon the multitudes of hungry hearts. It has been demonstrated again and again that great armies in themselves cannot keep nations out of war. It will take the grace of God enthroned in the hearts of men to check catastrophes which now threaten the life of the world.

My individual responsibility in this matter is to keep the spiritual fires burning in my own heart, and be instrumental in spreading these fires to other hearts. A world awakening can come only through a multiple of individual awakenings. This is no time for apathy and indifference. The hour calls for intense and urgent action. In proportion as men fail in their individual worlds, so will the whole world fail, and be plunged into benighted ruin. God's command is: "Turn ye, turn ye, for why will ye die?"

Dr. H. C. Morrison will be at John Fletcher College, May 3-10; an eight-day feast of Pentecost.

Windblown

Is another one of Paul Hutchens' new religious novels. A tragic story of a beautiful woman who was disappointed in love, married for spite and became a slave to a drunkard. She gives up everything real in life, even her faith in God, but through the persistent efforts of a Christian Sunday school teacher, Lillian Bagley and her two boys are brought to Christ while the drunken husband lies in jail. John Bagley dies, as most drunkards do, and Lillian, though aged, grief-stricken and worn, spends her last days in happiness. A delightful story—a book you will not want to lay aside until you have read every word of it. Fine to give a young woman.

"Windblown." Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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THE HERALD PULPIT

A DISCORDANT HOUSEHOLD

Rev. J. W. Veal.

Text. Gal. 4:24. "Which things are an allegory." Please read the two lessons; Gen. 21:9-15, Gal. 4:22 to the end of the chapter.



HIS incident in the life of Abraham, in which he was the Father of Ishmael by Hagar, and fourteen years later the Father of Isaac by Sarah, and had in his own tent, two sons, one of whom caused him not a little trouble and heartache. "And the thing was very grievous in Abraham's sight because of his son," teaches far more than appears on the surface. This is proven by the nature of an allegory.

An allegory is a figure of speech, in which a subject of high spiritual order is described by some lower order of language and the deep matter is left for us to find out. It is a subject explained by something that resembles it. It is a figurative description of real facts. In the 80th Psalm beginning with the 8th verse, we read to verse 17. Here we have an allegory. It was God's people who were brought out of Egypt and filled Canaan and suffered so much from their enemies. The vine pictures them and leaves it to us to find out the real significance of its lesson. So this history of Abraham and his two sons is an allegory and has a deep spiritual truth for us to discover. What is that truth? That truth is; Abraham is a type of the justified soul, who has both, the old man and the new man in the heart. Ishmael is a type of carnality and Isaac of the new man. Let us see how well the three represent these three truths of Christianity.

ABRAHAM IS SYMBOLICAL OF THE CONVERTED BELIEVER.

1. He was called of God to follow him, so every sinner is called to follow the Christ. "Son, daughter, give me thine heart," "Behold, today, if ye will hear his voice harden not your heart." We sing, "I can hear my Saviour calling, Take thy cross and follow me."

2. Abraham was separated by God. "Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house." He was called from idolatry and evil associates, to obey God. God's book says to a lost world, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." A convert is called out from the world to serve the Lord.

3. Abraham was graciously blessed of God. God visited him, talked to him, revealed secrets to him and gave him promises. Converted people do get blessed. Sometimes we ask them if they have received the "second blessing" and they say they have had a hundred blessings. I like to hear that. It proves they are saved or, at least, have been. God refreshes his saved children. "There shall be showers of blessing."

4. Abraham believed and obeyed God. "He believed God and it was counted unto him for righteousness." He was so obedient that he would have sacrificed his son Isaac if God had not stopped him. Christians believe and mind the Lord. They are neither Modernists nor rebels against God.

5. Abram was a friend of God, "And he was called the friend of God." Are you a friend of Jesus? He is the friend of Publicans and sinners. Are you his friend?

6. But Abraham had trouble in his tent, Civil War in his home life, Ishmael hating, fighting and making fun of Isaac, mocking him the day he was weaned. Sarah discovering Ishmael's attitude towards Isaac declared to Abraham that she would not have the boy or his mother in her house any longer, but both must go immediately, never to return. "Wherefore she said unto Abraham, cast out this bond woman and her son: for the son of this bond woman shall not be heir with my son, even with Isaac." The Bible teaches this battle between the Old Man and the New Man is in the heart of the justified. James 3:10 reads: "Out of the same mouth proceedeth blessing and cursing (or groveling). My brethren, these things ought not so to be." Jesus says, "Out of the abundance of the heart the mouth speaketh." Again, James says, "Purify your hearts ye doubleminded." "A doubleminded man is unstable in all his ways." The sinner is not doubleminded. The Book says, Eccles. 8:11, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The fully saved are not doubleminded; they are determined to do the whole will of God; their eye is single for the glory of God. The doubleminded come in between these two. Here is a hymn which well illustrates the war which goes on in the heart that is troubled with carnality, and the only way to deliverance.

"I was freely justified,
And had Jesus by my side,
And was happy in His love every day;
But the Old Man of sin,
Soon made trouble here within,
And my joy and peace fled away.

"I was troubled, I was tested,
And my soul was mystified,
I was sorely and keenly tried;
But it stopped short, never to come again,
When the Old Man died!

"I was up and I was down,
I could smile and I could frown,
I was two men all along the way;
The Old Man, the New Man,
Would strive for my soul
And often my peace fled away.

"I was up and I was down,
I could smile and I could frown,
I was sorely and keenly tried,
But it stopped short, never to come again,
When the Old Man died.

"I was hot and I was cold,
I was fearful, I was bold,
I was mixed with night and with day;
I had the carnal mind,
Which I tried to leave behind,
But I found it had come there to stay.

"Let me try as I would,
I never could be good,
When this trouble my soul defied;
But it stopped short, never to come again,
When the Old Man died!

"So I saw it was God's will,
For the Old Man to kill,
And to keep me happy every day;
Then I came to him in prayer
And tarried with him there,
Till he crucified and took it all away.

"I am sanctified and happy,

And the trouble here is o'er,
And my soul is now satisfied;
Yes, it stopp'd short never to come again
When the Old Man died.

Chorus:

"He is dead and not slumbering,
Praise, Praise the Lord,
Yes, he's dead and not slumbering,
Praise, Praise the Lord.
He is dead, dead, never to live again,
Yes the Old Man died."

Abraham got rid of Ishmael at once. He put him out, sent him away. "And Abraham rose up early in the morning and took bread and a bottle of water and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away." It was hard; but he obeyed God immediately. The easiest way for us to get rid of carnality is to improve our first opportunity to be saved from the remains of sin. Abraham did the disagreeable job early in the morning. Oh what peace! what rest settled down in that home. How quiet it was with the disturber gone. Jesus says, "Ye shall find rest unto your soul."

ISHMAEL IS SYMBOLICAL OF CARNALITY.

1. He was born fourteen years before Isaac. The Old Man is born in us at our physical birth. This explains why we were so wicked in childhood. "Lord, we are vile, conceived in sin, and born unholy and unclean, soon as we draw our infant breath, the seeds of sin grow up for death." The preacher, as he looked down from the pulpit, on the boy twins, said how pure, how clean, how holy the twins are. They were born that way. The mother who knew them so well, said, "Pastor, if these boys were born holy, they backslid the first day after their birth." The Old Man is in us from birth and remains in us until God casts him out.

2. Ishmael was born after the flesh. "Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Oh the wickedness of carnality. How dangerous it is to have depravity in the heart.

3. Ishmael showed his ugly disposition after Isaac was born. He did not like Isaac. He stood outside, mocking, the day Isaac was weaned, and if Abraham had not sent Ishmael away he would have made life hard for Isaac. It takes a God-given conversion to reveal how much like the Devil the Old Man is and how difficult he can make the Christian life.

4. The Arabs never have been subject to law or to any other people. Even the British cannot control them. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

5. Arabs are two-faced, under-handed, deceitful, false, untrustworthy. You cannot depend on them. One who knew, said the "Old Man will lie."

6. Ishmael has always been against every man and every man has been against him. No one likes your Old Man. They don't enjoy seeing him make a display of himself. The town does not, the church does not, your wife

(Continued on page 9)

The Clergy Speaks

BY HARRY DENMAN.

Secretary Department of Evangelism, Board of Missions, Methodist Episcopal Church, South, Nashville, Tennessee.



We have just returned from Richmond, Va., where there was conducted a great simultaneous revival with forty-eight Methodist churches in Richmond and Petersburg participating. Hundreds of men and women were saved from sin. The visiting ministers who assisted the local pastors in conducting these simultaneous revivals were composed of Bishops, Presiding Elders, editors, college professors and ministers of the Methodist Episcopal Church, South. We preached in the penitentiaries, the prison farms, the correctional institutions, in the churches and on the street corners.

Every morning the visiting preachers and the local pastors sat down to breakfast to talk about their experiences, to plan the day's work and also to receive divine help. As these ministers reported each morning concerning the number of conversions in their churches it became evident that many drunkards were being saved from liquor and sin. One particular morning after several of the preachers had told about drunkards being converted the night before in the revival services, some man arose and said, "We have never had as many drunkards before in a revival," and wanted to know why it was. A local pastor arose and said, "It is because of the fact that some years ago Virginia legalized liquor and is selling it and now we are reaping results."

In this great city-wide revival we tried to carry on a system of home visitation. We went into the homes of the people to talk about Christ and sin and the power of Christ to save from sin. There were many conversions in the homes, but many times we were told, "My home is broken and my husband is leaving me, all because of liquor."

One night we went to a home to see a man about becoming a Christian, and when we went up on the front porch he was leaving in a great hurry. He stated that he did not have time to talk to us, but he would like us to talk to his wife. He knocked at the door, and when his wife came to the door she was crying as if her heart would break. We asked him if he wanted us to go in, and he said, "Yes." We asked him if he would come in too, and he said, "No." We went in to talk with this heart-broken wife and found out that her husband had packed his grips, and was leaving her and that she had been praying that someone would come. She had been in an automobile wreck; she was sick physically; she was a nervous wreck, and now the man to whom she had been married fifteen years was "walking out." She said it was all on account of liquor, that he had come home that night under the influence of liquor, and because she had spoken to him about it he was packing up and leaving. This fine Christian woman was suffering because of the evils of liquor.

This is true in all of our cities. Day after day we have listened to heart-breaking experiences because liquor had destroyed a life or liquor had destroyed a home. The whole tragedy of it is that in a good many states the state itself is participating in the destruction of home and life. The state should be enriching life rather than destroying life.

Some of the newspapers of our country fight gambling because they say it destroys life and home but they welcome legalized liquor because it brings advertising. They do not mind whether legalized liquor destroys life and home. It is rather interesting to watch their inconsistencies—how they will

fight gambling from being legalized and how they will fight for liquor to be legalized. And all of these evil habits destroy life and home and yet some of our great newspapers will fight for one and fight against the other.

Thank God, though, that we are on our way to victory. The liquor traffic always destroys itself if you give it enough time. They do not keep the rules; they do not know any law; all they want is money and in order to have money, young people must become drunkards, and sooner or later there are enough drunkards in every home to cause men and women to see the error of this terrible habit, and when that happens they vote it out. It is a costly way to learn, but experience is a costly teacher, and it seems that the only way we can learn is by experience. As soon as we have a sufficient number of drunken drivers and as soon as we have a sufficient number of drunken men and women, then the people of our commonwealth will go to the ballot box and vote it out by counties, and vote it out by states and then finally vote it out by the nation again.

He Careth For You.

HOWARD A. HANKE.

"Are not two sparrows sold for a farthing? Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"



In the days when Jesus walked the roads of Palestine, sparrows were sold for food. So small and insignificant was the sparrow that two could be purchased for one farthing, while five could be purchased for two farthings. (Farthing—about 3/8c). The merchants were always glad to give an extra bird for good measure. In our present day, we too, are familiar with bargain prices such as three for a dime and six for a quarter. So it was in Palestine. Five sparrows for two farthings.

It is this small creature, this fifth sparrow to which Jesus makes reference in our text. It is one of the least creatures of God, yet Jesus tells us, "Not one of them is forgotten before God." Not one of these tiny members of the bird family can fall to the ground without the attention and sympathy of our loving Heavenly Father.

At breakfast, not long ago, while looking through the window, I saw a lady tossing bread crumbs to our feathery friends. Thus their daily food was provided. The lady from whom I rent my room provided them with bathing facilities by placing upon the yard fence three bowls of water. In us and through us God brings to pass his wonder works here on earth. May we meditate upon the illuminating words of Paul, "It is God which worketh in you, both to will and to do of his good pleasure." We are the instruments of God—instruments through which he sends the light and music of his heavenly love. "For God hath put in their hearts to fulfill his will." His indwelling Spirit creates within our heart a desire to do his will. "Thy will be done in earth as it is in heaven."

Paul gives us a startling explanation of his power and influence in these words, It is, "not I, but Christ liveth in me." We are the vessels and the tools in which and with which he promotes his work on earth. Centuries ago, one of God's faithful prophets was severely persecuted and driven into the woods to starve. God sent one of his feathery servants, a raven, to provide food for his faithful one. You probably remember him. It was Elijah.

On another occasion Jesus and Peter were called upon to pay taxes. They had no money, but Jesus knew where it could be found. Jesus told Peter to cast his hook into the lake. In the mouth of the first fish he was to find

a coin which would take care of their immediate need. This is only another example of God's power and willingness to come to our rescue, if we will only trust and believe. "As thou goest, thy way shall be opened up step by step before thee," goes the ancient Hebrew proverb. Not two, or three, or a dozen steps, but one at a time. "Sufficient unto the day is the evil thereof."

Once, in the days of long ago, the disciples were frantic and worried about renting a room in which to celebrate the Passover. After they became exhausted from fear and worry, they came to Jesus. How like us, were they. We try to solve our problems and then, when we fail hopelessly, we think about our Savior. Why not go to him first? We would save ourselves much grief and despair.

Jesus did not have a room, but he knew where one could be found. How commanding and full of meaning are his words, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And he will shew you a large upper room furnished and prepared: there make ready for us." What a friend we have in Jesus. He can fill our every need.

Then on another occasion the disciples were discouraged and heart sore. They had given up all to follow him. Now their leader, their King was crucified and dead—they thought. Soon they went back to their old haunts. Peter said, "I go a fishing," and the others said, "We also go with thee." They had been out on the lake all night casting and dragging their nets, but no fish did they take. At the break of day they started for shore. Tired, weary, hungry and discouraged, they arrived. Through the morning mist and fog they spied their Master and their Friend standing on the shore. Again God's love is revealed. Let us ponder upon the thoughtful words of Jesus: "Then said Jesus unto them, 'Children, have ye any meat?' They answered him, 'no' and he said unto them, 'Cast your net on the right side of the ship and ye shall find.'" Perhaps we are struggling under heavy burdens caused by casting our net on the wrong side of life. Should we not heed the Master's command? "Cast your net on the right side." It is at the altar of complete consecration where Jesus can be found at any time, showering the abundance of Heaven upon those who "hunger and thirst after righteousness."

Even in the small things, Jesus is most mindful. They saw a fire of coals there—coals upon which they could cook their catch. We should be comforted with these words from Paul, "God shall supply all you need according to his riches in glory by Christ Jesus." It is so needless for us to become frantic and worried when storm clouds burst upon our horizon. "He careth for you" should be sufficient assurance for us. He cares for the small sparrow and he tells us, "Ye are of more value than many sparrows." God careth for the fifth sparrow, and "He careth for you."

Helen Kennedy—Christian.

If you know some young person who is trying to dodge the issue of becoming a Christian, this is the book to place in that one's hands.

Helen Kennedy is just such a character—she ridicules Stephen Leonard's religion, expresses disgust at his testimony, and on account of his devoted love for her it almost breaks his heart. But he holds on to God, goes to the mission field, and in the meantime Helen surrenders her life to Christ, and when he returns she is ready to go with him. This is a beautiful story, attractively written, and one that will bless and help.

"Helen Kennedy—Christian," by Wynema Atherton, Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

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ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Address of Bishop J. Waskom Pickett

OF BOMBAY, INDIA, GIVEN ON THE PROGRAM OF THE RADIO DEVOTIONAL LEAGUE,

February 22, 1939.

Speaking from Asbury College as a missionary of the gospel of Jesus Christ, I must pay tribute to this institution from which have gone so many men and women to proclaim the unsearchable riches of Jesus Christ. They have gone to all the continents and to many of the islands of the sea and have made known Jesus Christ as the only Savior of man. They have fought humanity's battle against illiteracy, against sin in innumerable forms, against all the enemies of human welfare. Out in India from which I come there are to my knowledge thirty or more graduates of this college presenting Christ Jesus.

As I wended my way homeward in recent weeks on ship and on shore, I read comments upon a statement that had created a sensation around the world attributed to President Roosevelt that the frontiers of America are in France. As I read these comments interpreted in various forms, I realized that in a far deeper sense than any one who could have made this statement originally had in mind, the frontiers of America are in every land, for the world in which we live is one world. Humanity has a common origin and a common destiny. The future of America is being determined today, not alone in this land, or in other areas over which the Stars and Stripes float, but in all lands, for the future of this land and the future of all other lands is one.

Looking down the corridors of the centuries long before the birth of Christ, a man of great faith saw that a Savior would come so that the gospel of his redeeming grace would be proclaimed in all lands and declared with wonderful faith: "All kings shall bow down before him; all nations shall serve him." It does not require such mighty faith as belonged to this ancient poet for one in this day to recognize that truth, for with every nation influencing every other nation it has become patent to all who observe that, it is not possible to maintain the Christian faith as a living, ruling faith in any part of the world unless all nations are brought to serve Christ, for the destiny of the world is either a Christian destiny or a non-Christian and a pagan destiny.

I have just come from a meeting of one of the most significant sorts in the history of man, the International Missionary Council that met in Madras of no fewer than seventy races and nations were gathered there. Happily these representatives all are worshippers of and disciples of Jesus Christ, and in that great gathering we realized that in Christ there is no East or West, that men have common needs and that there is but One who can speak to those common needs and can meet them completely.

The church in the so-called mission lands of the world has come of age, and that church has produced a leadership that is now fully qualified to speak for itself. It was represented in that great gathering, and you will perhaps be interested to know that several leaders in that world gathering, that ecumenical conference of Christendom, were graduates of Asbury College from whose platform I speak to you now. This conference was a proof of the success of missionary work. In the twenty-eight years since I myself have

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been a missionary in India I have seen the ministry of my church change from one, of which there was but one sole college graduate, a native of that land, to one to which I myself by ordination have added no fewer than seven college graduates in the last few years. I wish there were time for me to speak to you of the triumphs of divine grace that are now to be seen in operation in India. I wish I could tell you of how two men, members of a depressed and despised community, gave their hearts to Jesus Christ fifty years ago this year and then began to win their relatives—a despised, weak, totally ignorant, illiterate people; and yet out of the movement that began when these men bore witness to the saving grace of Christ has emerged a church of forty thousand people with a leadership that is comparable to the leadership the ministry of America offers to the Christians of this glorious land, and is today adding to the number of those who are saved from sin and can witness to the glorious redemption of Christ, a multitude year by year.

When this group first began to confess Christ none was literate. Today out of this church of forty thousand, perhaps, fifteen thousand to twenty thousand are literate. In that time from among that despised community not one had ever taught school. Today in great numbers of the villages the schoolteachers are the descendants of those first converts. In that day in that community no girl reached the age of ten, unmarried. In this year of grace out of that Christian community there will probably be no child under fourteen, married. Such does Jesus Christ do when a people commit themselves to his care. Whether here in America or across the seas in India, Christ meets the deepest human need.

I hope that many who hear me are taking some part in promoting the glory of God as God's glory is revealed in Jesus Christ unto the end that in all lands, all people shall know him.

Ten Years of Pastoral Responsibility.

W. J. BRIGGS, '28, SEMINARY '25.

We wish to give the reactions of a couple of Asbury Alumni after ten years in the rank of the active ministry. This does not purport to be a sermon. It is rather a group

of rather concisely stated firm convictions that have formulated in these last ten years of pastoral responsibility. I believe any such article written for the Asbury Alumni page should certainly start with a word of testimony. We give thanks to God for his unflinching friendship and Saviorhood in every experience. He has not failed once.

We are thankful beyond the power of words to express, for the Christian heritage received from Asbury. It was a message of Christ from faculty and student body, a message lived, taught, and shared with a sane and thorough consecration that engendered in the student the will to let God have complete control. Those years are never to be relived, and we are more sure now than we even were then that we received from that school a heritage that is priceless, with which we would not part at any price. The more we see of life, the more determined we find ourselves to help students to those schools that care for the soul as well as the mind.

It does not require a keen student to see the terrific challenge of the day, and that the only solution to every problem is Christ. The Christ-girded life is the only solution for the staggering problems that face us. Seeing the need in every realm, sometimes I fear we are guilty of wishing we could help in affairs of state and industry at times. Then there comes to my mind the consciousness that God did not select throne, ecclesiastic leadership, nor financial power, as worthy as these things were, but he selected a mission of Redemption, and that the Son of God poured his life unstintingly into the lives of the few, and gave his life sacrificially for all. Then, in facing these problems of today, I become conscious of the fact that in the succession of the ministry of Redemption there is no larger place that we can serve God today. Thus it is our responsibility under God to win men and women to a personal experience of Christ, men and women whose God-guided lives will in turn be Christian in these fields where Christian lives and leadership are so sorely needed. It is a joy to look back and see lives that we have touched for Christ here and there, which lives are bearing fruit today. It is a real joy to give our best for all for whom God makes us responsible. We pray for new Pentecosts, and new multitudes to yield to God.

While Jesus tarries, we dare not be blind nor neglect any responsibilities as his stewards. In the midst of a direly-threatened civilization, with destructive, godless, man-made, selfish, hate-inspiring systems trying to rule, we need to take God, literally, and go forward with no apology and no fear, armed with love and the cross. A new consciousness of the need of God is showing itself, and men can be won personally to Christ, for Jesus is "with you always." I am recommending personal evangelism as well as revival meetings. It takes work plus absolute consecration.

We have been looking carefully at the cooperative movement as a Christian solution to economic problems. It is certain that if the brain-power that is now consecrated to selfish interests alone could be reached for God, and brought under the guidance of the Holy Spirit, a great many puzzling problems could be worked out. While Jesus tarries, we have these problems to face.

Another desire that fills our minds is for keenly intelligent youth who will give all without hesitation. God will use laborers in

his vineyard, who will allow themselves to be guided by him, to handpick the fruit. And for this we need the finest of American youth.

The True Test of Discipleship.

WALTER E. ISENHOUR.

"By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35.

Everything in life worth while must stand a test; and there is nothing that must be tested more than our Christianity. Christ was tremendously tested; his disciples were tested; you and I shall be tested. It takes the genuine to stand the test, the actual, acid test. The false cannot stand; hence so many who profess to be Christians reveal the fact that they lack something. Under tests and trials they falter, give up, flunk and fail. To use a home-made expression, they show to the world that they don't have "the goods."

To be a follower of the Lord Jesus Christ means something. It is far more than a mere profession. Merely to *profess* and not *possess* gets you nowhere. Multitudes belong to some church, but lack vital salvation. It is easy to take church joining for Christianity. To be a churchmember is one thing; to be a disciple of the Lord Jesus Christ is another. One may not belong to any church, or denomination, and be a faithful follower of Christ, while another may be a member of some church and be a sinner, or a hypocrite.

Doing good deeds doesn't make one a disciple of Christ. Every true follower of Christ does all the good he can, but merely to be employed in doing good doesn't mean that one is a true Christian. Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, (or divine love) it profiteth me nothing." If good works would save us, then why was it necessary for Jesus to die for our sins?

Tithing is not a test of discipleship, as good and important as that is. Nothing will ever solve the financial problem of sending the gospel throughout the earth but the tithing plan. The very least we should give to God's cause is the tenth of our income. Not only so, but we should give offerings out of the remaining nine-tenths; however, it is possible to do all this and not be a real Christian.

The test of discipleship is love. Take the thirteenth chapter of First Corinthians. Paul climaxes this wonderful chapter thus: "And now abideth faith, hope, charity, (or love), these three; but the greatest of these is charity." Jesus taught that our first duty is to love God supremely, and the second is to love our fellows as ourselves. "On these two commandments hang all the law and the prophets."

To be a disciple of the Lord Jesus Christ we must have the love of God shed abroad in our hearts. The disciples of our Lord were to prove their true discipleship to the world by their love one for another, and for mankind. Good works, giving of our earthly substance, praying, visiting the sick, speaking kindly to all men, joining the church, won't take the place of love. "By this shall all men know that ye are my disciples, if ye have love one to another."

What Is A Humbug?

ETHEL HUBLER.

Somebody once said that Carrie Nation was a humbug. Doubtless Frances Willard has been labeled a humbug too. Nothing could be farther from the truth. Both of these women said what they meant and meant what they said, and those are not the distinguishing marks of a humbug. Carrie Nation "destroyed" property and folks said she was "mad," but she was not "mad" in the insane sense of the world. Today thousands of women, mothers, church women, whose sons and daughters are "learning to

drink" and being brought home intoxicated, would do the same thing Carrie Nation did, if they dared. How many times have they told me so, in their letters, and at my meetings. The woman in my office the other day who went "all to pieces" as she told me of her 22-year-old boy, locked behind the prison doors, at that very hour, because of drink, would have smashed every saloon, if she dared. She wasn't any humbug, either.

The real humbugs are those who are willing to have a liquor joint in the adjoining block, but don't want any in the block in which they live. People who are willing to let the seeds of degradation be sown in their community, if that individual will only pay for the right,—in other words buy a license.

"Humbugs." Yes, they are the folks, too, who cry and weep and moan because this "awful drink" is causing their own children to go wrong, and then vote for the men, who are leading them astray. The newspapers that accept blood money from the whiskey men for a few advertisements, and thus aid and abet the traffic. Who are the real humbugs? They are the folks who are sitting on the sidelines waiting for conditions to "get worse" before getting into the thick of the battle. The liquor publications coming to my desk are not doing any waiting, however, for a more convenient season to inaugurate new plans to sell more liquor, and create the appetite in the youth.

Humbugs! There are those who would walk ten miles to get a law passed to protect the cows and chickens and pigs and puppies from being poisoned while they "take a chance" with poison booze.

Then there's the "economic" humbug. He's just about the worst of all. The fellow who says the nation should legalize a narcotic, a drug, a poison, for the people to drink, in order to get more taxes, to feed the aged, the insane, the inebriates, the halt, the lame, and the blind, while the drinking of same is filling more state institutions and making more people penniless. A regular merry-go-round! Humbug.

Humbugs, humbugs! A few years ago the editor of a great city daily bewailed the awful fact that the fishes of Niagara River are not protected as they ought to be. The ugly voracious carp in the water, unseasonable fishermen and lawless dynamiters on the land, were said to be making a rapid end of the finny tribes. What could be done to save the fish? The ink with which the editor wrote seemed to be red with indignation that the lawmakers and officials were not more energetic in protecting the fish. That's right; let the fish be protected against carp and dynamiters, and what not, but what about the men and women and children of Niagara who are daily being subjected to these beer-guzzling places, and hundreds being destroyed? Every liquor selling place is an ugly carp, a lawless angler, every hotel bar is a dynamiter. They are destroying not fishes, but immortal souls. Think on these things!

Maris

is engaged to wealthy Tilford Thorpe, but three weeks before their wedding she awakens to the fact that she will be giving up her family and herself to be dictated to by a snobbish husband and his family. Her mother is suddenly taken seriously ill, and because of young Thorpe's inconsideration and unkindness during her trouble, she gives him back the engagement ring, burns the invitations, and calls off the wedding. On the night she was to have been married she is kidnapped and taken on board ship where she makes her escape, is rescued by Lane Maitland, a fine, sympathetic, Christian young man, a sweetheart of her childhood. Through his goodness, his exposition of the Scriptures she puts her trust in Christ as her Savior, and later becomes Lane Maitland's wife.

This is a wonderful piece of religious fic-

tion, and will show any young woman or young man, for that matter, that money is not the source of happiness, and the genuine pleasure and happiness derived by honoring one's parents.

"Maris," by Grace Livingston Hill. Price \$2.00. Order of Pentecostal Publishing Co., Louisville, Kentucky.

REQUESTS FOR PRAYER

Mrs. A. S.: "Please to pray that the Lord will head my daughter, and for a son who has been sick for some time."

Mrs. G. B.: "Please to pray that my mother may be restored to health; also for my brothers, sister and father to be saved."

A middle-aged woman who has gone through a great trial requests the prayers of The Herald readers that God will give her the desire of her heart, and that the way may be opened so she may care for her aged mother."

Rev. E. H. H.: "Please to pray for my healing and that I may receive the Holy Spirit."

Just Minding God.

M. M. BUSSEY.

MOTHER PRAYING FOR WEST FLORIDA.

My mother had been a Christian for many years but had never heard a sermon on the second work of grace. Her hungry heart led her to make a complete consecration in secret prayer and she received the blessing of a clean heart. She was so enraptured with the new found joy she desired to carry the good news to her relatives in west Florida.

While she was there she was preaching in a little schoolhouse telling all who came the wonderful joy of heart purity. Some men working at a sawmill opposed the meeting and threatened to burn the schoolhouse and stop the woman from preaching. Mother fasted and prayed and was soon comforted regarding that opposition, but was greatly burdened for the whole surrounding country, and held on in prayer until the Lord promised her he would send a faithful preacher to live there and preach heart purity.

At that time I was much taken up with making money in the business world and persecuted mother because of her experience of sanctification. I went as far as to threaten to send her to the insane asylum but nothing daunted her. She was more than a match for all opposition and usually shouted when we persecuted her.

Ten years later I had been saved and sanctified and answered the call to preach. There was a revival being held in that same little schoolhouse but two preachers now, instead of one. Mother and son were holding the meeting. I remember how her face shone as she pointed out the farm house where she fasted and prayed for God to send a faithful holiness preacher to hold revivals in that section but, she said, I never thought it would be my own son. Hold on, praying mothers, God is on your side. Since that time two camp meetings have been established near there where this doctrine she loved so well is being preached. She is in heaven but the work goes on.

A Constant Companion.

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(Continued from page 1)

May we go a little farther and ask you the following questions: Suppose that John the Baptist and St. Paul, with the disciples, had had the same view of our Lord that you have? Could they have built up a Christian Church? Suppose the early martyrs, so true to Christ in the midst of their sufferings, had had your views, could there have been any martyrs or Christian Church? Suppose Martin Luther had had your views and convictions; perhaps I should leave out the word convictions, as I cannot conceive of you having any clear convictions, real intelligence and soul grip upon divine truth; but had Martin Luther had your views would there have been any reformation, or the doctrines of salvation by faith?

Suppose John Wesley and the early Methodists had have been as saturated with unbelief as you are, with reference to the inspiration of the Scriptures, could there have been a revival in the British Isles, reaching into this country and girdling the globe? Could there have been any organization such as the Methodist Church to feed you while you attack every doctrine she believes and every truth she proclaims? With your views, and from your standpoint, could there have been any great missionary movement? Would we have heard of Dr. Livingstone, Bishop Taylor, Francis Asbury, or Bishop Marvin, Bishop Galloway, Bishop Oldham, or Bishop Joyce, or any of those holy and eloquent men who have blessed humanity?

In all candor, do you not believe that the soap-box infidel speaker in the streets, who boldly and openly denies the Genesis account of creation, the inspiration of the prophets, the Deity of Christ, his miracle-working power and sacrificial death, is a more honest and manly man than you are? You are in brotherly harmony in your unbelief; he is attacking the Church with its teaching, and you, like a wolf in sheep's clothing, get into the Church, make the same attacks upon it that he does, but meanwhile, draw a salary from the people whom you are deceiving and destroying.

Candidly, don't you believe that you are the individual spoken of in the Scriptures as a "wolf in sheep's clothing?" with the wolf so large, and the sheep's clothing so scant that your tail, claws and fangs are plainly

visible? Do you believe that, with the role you are playing and the deceit and hypocrisy there are in your heart and life, that, in a dying hour you can thank God that you have taught as you have taught, and lived as you have lived? I leave you to answer at the bar of your own guilty conscience.

Nakedness, Liquor and Tobacco.

I think our tobacco-smoking preachers will admit that tobacco is keeping mighty bad company. In pictures, eating places and Hollywood, nakedness, liquor and tobacco are most intimately associated. This morning I bought one of the great daily papers and on the front page was the picture of a movie actress, with a grin, sitting so as to expose her naked lower person to most startling advantage. I wondered if those who were responsible for that paper and its management believed that the people of the country were so ignorant, depraved, void of culture, and so lost to their ideas of what a woman should be, that they wanted to be greeted on the front page of their publication with the nude picture of a grinning, shameless woman?

We like to place woman at the head of God's creation. Angels are great, no doubt, but there is no indication that they experienced motherhood, which is one of the most marvelous and sacred mysteries we can contemplate. Since the first human pair was created all human beings who have lived on the earth have been born in agony and nursed in love in the arms of woman. How she has suffered and loved, labored and prayed, wept and hoped, forgiven and caressed, and held on to those to whom she has given birth, can never be imagined or told by picture, tongue or pen.

When we meet a woman on the street pushing a little carriage with her baby, or carrying a babe in her arms on her faithful bosom, my admiration and love leap out and my prayers go up to our compassionate and loving God for his blessing on mother and babe. If God loves any one class of his creatures a bit better, with a more tender love than others, I believe it is the mothers who bear and rear children.

The naked, grinning, sucking bees and cocktail-drinking women are a shameless reproach to womanhood. They are criminals against society; they suggest the most dangerous thoughts and cultivate the lowest passions; they are the offscouring of the earth and are unfit to live in a civilized country, or exist among decent people. This goddess gang smoke and drink and live more indecently than dumb animals. They could hardly get on without their liquor and tobacco. I say, preachers, your tobacco is keeping bad company. You have spent hundreds of dollars for this useless, stinking stuff. Do you believe in your dying hour you will thank God that you have spent money and time for tobacco, setting a bad example and puffing your stinking fumes into the faces of decent people? I have read that some people will smoke after they leave this world.

I wish there could be raised in this nation an outcry against nakedness. Nothing is more valuable to society than a genuinely modest, pure woman; nothing more degrading and hateful than a bold, shameless woman who is constantly seeking to expose her nakedness. Let outraged decency cry out against this disgraceful and degrading creature.

TO BE USED WITH COPYRIGHT PERMISSION OF ASBURY THEOLOGICAL SEMINARY WAR MAKERS.

Senator John Lee, of Oklahoma, told the University of South Carolina students that the best way to guard against the participation of the United States in war would be to eliminate all war profits.

This is a naive idea. Wars are not made

by industry, but must be declared by congress.

Better therefore would be the requirement that all members of congress voting for war should be inducted immediately into the infantry as privates and sent to the front.—*Columbia Record.*

Every voter, man and woman, should make a note of any congressman or senator who talks at any time, about anything that would involve this country in a foreign war. Such men should be repudiated and put out of office. Of course, if the President wants to be a candidate for a third term, he and his friends should work up a war fever and argue the disadvantages of a change of administration on the eve of war. There is no need, advantage or gain of any sort in this country engaging in a foreign war. Oppose any and all men at the ballot-box who, in the least way, advocates, seeks, or thinks of involving this nation in a foreign conflict.

Crossroads Go Gradually Dry.

RIISING AUTO FATALITIES CREDITED FOR LOCAL OPTION PROHIBITION VOTES.

New York, March 21.—Rural America is climbing back aboard the water wagon with such rapidity, after five years of repeal, that at least a quarter of the nation's 40,000 chartered communities will be under prohibition again by next fall, according to the results of a survey just announced by the Country Home magazine, national farm publication.

"Despite intensive campaigning by the liquor interests urging temperance," the magazine states, "and heavy pressure brought to bear by numerous state liquor monopolies, more than 5,000 towns had, at the end of 1938, used the local option privilege provided by the repeal referendum to ban the sale of alcohol within their limits.

NO "HELL-FIRE."

"Including the 3500 communities in the five states that prohibit distilled liquors, the new dry roster will easily pass the 10,000 mark by next December.

"More amazing even than the return to prohibition itself is the reason for it. It has happened without benefit of an aroused clergy thundering hell-fire to drinkers with the vehemence that was routine two decades ago. The temperance organizations have not attempted to frighten the voters into the desert with threats of sudden death and insanity as they did just after the World War. One quarter of our towns have gone dry because rural America has decided that it is the only sensible thing to do.

AUTO ACCIDENT RISE

After making a careful study of the situation in farming communities which are returning to prohibition by the back-door route of local option, the article states that the underlying factors in this new movement are an alarming increase in crime, a tremendous growth of automobile accidents on country highways, a lowering of morality among teen-age youngsters and complete disillusionment about the financial benefits accruing from liquor taxes.

"But the direct increase in law-breaking in rural communities where liquor is sold legally," it adds, "is one tiny drop in the bucket compared to the rise in automobile accidents on country roads. In 1934, the first year of repeal, the rural automobile accident rate leaped 16½ percent. A year after that, country roads offered the driver a 225 percent better chance of being killed than did the crowded streets of our big cities.

CITY FOLKS WALK

"Since repeal the city ratios have run consistently lower. The drunken-driving bugaboo so stressed ten years ago has waned in urban districts. City folk can walk for their liquor and back again. It's different in rural regions. Country residents usually have to drive miles for liquid entertainment, whether

their neighborhood is dry or not. If they indulge on the premises it means going home with a load under their belts. Coupled with the natural letdown that comes from spinning over thinly trafficked highways, it puts them at the mercy of the first chance emergency, be it a blowout or another car.

"The new prohibition comes on apace, despite the legal and moral dams erected to hold it in check. Rural America is going quietly, unexpectacularly dry."

Sound Philosophy.

MRS. H. C. MORRISON.



HILLIPS Brooks is the author of the sound philosophy that, "The true way to be humble is not to stop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is."

A greater than Phillips Brooks said, "Let him that thinketh he standeth, take heed lest he fall." Humility is a star of the first magnitude in the firmament of Christian experience. It is not a virtue that is learned in schools; something that we can take on and lay down, at will; it is inborn by the operation of the Holy Spirit and may only be maintained as one has the indwelling of the Holy Spirit.

Saul was, at one time, a man of humility, for when they sought to proclaim him king of Israel he could not be found; he had secluded himself and hesitated to assume the responsibilities that would be incumbent upon him as King. How he changed may be seen by reading his life, and what a tragic end was his.

The only sure way to keep from falling is to be so low in the dust of humility you do not become dizzy from the heights of your success. We must ever remember the pit from whence we were digged, and what we should be were the Holy Spirit to leave us to ourselves. The true man or woman is never so humble as when the praises of men are heaped upon them. Solomon, the wisest of men, said, "Before destruction the heart of man is haughty, and before honor is humility." This wise writer also declared that, "Pride goeth before destruction, and an haughty spirit before a fall."

One of the surest antidotes for pride is to see one's self in the light of the holiness of God. Isaiah was in the temple and had a vision of the Lord on his throne, high and lifted up. He saw the seraphims, and heard them crying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Then it was that Isaiah got a revelation of his inner self and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Isaiah did not know his inner self until he had a vision of the Lord in his holiness; then he cried for deliverance. It would have been difficult for Isaiah to have felt the movings of pride with such a vision, and such singing from the angelic choir. And mark you, Isaiah went to confessing his barrenness of soul, and that of the people; but God had the remedy, and applied it when Isaiah got humble enough to submit himself to the divine Surgeon. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

It took the fire remedy to meet Isaiah's need. Fire is a symbol of the Holy Spirit, and if we are to be cleansed from our pride, impurity, uncleanness, unholiness, it will take

the fire of the Holy Spirit to purge us and burn up all the dross that sin has deposited in our hearts. After this fiery cleansing, Isaiah had reached the bottom; he was living on Humility Street, and ready to go wherever the Lord wanted to send him. What a change in his life had been wrought, when Jesus came into his heart in cleansing power.

May I suggest as a closing thought in this weekly talk with you, that we stand ourselves alongside the Sermon on the Mount, gaze upon the great Teacher as he poured these principles of holy living into the hearts of his disciples, and I believe it will be a good antidote for any pride that may be lurking within us; then we should want to sing,

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

(Continued from page 4)

and children do not. They are all against him.

7. He can never get into heaven. Sarah said, "The son of the bond woman shall not be heir with the son of the free woman." He would not be at home in heaven, he would not enjoy heaven. He would spoil the peace and harmony of heaven. He is a creation of the Devil, a child of Satan and the works of his father he will do. We must be delivered from him before death. It is written of Jesus:

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

ISAAC IS A TYPE OF THE NEW MAN.

Isaac was born fourteen years after Ishmael. The New Man was not born in us until we were born again. Jesus says, "Ye must be born again." No New Man in us until then.

2. Isaac was supernaturally born. Born by the Holy Spirit touching the bodies of Abraham and Sarah in such a way that when he was a hundred years old and Sarah ninety, they became parents. So the New Man is supernaturally born. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

3. He was born through Abraham's faith in the promise of God. I was born again through faith in these words, "Ask, and it shall be given unto you." It did not take much of the Bible to save me. Were you not saved by trusting the word of God?

4. Isaac was troubled and tormented and mocked by Ishmael. The New Man is annoyed greatly by carnality. When Jesus saves us from inward sin, nine-tenths of our religious troubles are over.

5. Isaac could not rid himself of Ishmael. Ishmael was too old, too strong for him. He could not grow Ishmael out or starve him out. We are all equally helpless and cry out in our helplessness, "O wretched man that I am, who shall deliver me from this body of death?" But, thank God, some of us did not stop there. We looked to Jesus for freedom from the carnal mind and cried out in faith, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." And we knew, "For this purpose was the Son of God manifested, that he might destroy the works of the Devil," and we felt the precious blood of Jesus cleansing us from all sin.

I am sure the child of God does not go very far in the Christian life without discovering an inward foe, and if he follows on to know the Lord, he will see his Bible promises salvation from all sin, and if he dedicates to God and believes, he will experience what the Book says. Have you? Do you know?

H. C. Morrison's Slate.

Greenville, S. C., March 26-April 9.
Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

Alexander Duff.

"When A. Duff, the great Scotch missionary, went home after a life's work in India, a great meeting was held in Edinburgh to hear him on the claims of India upon the Christian Church. For two and a half hours the old man went on, holding the audience by his eloquence. Then he fainted and was carried out of the hall. Presently he came to, and asked, 'Where am I? What was I doing?' In a moment memory returned and he said, 'Take me back, I must finish my speech.' 'You will kill yourself if you do,' said his friends.

"I shall die if I don't!" exclaimed the old man. They took him back. The whole audience arose: many were in tears. His strength failed, and he could not rise. But gathering himself up for one final effort, he said, 'Fathers of Scotland, have you any more sons for India? I have spent my life there and my life is gone; but, if there are no young men to go, I will go back myself, and lay my bones there, that the heathen may know there is one in Christian Britain who is ready to die for India.' All the churches need harvest crews of Christian laborers like that. Will you be one?"—Selected.

Dr. Ridout's Schedule.

April—Buenos Aires, Argentina.
May and June—Various dates in Argentina.

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Soon after repeal, Mrs. Sheppard, now connected with the State Liquor Control Board in New York, said: "All over the country the old abuses are coming back with incredible speed. Those who placed their faith in repeal are bewildered by the situation which exists and are without constructive plan for improving it." Since Mrs. Sheppard said this the situation has certainly not changed for the better.

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OUR BOYS AND GIRLS

AN OLD SONG.

By Margaret A. Fassitt.

"Kind words will never die, never die, never die, kind words will never—, Bill Stone, I wish you'd stop slamming doors that way; here you've made me all jittery and I needed this practice. I wish—"but Bill had disappeared with a grin on his freckled face.

Janet Stone had a sweet voice. She sang in the Sunday school choir, and was practicing now to sing at a concert of old fashioned songs, the young people's missionary society was giving.

The next time Bill saw—or rather heard—her, she was scolding Davie, the five-year-old brother, for catching hold of her pretty blue voile dress with sticky fingers, made so from bread and jelly Molly had given him in the kitchen.

"Oh, you bad Davie! Just see how you've spoiled my nice dress! Go out and get Molly to wash your dirty little hands, and don't come back here."

"Kind words can never die, never die, never die—"

Janet didn't see the pucker of Davie's little mouth, or the two tears that rolled down his cheeks, but Bill did and he picked up the small lad and sat him on his shoulder, as he ran out with him to wash his hands, giving the living room door an unnecessary slam as he said, "That was something worth jittering over, wasn't it, Sonny?"

Davie giggled as he said, "Nice big noise."

That afternoon they had a talk in Janet's home room at school, on "Practice and Pretense." A worth while talk it was, too, and although not intended to have personal application for any particular boy or girl, it fitted Janet so well she could not shut her eyes to the fact. For Janet was really a good girl, when not too self-absorbed. So when Bill said that evening, "And how are the 'kind words' coming on, Jan?" Janet flushed out red, but she said bravely, "You know, Bill, I'm going to practice them after this, instead of just singing them. I had an eye opener this afternoon."

But all Bill said was, "Now imagine that!"—The Presbyterian.

THE DAYS OF ISAIAH.

When Hezekiah was a little boy, if he had come to his grandfather, King Jothan, and said, as most small boys do, "Tell me about when you were a little boy," this is the story I think he would tell.

My father was a very good man, and when I was a little boy he taught me to love the Lord. He taught the people, too, and many of them learned to love and serve the Lord through his influence. And the Lord blessed him and his people, but because the Lord blessed him, my father made the mistake of thinking that he could serve the Lord in his own way.

The Lord has told his people over and over that, to come to him, we must do it in his way. My father forgot this, and his heart was lifted up by the very blessing the Lord had showered upon him, till he thought he was good enough to come to God by offering incense, which the Lord commanded only the priests to do.

The good priest tried to keep him from doing it but this only made him angry. He raised his hand to motion the priest away, and right then the Lord smote him with leprosy. He was still King, but could not come before the people any more, and so I had to judge the people in place of my father.

When I was twenty-five years old he died and I became king. The lesson the Lord taught my father I, too, have learned, and I have never gone into the temple or tried to burn incense. The good prophet Isaiah has been my friend, as he was of my father

before me. I hope he will be your friend, too, Hezekiah, for he has told us the one true way the Lord has provided for men to come to him that their sins may be forgiven.

When Hezekiah was nine years old his good old grandfather died and his wicked father became King; King Ahaz, they called him. I cannot tell you all the dreadful things he did! All the good he might have learned from his good father Jothan and his grandfather Uzziah and the good friend of the family Isaiah, he turned away from.

He turned away from the Lord and worshipped Baalim. He thought he could make a better altar than the one the Lord had told them how to make, and he had the altar of the Lord moved from the east side of the temple, where the Lord had told them to put it, to the north side, and he had an altar made like one he had seen in Damascus, a heathen altar, placed on the east side where the altar of the Lord had been. He was dreadfully wicked, but he didn't live very long. He died after he had been king just sixteen years and Hezekiah his son became king.

I wish I could tell you of the wonderful way the Lord blessed Hezekiah, and the people of Judah. Isaiah was his friend. Over and over when he was in trouble this good friend of his grandfather came to him bringing God's Word and delivering him when no one but the Lord could help him. The story is too long to tell here, but this little story I have told will help you to remember when Isaiah wrote his book—during the reign of the four kings I have told you of—Uzziah, Jothan, Ahaz, and Hezekiah—and I hope it will teach you that to come to God we must come in his way. Jesus said, "No man cometh unto the Father but by me." Isaiah said, "The Lord hath laid on him the iniquity of us all."

Minnie R. Peaslee.

Dear Aunt Bettie: This is my first letter and I hope to see it in print. I am five feet, one inch tall. I am sixteen years old, have auburn hair, gray eyes and I am a junior in high school. My birthday is Sept. 30. Do I have a twin? I was saved in August, 1938, in a meeting conducted by Brother Herbert Massey, of Asbury College. I belong to the Methodist Church. In my class at school we have been discussing what an "Easy Religion" is. Will some one write and give me your opinion? Here is a verse that came into my heart the night I was saved:

"Twas God who took my sins away,
'Twas God who taught me how to pray,

"Twas God who told me not to fear,
For all is well when he is near.

I will try to answer all letters I receive, and also exchange snapshots. I am looking forward to seeing a box full of letters to,

Virginia Bryant,
Rt. 1, Drake, Ky.

Dear Aunt Bettie: Can you make room for a Kentucky girl? As this is my first letter I would like to see it in print. My grandmother takes The Herald. She has been taking it for several years. I love to read page ten. I belong to the New Columbus Methodist Church. I am in the Intermediate Class in Sunday school. My teacher is Mrs. Vada Lee. I am in the first year of high school. I go to Bethany school. I am thirteen years old, I have red hair and blue eyes. I will answer all letters I receive.

Virginia Nicholson,
Rt. 2, Corinth, Ky.

Dear Aunt Bettie: Will you let a little girl from Illinois join your happy band of boys and girls? I think this is a pretty country, but I suppose the hills of Kentucky will always be

the dearest place to me, as that was where our home was before we moved to this state. We have only been taking The Herald a short time but we think it is the best religious paper we ever read. I like to read the story and letters on page ten. I like to go to church and Sunday school every time I can. I am not a Christian but hope to be. I like music and hope to learn to play well. I was ten years old July 10. I am in the fifth grade this year. Some of you cousins write me.

Martha Davis,
Vermilion, Ill.

Dear Aunt Bettie: May another Missouri girl join your band of happy girls and boys? I have blond hair, blue eyes and a fair complexion. I am fourteen years old and weigh one hundred and seven pounds. I have been saved and sanctified a little over two years and go to the Holiness church here in New Florence. My birthday is February 24. Have I a twin? I would be glad to hear from any of the girls, especially from Texas. I will answer any letters received. As this is my first letter I hope to see it on page ten.

Jean Wilson,
New Florence, Mo.

Dear Aunt Bettie: I would like to join your happy band of boys and girls. This is my first letter and would like to see it in print. I enjoy reading The Herald. I don't subscribe for it myself but I have a good old Christian grandfather who lets me have it. I am a member of the Methodist Church. I go to Sunday school most every Sunday and prayer meeting every Thursday night. I am seventeen years old. My birthday is May 7. Have I a twin? If so, let me hear from you. I would enjoy hearing from all you boys and girls. I promise to answer all letters I receive.

Louise Oakley,
Rt. 4, Liberty, Tenn.

Dear Aunt Bettie: May a Michigan boy join your happy band of boys and girls? This is my second letter to The Herald. I am twenty-one years of age, five feet, eight inches tall, and weigh 152 pounds, and have blue eyes and brown hair. My birthday is Dec. 16. Have I a twin? I am very interested in music, and play a guitar. I love to sing and play gospel songs. I go to the Wesleyan Methodist Church at Diamond Springs. I think The Herald is a fine paper. Hoping to see this letter in print, as I haven't seen many letters from Michigan, I am,

Gerald Rutgers,
Rt. 2, Hamilton, Mich.

Dear Aunt Bettie: I have not noticed many letters from Douglas, Okla., so I thought I would let you know who I am. I am a boy eleven years old and weigh 77 pounds, and have blue eyes. I go to the Douglas High School. I would like to see this letter in print. I am trying hard to find a new life, but when a person is loaded down with sin, it is hard to get away from it. That is the way it goes with me. I have tried to make a start, but it is hard. It seems as if there is a big rock tied on to you and it will not let you loose. I go to the M. B. Church for Sunday school every time I can.

Andrew Benke,
Rt. 1, Douglas, Okla.

Dear Aunt Bettie: I wish to join your happy club. I am a girl sixteen years old, five feet, four inches tall, am in the second year of high school. I weigh 107 pounds. I promise to answer all letters and will also exchange snapshots.

Vondelle Brookshire,
Box 584, Copperhill, Tenn.

Dear Aunt Bettie: I am glad to be sending my letter to The Herald. I count it a wonderful privilege. I was saved at a revival at the Pilgrim Holiness Church, Robinson, Ill. I pray that more of the young may become acquainted with our Savior. There is a glorious work waiting the young people if they will accept Jesus. I go to Sunday school and church and also young people's meeting. We are planning to hold another revival soon.

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Pray that it may be a real revival. My Sunday school teacher is Ellen Snodgrass. I am seventeen years old. I have long dark brown hair, blue eyes and fair complexion. I would like to hear from those who are Christians.

Edna Moore,
Robinson, Ill.

Dear Aunt Bettie: Will you let another Alabama girl join your happy band of boys and girls? I am a girl seventeen years old, have brown hair, gray eyes, weigh 125 pounds and am five feet and six inches tall. I wrote to The Herald before. My birthday is February 20. I go to the Methodist Church. Our pastor is Rev. Jim Marley. I sure do enjoy hearing him preach. I had better stop my letter and let some one else have some space on page ten. I am looking for a twin and a pen-pal on page ten, so fill my mailbox with letters and cards.

Cokie Walden,
Rt. 1, Box 92, Ariton, Ala.

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And I will pray the Father and he shall give you another Comforter, that he may abide with you forever. John 14:16.

FALLEN ASLEEP

ISENHOUR.

On Thursday night, about twelve o'clock, March 16, 1939, my dear old father, Julius B. Isenhour, was called to his eternal reward after a short illness of pneumonia and a complication of diseases. He was 73 years old the day he died. During his illness he told us different times he would never get well, and that he was ready to die, yet we prayed earnestly that he might recover, if it were God's will, so he could stay with us a little while longer. However, God saw best to take him, and so we must be submissive to his will. He does all things well.

My father was one of the hardest workers in Watauga county, N. C. He lived on a little mountain farm of about fifty acres where he had labored and toiled honestly for over fifty years. For the last few years he grew fine crops of Irish potatoes and cabbage, tons and tons of which he put on the market to feed a hungry world. Every fall I would run up to see him and he would load me up with potatoes, cabbage, apples, etc., never charging me a penny for what he gave. This has helped me through the years to feed my family so I could preach and write the Gospel to a sin-laden, dying world. While he has labored and toiled in obscurity, the world knowing nothing about him, yet I believe God will reward him for what he has done for me, his son, as well as others. My writing has reached tens of thousands throughout the world, and my dear father, also precious mother, has helped to support me with their earthly substance so this could be possible. Mother died about a year and a half ago. It is very hard to give them both up in so short a time. My heart has been very sad because of their departure, but it will be sweet to meet them in a better, brighter world where there is no sickness, suffering, death and sad farewells. One thing that does me so much good now is the fact that I do not remember one instance where I ever disobeyed my father. We never regret obeying our parents. Hallelujah!
Walter E. Isenhour.

DARNELL.

The Rev. I. R. Darnell was born Feb. 22, 1879, in Livingston Co., Mo., and passed to his heavenly home, Feb. 25, 1939, at Eldorado, Okla. At the age of 16 years he was converted in a Baptist revival and joined the Methodist Church. He never wavered in his faith and hope, but rejoiced in his experience of fellowship with his God.

He moved to Breckenridge Co., Ky., in 1899, where Miss Ethel Block and he were united in marriage in 1901. One son, Ellery Lee Darnell, was born to this union. He now resides at Lawton, Okla.

Brother Darnell was licensed to preach in 1908, at Olustee, Okla. Bishop E. D. Mouzon ordained him local deacon in 1912, at Frederick, Okla., and Bishop H. C. Morrison ordained him local elder in 1917. Brother Darnell did his ministerial work in the rural section near his home town. He loved to preach, and was faithful to his local church, helping in any way he could. He was one of the best men in whom his fellow Christians had the utmost confidence.

He died as he lived, with a bright and shining faith in God. His experience was a blessing to any who would allow him to share it with him. He never complained about circumstances over which he had no control, but always registered his disapproval of sin and wrong. He professed the purifying power of the Baptism of the Holy Spirit. His ideal preacher was Dr. H. C. Morrison, of Kentucky. He enjoyed The Pentecostal Herald which he was anxious for his closest friends to read. He tried to bless every life with which he came in contact. His friends and loved ones miss him, but they know where he dwells. His experience is expressed in these words:

"The stars shall shine for a thousand years,

A thousand years and a day;
But God and I will love and live
When the stars are passed away."
J. H. Bridgers.

ALCOHOL.....ENEMY OF MAN.

"Something there is that doesn't love a wall." In one of his charming home-spun poems Robert Frost has told us the story of two men rebuilding a stone wall. It was an old habit with them, because each spring found the wall fallen apart, and each spring the two neighbors had to rebuild the fence between them. But this year one of them suggested that they leave the wall unrepaired. "He is all pine and I am apple orchard," he explained. "My apple trees will never get across and eat the cones under his pines." But the neighbor merely shrugged his shoulders, heaved up a bigger rock than usual, and said only, as unthinkingly as his father had said before him, "Good fences make good neighbors."

And so always have careless erected barriers between themselves and their full appreciation of reality. The men whom we account in the history of thought are those possessed of the courageous vision which sees between the real and the unreal, between the true and the false, men who have looked at the beautiful reality of a spiritual universe and have seen through the petty prejudices, the rationalizations of evil, and the selfish actions of lesser men engulfed by their immediate emotional environment; men who have perceived a consciousness of unity and oneness beyond the diverse occurrences of daily life. The tragedy of the egoist is the tragedy of the man who has erected a spiritual barrier between his inward and his outward selves, between himself and his fellow men, between himself and his God.

The man who drinks, first of all sets up a wall between his outward and his inward selves, between his body and his mind, between that which is of the earth in him and that which is of the life of the spirit which distinguishes him from the beast. In drinking, he denies the integration and interdependence of flesh and spirit, of the wholeness of a healthy body feeding, and being nourished by, a mind rooted in a non-physical universe. He seeks refuge in an escape-world of dreams, wherein the discipline of reality and reason has given way to boundless passions, wishful thinking, and selfish indulgence of flesh, unheeded of the inevitable consequences. In fleeing to a world of erotic fancy, where trouble is denied and forgotten, a man once and for all repudiates belief in the existence of a deeper self, a self which finds itself in reason, in the appreciation of beauty, in the fiery grandeur of creating an awareness of goodness in the world.

Then, too, the man who drinks sets up an insurmountable wall between himself and his fellowmen. The common occurrences of broken homes, abandoned children, estranged lovers, blasted friendships, of failure, of sickness, of defeat, of even death itself, caused by the stupid and inhuman action of men who, under the influence of liquor, are not competent to cope with the adjustments which existence demands—all these, surely, should make us ponder the maxim which that New England farmer so unquestionably accepted. Do good

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fences erected between men really make for good neighbors, good families, and good societies; or is there that in our nature which acquires divinity only through the conscious and unhindered pursuit of the fullness of life's best?

My theme is a very simple one, but it seems to me to contain a viewpoint which has much to say about the right conduct of a man who, knowing the physical hazards of drink, yet fails to realize the greater danger to a thing not built with hands, but fragile enough to be destroyed by them. There are many reasons for not drinking, but I urge only those which have been most salient in my own experience. It is because I want to live life to the brimming full; because I want to set my reason, unclouded, against the unreason of the evils in the world; because I want to set my spirit against those things which are unspiritual, knowing that the values which I see and the goodness I feel are not a delusion of my senses; because I want to experience friendship as only the meeting of eager and alert spirits can create friendship; because I want to know alike the thrill of mastery over a perfect body machine, and the wonder of an untarnished and sober mind—it is because I want at least a fighting chance to achieve all these. Before I build a wall, I want to know what I'm walling in and what I'm walling out, because good fences have never seemed to me to make good neighbors.

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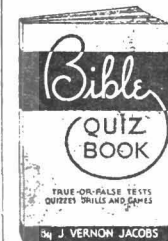
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He loveth righteousness and judgment: the earth is full of the goodness of the Lord. Psalm 33:5.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson IV.—April 23, 1939.

Subject.—Paul Wins Recognition for Gentle Christians. Acts 15:23-29; Gal. 2:1, 2; Gal. 2:9, 10.

Golden Text.—A man is not justified by the works of the law, but by the faith of Jesus Christ. Gal. 2:16.

Time.—About A. D. 50.

Place.—Jerusalem.

Introduction.—Our today's lesson is very timely at present. Certain old prejudices seem to be breaking down, and different religious bodies are uniting. The danger is not in their uniting, but in the fact that some of them have become so loose in their doctrinal teaching that there is little left to keep them apart. Some cult may arise that has no doctrine at all that could possibly teach the salvation of men through faith in Jesus Christ, but in course of time it may be received into fellowship with what was once an orthodox body. We might name several groups that once claimed to be the only church on the face of the earth, and that there was no way to reach heaven except through their little wicket gates. Now some of those cults have grown large and have been received into fellowship by other churches. One wonders if the day will not soon come when such cults as Christian Science and Mormonism will not be invited to take their places among the older and better established groups. It is impossible to tell what may happen when a learned doctor of divinity sends a convicted Jewish boy to a Rabbi to get conditions of salvation.

According to the New Testament, and the church has no other rule, a Christian is one who has repented of his sins and has accepted Jesus Christ as his personal Savior for time and eternity. If there be any other process of salvation, Jesus Christ knew nothing about it; nor did he authorize his apostles and his future church to preach any other doctrine. I am aware of the fact that some "liberal" teachers tell us that such preaching is too narrow. The objection grows largely out of the current heresy concerning the Universal Fatherhood of God and the Universal Brotherhood of Man. The Bible does teach that God has created all men, and that by creation all men are related to one another, but such a thing as Universal Fatherhood and Universal Brotherhood is false to Christianity. Jesus said to Nicodemus, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." God is the Christian's Father in a sense utterly different from creation, and so Christian brotherhood comes through the new birth.

The Church of God owes Paul a debt of gratitude for the part he played in this controversy of today's lesson, that it will never be able to repay. Christian liberty was at stake, and Paul risked his all to save it. If the Jewish element in that convention had prevailed, so that a Judaizing spirit would have controlled the church, Christianity would have been terribly handicapped. As it was, there was a compromise—the only one we ever heard of that did much good. This was suggested by James, the Lord's brother. To abstain from fornication

was the main moral point. The other three points conserved the ceremonial law of Moses.

Comments on the Lesson Text.

23. Greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.—The church at Antioch in Syria seems to have been organized by refugees who left Jerusalem about the time of Stephen's martyrdom. It was made up of both Jews and Gentiles. But certain Judaizing teachers from Jerusalem slipped in unawares, and told the brethren that they could not be saved unless they observed the ceremonial law of Moses. Paul and Barnabas had won many converts among the Gentiles in Syria and Cilicia, and the Judaizing teachers had done the same destructive work there that they had done in Antioch of Syria. The church in Antioch sent Paul and Barnabas to Jerusalem to get the opinion of the leading men in the "Mother Church." We are dealing today with this opinion, arrived at in the first council ever held in the Christian Church, and it was composed of simply the apostles and elders. The decision covered the ground and satisfied everybody except the Judaizing teachers. They had a fixed idea in their heads, and men with fixed ideas are always dangerous, unless those ideas happen to be correct.

25. It seemed good unto us being assembled with one accord.—In the 28th verse he enlarges upon this thought, by saying, "It seemed good to the Holy Ghost and to us." It is important to note that they were of one accord. So far as things forbidden were concerned, their message to the Gentiles was very simple. They were to abstain from things offered in sacrifice to idols, and from blood and from things strangled, and not to be guilty of fornication. These were very simple rules dealing with things forbidden. They did not in any sense set forth the positive side, that is, they did not tell what a Christian should do, but thought if they abstained from these things they would do well. I could eat a piece of meat that had been offered in sacrifice to an idol without in any sense becoming an idolater, but if my eating it should lead my brother into idolatry, I must abstain. Paul would not eat anything that led his brother into sin. It is a small thing to forego my personal liberties for the salvation of the soul of my brother. They were to abstain from blood and from things strangled. In Gen. 9:4 God forbids the eating of blood, because it was the life of the beast, and this life was to be offered to God as an atonement for sin. Dr. Adam Clarke says that no blood was eaten under the law because it was typical of Christ's blood that was to be shed, and under the Gospel it should not be eaten because it should ever be considered as representing the blood which has been shed for the remission of sins. Dr. Clarke and other noted Bible scholars also contend that the eating of blood was unsanitary, being hard to digest, and also the eating of blood produces cruelty of nature. The Scythians, from drinking the blood of their cattle, proceeded to drink the blood of their enemies out of their skulls, and the

same practice existed among the ancient Scandinavians. Hence it is said that blood is a hot inflaming food and affects detrimentally the character of those who drink it.

Gal. 2:1. Then fourteen years after I went up again to Jerusalem.—Paul was too busy preaching to be returning to Jerusalem very often. He had received his ordination at the hands of Jesus himself, and had been taught his theology by inspiration. He says he went up by revelation, that is, as I suppose, under the special direction of the Holy Spirit. He took with him his friends Barnabas and Titus, even though Titus was an uncircumcised Gentile. Paul communicated privately with the chief men, those who were highest in reputation among the apostles, so that they would know he had been under divine guidance. Some Judaizing brethren got into the assembly that they might the better know how to oppose Paul and his helpers, in their preaching to the Gentiles, but Paul having talked privately to the leaders, and having won their confidence, and being so satisfied with his own divine call and that he had acted in conformity to it, he did not in the least submit to the Judaizing teachers. Those who seemed to be somewhat, that is, those who were of acknowledged reputation, gave him no new light, did not attempt to put any new obligation upon him, because they saw that God had appointed him to his work.

Gal. 2:9, 10. And when James, Cephas, and John who seemed to be pillars.—Greek scholars use the word translated seem, not to call the sense in question, but to strengthen it, so the meaning is, "Who were known to be eminent, and were acknowledged as chief men." These eminent men gave to Paul and Barnabas the right hand of fellowship—the mark of confidence and fellowship, and gave their approval for them to go to the Gentiles with the message of salvation. Thus Paul won a lasting victory in the recognition of Gentle Christians.

PERSONALS.

Mr. O. C. Turner, voice director in Asbury College, is available for camp meetings and church meetings during the vacation period. Mr. Turner is an exceptional songleader, with no objectionable features, either as a soloist or choir director. Dr. Morrison often speaks of how he wishes he could have him to assist in his meetings. Any church or camp meeting needing an A-1 songleader would do well to communicate with Mr. O. C. Turner, Wilmore, Ky.—Mrs. H. C. Morrison.

The Pilgrim Holiness Church, Monroe, Mich., has as its pastor Rev. George A. Lannids. He was assisted by Rev. William Dean, Rev. Mel Rothwell, Rev. L. C. Chatfield, and Rev. James Thompson in various revival meetings. All of these men did good service for the church, and the Lord's presence was manifest in definite blessing upon many hearts. Their recent revival was conducted by Rev. Neal Horton whose ministry was blessed with seeking souls who found the Lord. The pastor goes forward with bright prospects for the future of his church.

Rev. R. D. Schmidt, member of the Southwest Kansas Conference, recent-

Wednesday, April 12, 1939.

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

ly closed a successful meeting at Johnson, Kan., in which more than twenty professed, either conversion, reclamation or sanctification.

Mr. L. J. Miller, of Geistown, Pa., desires to have associated with him an evangelist who is free to travel and be willing to go where the Lord shall direct. Any one interested, may address Mr. Miller at above postoffice.

The Huron-Tuscola Holiness Association will hold their monthly all-day meeting at the Reese Holiness Church, Friday, April 14th, Rev. R. V. Starr, District Superintendent of the Nazarene Church as special speaker. Three meetings will be held. Basket lunch at noon. Bring dishes.—R. E. Anderson, Sec.

The Sixtieth Taylor University Choral Society, under the direction of Prof. Raymond Kriener, presented the sacred cantata, "Olivet To Calvary," by J. H. Maunder, at the University, Upland, Ind., Sunday evening, April 2, before an appreciative audience of students and friends. Tuesday evening, April 4, the group presented the cantata at the First M. E. Church in Eaton, Ind., where Rev. Victor Stoner is the pastor.

Dr. S. H. Turbeville, pastor of the First M. E. Church, Mishawaka, Ind., is offering a fifty dollar prize to the winner of the second annual Turbeville Gold Debate Contest at Taylor University, Upland, Ind. This contest is open to members of the two Literary Societies of the University and will be held as part of the commencement exercises in June.

To Whom It May Concern:

Rev. Cassius L. Myers who has had many years of experience in the pastorate is entering the evangelistic field this fall for full time service. Two years ago Rev. Myers felt a call to the field but the insistence of his church that he remain with them caused him to change his plans. He is now to give full-time service to evangelism and will be open for calls anywhere for a freewill offering. He has had success in country, village and city churches; knows the pastor's problems, and will be of assistance and blessing to any church. He is engaged up to 1940 in the west, but after that will be glad to arrange for revival services. References will be furnished on request. He may be addressed until October 1, at Ulster, Pa.

March 17th saw the closing of the first and a most blessed Camp Rally of the Bentleyville Camp. The Rally was held in the Downtown Church at Washington, Pa. The Rev. James Miller, of Indianapolis, Ind., was the

preacher and J. Byron Crouse had charge of the music. What a time of feasting and victory it was! Rev. Miller opened the scripture and preached under the unction of the Holy Ghost. Brother Crouse led in song in a gracious manner. Truly it was singing in the Spirit. We commend these men to any pastor or camp meeting board who desire men who honor the Holy Ghost and carry a burden for the lost. The meetings were well attended, and through the courtesy of the L. P. Lehman Evangelistic Party we were able to broadcast part of the services over Station WWVA. The closing night was one of old-fashion victory. The altar was lined with seekers and there was some old-time praying through. The day of old-fashion victory is not past. Bless him! We are looking forward to one of the greatest camp meetings ever held on the Bentleyville camp ground. The place is Bentleyville, Pa. The time is July 6-16. The workers are: Evangelists, H. C. Morrison, John Church and Warren C. McIntyre. Songleader, Rev. W. L. Mullett. Young People's Worker, Miss Janie Bradford. Children's Worker, Miss Alma Budman. We hope you will be able to attend and enjoy this time of spiritual victory and fellowship with us. For further information write Rev. C. R. Wick, Gastonville, Pa., or H. M. Couchenour, 145 Canton Ave., Washington, Pa.—H. M. Couchenour, President.

YOUTH CONFERENCE.

We take pleasure in announcing through this paper that plans are now fully developed for the 1939 session of the National Conference of Christian Youth, which will be held at Bethany Campsite, Winona Lake, Ind., June 9 to 16.

This Interdenominational Holiness Youth Conference is unique in that it presents ample opportunity for our young people to vacation in an environment that is thoroughly and vitally Christian.

Courses included in the 1939 schedule are "The Art of Soul Winning," by D. Paul Huffman; "Understanding Yourself," by Dr. L. R. Marston; "The Christian Vocation," by Peter Van Tuinen; and "Music Appreciation," by Prof. C. A. Gerber.

Mrs. Lois Woods, of Greenville College, will again serve as Dean of Women, and Arthur K. Henderson as Athletic Director.

The activities of the Conference Day reach their climax in the Sunset Song and Praise Services and the evening evangelistic services.

All desiring detailed information regarding the National Conference of Christian Youth are asked to send requests to the Rev. John A. Huffman, Prospect Congregational Church, Cambridge, Mass.

A GREAT REVIVAL.

Mt. Washington Methodist Church, Rev. C. K. Dickey, pastor, has recently had a great revival that has made history. Rev. Wayne A. Lamb, A.B., B.D., from Asbury College, Class '30, did most of the preaching. Brother Lamb is pastor of the Aldersgate Methodist Church, Paducah, Ky., in his third year. Through him the Lord has accomplished almost unbelievable wonders. His church when he was sent to it two months before the flood was damaged beyond repair. His stew-

ards told him that they could not pay his salary of \$1,100 after the flood. There were about fifty active church members out of one hundred and fifty. He conducted his own revival in his dilapidated church with great success. They paid him \$1,200 and benevolent askings that year. The next year they had a greater revival, paid his salary of \$1,500, moved into a better location, built a \$15,000 stone church and Sunday school rooms. All but \$2800.00 of this is paid. The parsonage has been furnished, the church has 325 active members, his salary is \$1,800. He preaches holiness as a second definite work of grace in such a manner as to win the people.

Our revival began March 12. Bro. Lamb preached his first sermon Monday night, March 13. On Sunday we had four services that can never be forgotten by those present. At the Sunday school hour he preached and seven boys came forward to the altar and were converted. There were conversions at both the morning and evening service. I think about twenty prayed through to either conversion or reclamation that day.

Immediately after the Sunday morning preaching service thirty-six members voluntarily remained for a previously announced Sunday noon fast meal, and prayer for the unsaved. We sang, testified, and had many services of prayer at the altar for individuals by name, a number praying for the one for whom request for prayer was made. After two hours of wonderful fellowship and victory in united, definite, confidential prayer we went home feeling assured of great victory for the revival. Through the entire week we did not have a day but that some were either converted, reclaimed or sanctified. I think a conservative number is fifty. But the revival meant much to all the members who were renewed, helped and blessed. I received 19 into the church March 26, all but one being received by vows; two had their letters, yet they took the vows over. Several gave their names to join the Baptists. There are others to be received into the Methodist Church later. The pastor and his wife and some others had been praying for years for the revival. The converts were visited privately before and during the revival and talked to and prayed with. Personal work and prayer were the great secret of the revival along with the winning personality and great gospel sermons of Brother Lamb. He is thoroughly prepared, getting his A. M. degree and credit on his Ph.D. degree. We thank God that Wayne A. Lamb ever came this way. God has all the praise and the glory for what has been done.

C. K. Dickey, P. C.

E. O. HOBBS' REPORT.

March 27th, we brought to a close a three-weeks' revival at Bush, Ill., in the M. E. Church, South, Rev. John Payne, pastor. Brother Payne is a man of God; he is in favor with his people and is doing a spiritual work on the circuit. He attends school daily at Carbondale, Ill., and also finds time to look after a four-point circuit.

Bush was formerly a prosperous mining and railroad center but the mine was discontinued and railroad business has greatly declined, so now it is a dead and dying town, so far as business is concerned. A few work at

other mines but the majority are on W. P. A. and direct relief. We found a few genuine Christians, but many were backslidden and wordly. Our crowds were not large; only a few young people attended, due to athletic activities at the school, and also, a skating rink had recently opened. It is run by foreingers and holds forth seven nights per week till midnight, attracting young and old and succeeding in taking many dollars each night from the poor people who ought to spend it for food and clothing.

We had considerable opposition to God's truth from some backslidden and worldly church members, but a number stood by us and endorsed the gospel messages against sin and worldliness. God was with us and blessed the message bringing deep conviction for sin to a large number. A few yielded to God and sought him earnestly and were happy finders of conversion or sanctification. Several of the leading members were sanctified, including the Sunday school Superintendent. We feel sure that the standard raised will produce a greater harvest in the future. All of those who were converted and sanctified were mature men and women, people of influence and standing, and their influence in the church and community in the future will help to bring about a greater revival. Considering the odds against us this meeting was really a great spiritual victory. May God's blessing be on pastor and church.

We presented The Pentecostal Herald and took a few subscriptions to the paper. While there we were invited to preach one Sunday afternoon at Herrin, for the Herrin Flying Squadron in their nice little chapel. We preached on the Baptism with the Holy Spirit; the message was effective and one man was gloriously sanctified. The Squadron is doing a great spiritual work in that city and community.

We had many visitors in our meeting at Bush from time to time from Cambria, Herrin, Marion and other points, who encouraged and assisted in the effort. To God be all the glory for all the good accomplished. Let us continue to press the battle on full salvation lines till God visits our country with a great spiritual revival.

Yours in him,

E. O. Hobbs.

WORDS.

I wonder if we fully realize just how many words we utter daily. Not until recent illness when I was too weak to speak only a few words at a time had it been brought so clearly to my mind. As I would try to get my sentence spoken with the finest words I realized we spoke hundreds of words daily and I wonder just what kind of words they had been. Had they been words merely uttered, useless, neither helpful to me or the listener? God in his goodness blesses us with breath to speak the words we want most to say. Can we always say they are beneficial to others? Have they been words that were kindly spoken with real warmth and meaning? Perhaps they were spoken to some one that was blue and discouraged, and that very day had seemed to them they could not carry on; life was hard, every one was unkind, and just what was the use to try? Your smile and the warmth from your kind words was just what they needed; it touched the lonely spot in their sad

heart and gave them courage to carry on. Do we sometimes speak a sharp, hasty word? We do not mean to hurt anyone, but spoke what we thought and really never thought about hurting any one. It could not be forgotten soon for the thought of it was so unpleasant, it could only be associated with the most unpleasant memories. The words we speak, whether kind or unkind, are very much like a stone thrown into water that ripples on and on. We can hardly see the last ripples, they have reached so far out. We cannot realize just how far our words have gone.

"Speak gently, 'tis a little thing
Dropped in the hearts' deep well;
The good, the joy it may bring,
Eternity can tell."

Mrs. H. C. Johnson.

THERE IS NO DEATH.

T. S. Hitchcock.

There is no death, a spark of fire,
Is planted in the human soul,
Immortal fire, that will not die,
Long as eternal ages roll.

There is no death, the sleeping flower
Kissed by the Spring will bloom again,
Likewise a new and higher life
Is waiting for the sons of men.

There is no death, the friends of yore,
Who now have crossed the sullen stream,
Are waiting on the other shore
Where not a cloud is ever seen.

There is no death, while God shall live,
His children, too, shall live with Him
Where all is life, abundant life,
Where not an eye shall ever dim.

There is no death, awake my soul,
And mount on wings of love and trust,
It's just a little while till God
Will wake to life the sleeping dust.

THE BIBLE COMES ALIVE.

The spade, mightier than the pen and tongue of the enemies of God's revealed truth, makes the striking subject of this book timely and interesting. Sir Charles Marston has engaged in archaeological work in Pal-estine, the site of the Bible city, Lachish. Mr. Starkey, the leader, was slain en route to Jerusalem, a foremost worker gone by mistaken identity. The illustrations are of great value, giving results of years of digging, and unquestionable evidence to strengthen faith in the "impregnable Rock of Holy Scripture," confirming the undying word and revealing the hate and ignorance of would-be destroyers of living light. Moses, Joshua, the Sinai-Hebrew Script, the Lachish Letters all indisputably confirm the everluring revelation. There is new strength for believers and confounding of doubters and opposers—a splendid book for all who love the Bible. Pastors, elders, teachers, young peoples and Bible school leaders be sure to get, read and circulate this powerful book.

"The Bible Comes Alive," by Sir Charles Marston. Price \$2.00. Order of Pentecostal Publishing Co., Louisville, Ky.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. Psalm 125:1.

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(850 2nd Ave., St. Petersburg, Fla.)

ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)
Asheville, N. C., April 16-30.
Grand Rapids, Mich., May 2-14.
Rochester, N. Y., May 16-28.

ARTHUR, FRANK E.
(Rt. 2, Hinsdale, Ill.)

BEATTIE, E. J.
(Transfer, Pa.)
Open dates—Fall and Winter.

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
W. Frankfort, Ill., April 1-21.
Open Dates—May.
Sandusky, Ill., April 25-May 15.
Harrisburg, Ill., May 25-June 25.

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
W. Hollywood, Calif., April 5-16.
Turlock, Calif., April 18-30.
Long Beach, Calif., May 2-14.
Knoxville, Tenn., May 18-28.

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
May—Open.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26,
Sebring, Ohio.)
Elrama, Pa., April 10-23.
New Brighton, Pa., April 24-May 7.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Hancock, Md., April 21-May 7.
Mitchell, Ind., May 14-28.

CARNES, B. G.
(Wilmore, Ky.)
Danville, Va., April 9-23.
So. Webster, Ohio, May 1-14.
Evansville, Ind., May 15-28.
Open—July 2-16.

CARTER, JORDAN W.
(Wilmore, Ky.)
Address 213 Burton St., Greensboro, N. C.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Kannapolis, N. C., April 10-23.
Greensboro, N. C., May 4-7.
Burnsville, N. C., May 8-21.
East Point, Ga., May 28-June 11.

**CLEVENGER, FRED AND DAUGHTER,
NAOMI RUI**
(Sims, Indiana)
Providence, Ind., April 9-23.
Georgetown, Ill., April 24-May 7.

COBB, DEB W.
(Preacher, Song Evangelist, Y. P. Worker,
Box 42, Wilmore, Ky.)
Grant, Va., April 10-18.
Alabama, May 8-21.
Linden, Ala., May 22-June 4.

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St.,
W. Frankfort, Ill.)

COUCHENOUR, H. M.
(445 Canton Ave., Washington, Pa.)
Rogers, Ohio, April 4-16.

CROUSE, J. BYRON
(Wilmore, Ky.)
Savannah, Ga., April 9-16.
High Point, N. C., April 17-30.
Winston-Salem, N. C., May 2-10.
York, Pa., May 14-21.
Kokomo, Ind., May 21-June 4.

DENTON, JOE
(506 N. Broadway, Medina, Ohio)
Howell, Mich., April 12-23.
British Isles, May 2-June 3.

DeWEERD, JAMES A.
(Gaston, Indiana)
High Point, N. C., May 14-28.

DONOVAN, JACK
(1259 So. First St., Frankfort, Ind.)
English, Ind., April 2-16.
Mt. Carmel, Pa., April 23-May 7.
Port Matilda, Pa., May 14-28.
Brookville, Pa., June 4-18.
Joliet, Ill., June 24-July 9.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia,
S. C.)

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Albany, Ky., April 16-May 7.

EBERT, CONRAD
(2110 Pensacola Ave., Chicago, Ill.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers,
Shelby, Ohio.)
Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)

FLANERY, B. T.
(Winnebago, Minn.)
Sault Ste Marie, Mich., Mar. 30-Apr. 16.
Mitchell, S. D., April 18-May 7.

FOSSIT, D. W. AND WIFE.
(1030 E. Kentucky St., Louisville, Ky.)
Brownsville, Pa., April 5-28.
Kannapolis, N. C., April 30-May 14.
Louisville, Ky., May 14-June 4.

GADDIS-MOSER EVANGELISTIC PARTY
(Ohvet, Ill.)
Ravenna, Ky., April 11-23.

Indianapolis, Ind., April 24-May 7.
Kansas City, Mo., May 9-14.
Lexington, Ky., May 16-30.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Los Angeles, Calif., April 4-16.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Burlington, N. C., April 2-15.
Kernersville, N. C., April 16-30.
High Point, N. C., April 30-May 14.
Yadkinville, N. C., May 14-28.
Ickard, N. C., May 28-June 9.

GRISWOLD, RALPH S.
(Wilmore, Ky.)

HAMES, J. M.
(Greer, S. C.)
Columbia, Mo., April 2-16.
Abilene, Kan., April 17-Mal 7.
Spartanburg, N. C., May 14-28.
Augusta, Ga., May 30-June 10.

HART, RALPH H.
(20 Harrison St., Coldwater, Mich.)

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Pomona, N. C., April 16-30.
Achilles, Va., May 7-21.

HAWKES, GEORGE R.
(Evangelistic Singer, Cornelius, N. C.)
Spray, N. C., April 9-23.
Albermarle, N. C., April 23-May 7.
Burnesville, N. C., May 7-21.
Andrews, N. C., May 21-June 4.

HOBBS, E. O.
(Westfield, Ill.)

HODGIN, G. ARNOLD
(Asbury College, Wilmore, Ky.)

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville,
Kentucky)
Loogootee, Ind., April 16-30.
Bradford, Ky., May 7-21.

HOWARD, FIELDING T.
(Salvisa, Ky.)

HOWELL, ROBERT A.
(861 2nd Ave., Hilltopps, Ohio)

HUGHES, GUTHRIE
(Science Hill, Ky.)

HUTCHERSON, CY
(Glasgow, Ky.)
Edmonton, Ky., March.

JACKSON, REV. and MRS. VIEHE
(Preacher, Children's Workers, and Special Singers, Sparks Hill, Ill.)
Metropolis, Ill., April 16-30.
Hartford, Ky., May 1-14.
Pulaski, Ill., May 15-28.
Grand Tower, Ill., June 5-18.

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Anderson, Ind., April 10-28.

JOHNSON, W. EDWARD
(31 Hone Ave., Oil City, Pa.)

JOPPIE, A. S.
(830 So. Park, Owasso, Mich.)

KELLER, J. ORVAN
(Beloit, Kan.)
Sabetha, Kan., April 2-16.
Stafford, Kan., April 23-May 7.
Garden Grove, Ia., May 14-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)

KUTCH SISTERS
(Singers and Playing Evangelists, 797
Lehman St., Lebanon, Pa.)
Knox, Pa., April 2-16.
Greensburg, Pa., April 17-30.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Clarksburg, Md., April 28-May 7.
Columbia, S. C., May 9-21.

LINCICOME, F.
(Gary, Indiana)
Philadelphia, Pa., April 3-16.
Gary, Ind., April 17-30.
Chicago, Ill., May 14-20.
Kokomo, Ind., May 21-June 4.

LINN, C. H. JACK
(P. O. Box 443, Springfield, Mo.)

LONG, J. C.
(Telford, Pa.)
Moopers, N. Y., April 2-16.

LYONS, COLMORE
(Kingswood, Ky.)

MAITLAND, H. C.
(10105 College Avenue, Winfield, Kan.)

MARTIN, A. J.
(P. O. Box 53, Columbia, Miss.)

McAFFEE, H. H. and WIFE.
(Box 534 Lakeland, Florida)

MAYFIELD, L. H.
(Osborn, Ohio)

McDONALD, H. W.
(2716 E. 14th St., Chattanooga, Tenn.)

MEZO, CARL
(907 E. Clark St., West Frankfort, Ill.)
Vergennes, Ill., March 12-April 12.

MILLER, F. W.
(Batavia, Ohio)

MILLER, JAMES
(855 W. Bellevue Pl., Indianapolis, Ind.)
Caldwell, Idaho, April 16-30.
Bell Gardens, Calif., May 7-21.

MILBY, E. CLAY
(Bentonville, Ark.)
DuQuoin, Ill., April 10-23.
Cushing, Okla., April 24-May 7.

MULLET, WALTER L.
(1804 Beall Ave., Wooster, Ohio)
Beaverton, Mich., April 3-16.

NETTLETON, GEORGE E.
(501 Huntley Drive, West Hollywood, Cal.)

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. B.
(3264 Del. Ave., Clucianati, Ohio)
Thomas, Okla., April 11-26.
Leitchfield, Ky., April 30-May 14.
Booneville, Ky., May 21-June 4.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
Wilmore, Ky., April 11-14.
Butler, Ohio, April 16-30.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)

PAUL, JOHN
(University Park, Iowa)
Marion, Ind., April 11-13.
Wilmore, Ky., April 14-16.
Ft. Wayne, Ind., April 23-30.
Meadville, Pa., May 7-21.
Milton, Ky., June 6-18.
Delanco, N. J., June 23-July 4.

PARKER, J. B.
(415 North Lexington Ave., Wilmore, Ky.)
Jackson, Ky., April 2-16.
Charleston, S. C., April 20-30.
Polsgrove, Ky., May 2-14.
Lake View, S. C., May 16-28.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Caseville, Mich., April 10-23.
Markdale, Ont., Can., May 28-June 18.
Meldway, Ont., Can., June 20-25.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2620 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Bowling Green, Ind., April 10-23.
Hinton, Ky., April 24-May 7.
Wheatcroft, Ky., May 7-21.

RIDOUT, G. W.
(182 Talc Road, Audubon, N. J.)
April and June—Argentina, S. A.
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(Wilmore, Ky.)

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Open—May 7-29.
Winchester, Ky., May 29-June 11.

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N. Y.)
No. Salem, Pa., April 16-23.
Erie Lake, Mich., April 23-May 14.
Elkhart, Ind., May 21-June 11.
Port Huron, Mich., July 9-23.

SCHELL, J. L.
(Song Evangelist, 404 E. Horton St., Bluff-
ton, Indiana)
Camden, N. J., April 11-23.
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SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)
Roanoke, Va., April 2-16.
Roanoke, Va., May 1-14.

SPURLOCK, CLIFFORD
(Roime, Indiana)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)

TERRY, THOS. L.
(315 N. Jackson St., Greencastle, Ind.)
Tilden, Ill., April 10-23.
Barterville, Ky., April 30-May 14.

TITUS, ALBERT
(East Liberty, Ohio)

WATTS, EMMA T.
(1400 Fairmont St., N. W., Washington,
D. C.)

THOMAS, JOHN
(Wilmore, Ky.)

VANDERSALL, W. A.
(Findlay, Ohio.)
Spencerville, Ohio, Mar. 26-April 19.
Terre Haute, Ind., April 16-30.

VAN HOUGHTON, E.
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VAN WINKLE, MISS DELPHA M.
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16 7 For 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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"THE FOUR WHEELERS" LETTER.

M. E. C. M., Lusambo, Congo Belge, Africa.

Dear Friends:

It was really a joy to hear from some of you folk. I hope that this letter will be able to disturb the conscience of some more of you so that you will write. Folks sometimes, happen to say things that are encouraging or interesting and all this goes to help keep our writing spirits up. A good friend of ours, as well as a good friend of Bishop Arthur Moore, wrote: "When you get too weak to move anywhere else, I hope you will be moved to Heaven." Another friend wrote, "Hello, dear friends in Africa! yes, we had a good reception and enjoyed it—even if it were propaganda." I am reminded of little Billy Lewis, who had gone to the Presbyterian School for his first semester. Billy had but little idea just what school was for and had a very hard time to get into the swing of things. He had been used to swinging over the Tunda Compound barefoot having the time of his life. But in Lubondai School, how different! In a letter to his mother he wrote, "I flunked spelling, I flunked geography, I flunked arithmetic, but what worries me is, how am I going to keep my feet from **stinking.**"—Write! say something

Our last letter was from Lodja. This one is from Minga, the name means high hills and deep valleys. A great place it is, high and lofty, with good views into the adjacent mingas. While on my District, an hour's drive from the Station, I can see the Minga palm trees lifting their heads skyward like sentinels keeping watch above their own. Yes, Minga is seen and seen afar. This thought embodies our fondest hopes and aspirations. That we may see and be seen in all the mingas of the District, so that there shall rise up strong, stalwart men in Christ that shall be able to keep watch over their own.

Last quarter we visited all the charges preaching, exhorting, building churches, parsonages and helping the preachers in every way possible. We have twenty-six in the field and several of them entered the ministry before I entered college. With an evil background, with but little training, a few pamphlets, and a song book, these sons of cannibals and heirs of wickedness, have stood out against the darts of the "Fowler" like men, "snatched from the burning."

All the preachers came in at the end of the year to make their report and then we spent ten days in real heart-searching. Every preacher was urged to dig deeper that he might rise higher and finer in the things of God. I was not disappointed, in their efforts to tarry with the Lord until they were given new hearts and faces. The most of them returned to their appointments, "Twice-born-Spirit-filled men." Each returned with a goal—to win souls for Christ. The leading preacher of the District said, as he mounted his bicycle, "We go with peace and strength." At the end of the year, I am expecting to baptize a goodly number who have been redeemed by the Redeemer of men.

After the preachers' revival, we felt led to have a revival for the children in our Mission Village. Two preachers and a devout woman from the village were the workers. After exhortation and prayer the children were called to the altar to confess their sins and to give their hearts to God. For a week this method was followed morning and night. The amount of adultery, stealing, lying, etc., confessed by both boys and girls was simply amazing. The sin was there and God knew it. But he is there now instead.

Ten days of January were spent in the Pastors' School at Wembo Nyama. We have a large group taking the Conference Course of study. I had the third year. In this class were some of our strong men who had been preaching for about twenty years. As we studied, "Tongue of Fire," by Arthur, these men were deeply moved and seemed to appreciate the book more than they could tell.

Last week I went across to the Tunda District to assist Rev. J. J. Davis in the Kingwana speaking section of his District. Brother Davis, not being able to speak Kingwana, insisted that I come and help him for a few days. What a joy it was to look again into the faces of those black friends and help them in their Christian faith. In one village which I opened in July, 1936, fifty-three have received baptism and another class is now on probation. Before I preached to a packed house on last Sunday morning, the preacher called their names one by one and each in turn called out the amount of his offering. The collection was forty-one francs and ten centimes in cash. This in American terms would mean three or four times this amount in dollars and cents. Notwithstanding the fact that the franc is a little more than three cents, the African will work from morning till night for a franc and a half. One franc would be a good days wage for a woman, yet many of the women gave a franc each. In this Kingwana section of Tunda District, one hundred have received baptism in the last four months. This is only the first fruitage of the sowings which I started in July, 1936.

While in the village, which has the new class of fifty-three and made the good offering the Sunday I was there, I was reminded of my first visit to that village. I found the chief and people indifferent and seemingly but little interest in the work of our Mission other than the medical assistance they could get. It looked like the possibilities were much limited and that we had about as well move on. That night, however, I discovered that the chief was in need of a pair of pants and that our anatomies were about the same. He was handed a pair of pants and immediately began to warm up and talk business. The pants were a perfect fit but needed a belt; the pants and belt needed a shirt and the shirt needed a necktie. By morning he was enthusiastically interested in getting a preacher—he got him and Penne Olenga and his people love the Mission.

I am leaving next week for another quarterly visit to the outposts. How I wish you good prayers and gifts could join me on this trip. You might not sleep so well, nor enjoy my planning of the meals, but I am sure that you would enjoy the simplicity of the services and the faith of those who have really accepted Christ. I was deeply touched a few days ago as I ministered baptism to two old men. They were the first of the village to

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accept, and as they arose from their knees their eyes were filled with tears of joy—they had found peace.

The "Four Wheelers" are rolling along nicely. Mrs. Wheeler is trying hard to get Bina and Bettie ready for school at Lubondai this fall. At the same time she is substituting for Mrs. Maw with the work of the Girls' Home. Mrs. Maw is away for a month of vacation and rest. Sixty girls are no little palaver, especially when you have to buy all their food and supervise them so closely. One glorious thing about it is that there are no theaters nor dances—perhaps I should say Balls—to contend with.

We extend to each of you our heartfelt thanks for your prayers, gifts and encouragements which you send

our way. May the God of Grace reward you richly.

Sincerely yours,
The "Four Wheelers."

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This new book by Fred B. Wyand, says Dr. Shipley, Editor Methodist Protestant-Recorder, is "a real contribution to the Christian Church."

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As I was with Moses, so will I be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage. Joshua 1:5, 6.

"WHY PROHIBITION IS ON THE WAY BACK."

J. Raymond Schmidt.

Following repeal of the Eighteenth Amendment five years ago, good friends would seek to console me as follows: "It is too bad that after all of your hard work and sacrifice to save the Eighteenth Amendment, prohibition lost out." My reply was always after this fashion: It is not prohibition, but the United States—all of us—who are the losers.

During the pre-repeal campaign our wet friends made many fancy promises about the benefits sure to accrue to the nation following the return of the beer and whiskey traffic. Not a single promise has been kept. So disappointing is the record that an analysis of these promises reveals as many reasons 'Why Prohibition Is On the Way Back.' Now let us look into the price we are paying as a people for having heeded these false prophets:

What About Crime?

Since repeal, our prison population has grown 25,000 annually. This overflow is to be housed in seven new Federal penitentiaries. The Department of Justice reports that more persons were sent to prison for Federal liquor law violations last year (1937) than in any prohibition year. According to competent authority strong drink is a contributing factor in upwards of 90 percent of all crimes committed.

J. Edgar Hoover recently referred to 1934, 1935 and 1936 as the three most terrible years in the history of American crime. There was a murder every 45 minutes during those years.

Our repeal friends boasted in 1932 and 1933 that doing away with the 18th Amendment would all but eliminate crime. Accepting that premise for the moment, then the passing of the years should show a decided improvement in our crime situation. On the contrary, however, Mr. Hoover is our authority that the crime record of 1937 topped that of the three preceding years. For instance, in 1937 a murder was committed every 39 minutes. There were also 1,415,000 arrests for felonies throughout the country.

Mr. Hoover estimates America's crime bill at anywhere from 15 to 24 billions of dollars annually. This means a yearly outlay of at least \$120 for each man and woman, boy and girl. From Mr. Hoover we further learn that 4,200,000 criminals are running loose in our country, a number 20 times as large as the standing army. Blind, indeed, must be the individual who cannot visualize alcohol as the handmaiden of crime with its resultant burden upon the nation's financial resources.

Lowered Taxes.

The taxes of most of our citizens are rapidly mounting, but the President signed a bill reducing by 50 percent the taxes on still wines and other alcoholic beverages. Surely this is not the way to "balance the budget" from liquor sales.

When the liquor traffic was re-established in 1933 our national debt was a mere 19 billions, now it is nearly 40 billions, of which only a little over 2 billions has found its way into the public treasury as revenue. In light of this showing the drinkers of America will have to do "some drink-

ing" in order to "balance the budget" and "lower taxes."

What About Loss of Life in Traffic Accidents?

In 1935 the dead numbered 36,400; in 1936, the total jumped to 37,500; and in 1937, a new all-time record of approximately 40,000 auto deaths was established. Fortunately this total fell off 20 percent in 1938, which, incidentally, about matches the ratio of decline in the public demand for alcoholic beverages during the same twelve month period. Does liquor have anything to do with this appalling slaughter on our highways? Bulletins recently issued by the National Safety Council place the blame for six out of ten traffic deaths and injuries squarely upon the use of alcohol. On this basis approximately 50,000 deaths on the highways can be charged to the liquor traffic since it was re-legalized five years ago.

What About Prosperity's Return?

Note the 24 percent falling off of milk consumption in 59 cities. No wonder Roger Babson declares that: "For every dollar in whiskey revenue received, we have lost \$20 in the loss to legitimate trade and the cost of damage done to society." Enough money has been spent for liquor since repeal to finance the building of 2,500,000 five-thousand dollar homes, thus creating a market for materials and giving employment to wage-earners sufficient to turn back the business recession now casting a pall over the nation.

William T. McElroy, D. D., Editor Christian Observer, Presbyterian, says of "Catechism on Bible Baptism," by Rev. B. F. Atkinson: "I believe you have presented an array of facts, biblical quotations, and deductions that will be convincing to anyone who is open-minded on this question, which has been so long a time a divisive one in the Church. I hope that your temperate and logical discussion of these facts will be useful in helping troubled minds to new light, and in healing some of the wounds that debate on water Baptism have made in the past."

"Catechism on Bible Baptism," by Rev. B. F. Atkinson. Price 25c. Order of Pentecostal Publishing Co., Louisville, Ky.

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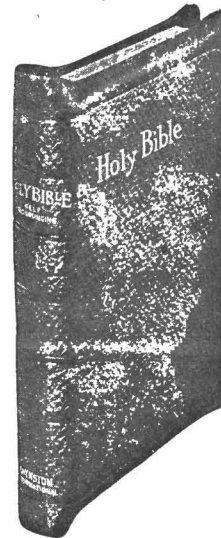
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"George Whitefield, The Matchless Soul Winner," by Edwin Noah Hardy, Ph.D. The American Tract Society. 295 pages. \$4.50. Order of Pentecostal Publishing Co., Louisville, Ky.

DO YOU?
To sit down and find fault is easy,
To work on while others complain,
Just doing the will of your Master,
Regardless of censure, or blame,
Takes the spirit and love of our Savior;
A courage to do and to see
The things that you know that need doing,

In meekness and humility.
You may make mistakes and some blunders,
For how can we learn lest we try?
The greatest of saints have had failures,
And we all will have some o'er we die.
I'd rather be busy for Jesus,
Regardless of large place or small,
Than sit in the seat of complainers
And do simply nothing at all.
I want to arise and be doing,
To tell what my Savior can do,
But also to study and listen
Whenever He tells me to.
Oh, just to be ready to serve Him,
Not sitting and grumbling, but doing,
And friend, what about it—do you?
Mrs. Raymond Bogart.
In hope of eternal life, which God, that cannot lie, promised before the world began. Tit. 1:2.

PENTECOSTAL HERALD

and WAY OF FAITH

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

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THE X-RAY OF GOD'S WORD

By The Editor



THE correct and forceful preaching of heart purity—sanctification from sin—and righteous living, is the X-ray of the gospel.

No man can preach the doctrine and experience of sanctification, as taught by the Scriptures, John Wesley and the founders of Methodism, and by a goodly number of Methodist preachers, from the founders of the church to the present time, without covering, in a way, the whole problem of sin and salvation.

To preach sanctification one must preach the need of it; one must go back to the sinfulness of the race, the carnal nature, the old man, inbred sin, and insist that this eradication cannot take place in the unregenerated, but is a blessing of God provided in the gospel to those who have been born again and are in a state of justification.

To preach sanctification, according to the Scriptures, one necessarily preaches what precedes this grace, regeneration, and the inward remaining sin that calls for an additional work of grace—a cleansing. A birth, which is the impartation of a new life, describes the first work of grace, and a death, the crucifixion of the old man, that the body of sin may be destroyed, is a second and distinct work of grace cleansing out of the heart the carnal nature.

No one can properly preach sanctification without placing great emphasis upon the blood that cleanseth. He must bring in the crucifixion of our Lord; and, he necessarily, honors the Holy Spirit. He shows how that the Holy Spirit is a Person, is present and must be active in the gracious work, both of regeneration and sanctification. In addition to this, he will lay special emphasis upon the life necessary to preserve this experience of growth in grace, the indwelling leadership and empowering of the Holy Spirit.

Reports come from many quarters that we have preaching which is indefinite, that from many pulpits there is almost nothing said about the necessity of the new birth, the faithful contention that one must be born again in order to become a child of God. There is a very general impression that in many pulpits there is almost no preaching on the baptism with the Holy Spirit, his personality and offices in working in men the will of God, and giving them special power for service in witnessing, in exhortation, warning, and those gracious services among their fellowbeings that will bring repentance and result in saving faith; so we say that the preaching of heart purity—sanctification from sin, and righteous living—is the X-ray of the gospel. Preaching of this type compels thoughtful self-examination and, if followed up faithfully, will have a powerful and gracious effect upon any congregation that makes any claims to being true children of God.

HEAR JOHN WESLEY.

"In the evening, while I was reading prayers at Snowfield, I found such light and strength as I never remember to have had before. I waked the next morning, by the grace of God, in the same spirit; and about 8 o'clock, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence of God as greatly confirmed me therein; so that God was with me all day long. I sought and found him every place, and could truly say, when I lay down at night, now I have lived a day."—Journal, Dec. 1, 1744.

There are many persons who are apparently in fairly good health, when, if subjected to careful diagnosis with an X-ray, it would be discovered that such person is in serious condition, and in great need of skillful medical attention. However unpopular the word holiness, sanctification, or heart purity may be, the Scriptures are not lacking in clear teaching and positive declarations on the subject; of the necessity of a pure heart, of a cleansing from all sin, of a baptism, filling and abiding of the Holy Spirit. From what we see and hear, it appears that from many pulpits there is little, or nothing, said on these important subjects, and sometimes what is said is in the nature of opposition and ridicule.

If the Protestant ministry of this nation, for three months in their pulpit ministrations, would insist on repentance and separation from all sin, in fact, from the appearance of evil among professed Christians, give Jesus Christ and his atoning sufferings proper place, and keep before the people the fact that his blood shed upon Calvary cleanseth from all sin, and that, "without holiness no man shall see the Lord," there would be quite a stir, no doubt objections, protest, and perhaps, some opposition, but such preaching of the Protestant ministry for three months, we are confident, would bring about the greatest revival ever known in the history of this nation.

The Freedom of the Pew.



A few months ago there appeared in one of the Methodist Advocates an interesting declaration by a group of bishops of the Methodist Episcopal Church, afterward endorsed by the college of bishops of that church, quite worth careful reading.

The bishops insist, not only on the freedom of the press and speech, but the freedom of the preacher of the "religion of Jesus Christ." They insist that we must have a free pulpit if we are to have a true democracy. No doubt this is true. If the gospel had had a free pulpit and an evangelical min-

istry in Russia for the past hundred years what a different Russia there would be today, different in spiritual, moral, social, economical and political life. The same may be said of Spain. If for the past century the Spanish people had have had a free, consecrated, devout, evangelical ministry preaching to them the gospel of the Lord Jesus Christ—I prefer the word "gospel" to the word "ideals"—the recent war, so destructive with, perhaps, no results of any value to the people, would have been impossible.

The gospel of Christ preached by men unafraid of men over them, or before them, revering all, loving all, is the most powerful force in the world. It brings Christ into men; it makes men, in him, new creatures. Churches made up of such renewed people are the "salt of the earth" and the "light of the world." Salt permeates, cleanses, heals, preserves. Light illuminates, gives direction and life. Give this nation a Spirit-filled ministry, free in Christ, unafraid of money-bags in the pew, or of ecclesiastical interference, and the nation is safe.

We must not lose sight of the fact that first, we must save the men who make up the nation; it will take saved men to save the nation. It is a potent fact that, since the backwash of the World War, the reign of materialism, political graft and skullduggery, the nation needs a new birth. It will take new-born men, men born of the Spirit of God, to travail in preaching, praying and labor to give a new birth to the nation. Unregenerated men who live in rebellion against God, violating his laws, rejecting his mercy and defying his judgments, cannot regenerate the times. It is impossible for them to give us better conditions, or in any way stabilize democracy so as to insure us our liberties. The most important thing that the Methodist ministry can do for this country and its general welfare and safety is to, at once, set themselves to kindle ten thousand revival fires throughout the nation, bringing the people back to obedience to the Word of God and to saving faith in the Lord Jesus Christ. Save the people who constitute the nation and the nation is safe.

I notice with interest a paragraph in this statement of the bishops which reads: "Methodism is determined to preach a gospel that insists that all men are brothers and children of our Father, to whom loyalty is due." There is a broad sense in which this statement is correct, and should not be lost sight of. If spiritual application of this truth had been kept in the Methodist Church several hundreds of thousands of the humble people who, in their children and grandchildren, will rise to high rank, and be a part of us today, would not have gone seeking spiritual pasture elsewhere, and will not return to the Methodist fold. Those high in authority could have easily prevented this loss to the church.

There is a higher and better sense in which all men are not the children of God. To be a child of God, in the proper sense, one must be

(Continued on page 8)

THE SOUL STRUGGLES OF A PREACHER

Rev. G. W. Ridout, Corresponding Editor.

PART II.



The question of preparation for the ministry was a vital one, and as so many young men had prepared at Hanlon Seminary, where the Word of God was revered and the atmosphere was soundly evangelical, it was decided that there John would start his studies for the ministry. The president

was a man of God, as well as a scholarly man. He was of a rugged, old-time Methodist stock and was a great preacher of the gospel. Before he became president of the Seminary he held some important churches and had powerful revivals. He believed in giving the young men of his school a thorough gospel training; he believed in intellectual equipment; he also believed in a converted, consecrated ministry and he sought to develop a vigorous spiritual life among his students. They had a fine body of students when John went there; they had vital prayer meetings, and every winter would have revival meetings in which many students got converted, restored to grace and some entered into sanctifying grace. Three years at this Seminary did fine things for John. He got a firm grip upon Bible teaching and doctrines; he got a very good start in theology and also had developed some preaching power, so that, at the next conference he was assigned to Turtle Creek charge.

II.

John's experience upon his circuit was a varied one and at times things were hard and discouraging. Two of his churches were very spiritual; he had in them men and women of prayer and faith and often as he preached he would hear hearty amens and glory to God from some "Uncle John" or "Aunt Lydia." When revival times came he would find the church full night after night and the power of the Lord would come down, conviction would fall upon the people and before the week was over many people would be converted and sanctified.

He had two churches that were hard to move; he preached his best, did his utmost to promote spiritual life among the people, but with meager results. In one of the churches one of the principal men was a Universalist in his belief; he did not believe in preaching hell and judgment; in the other church was a man of Unitarian views, who did not believe in preaching so much about the blood; he believed it was the life of Jesus and his example that ought to be held up. All these things had their effect upon the churches and it was impossible to get up any revival interest.

III.

So great an interest broke out in one of the revivals on John's circuit that they resolved next summer to have a camp meeting up in Uncle Henry Miller's woods. It was a beautiful place for a camp; fine trees, a nice running brook of water from the hills and centrally located for the whole circuit. When the time came for the camp about thirty tents were set and a big tabernacle tent for the meetings. At the very beginning it was a meeting of great power. John secured Rev. Charles Wesley Pine to help him; he was a real camp meeting preacher from the same Conference and night after night he and John took turns in preaching the gospel of free and full salvation. The people never got tired of telling about the Thursday night meeting when Brother Pine preached on "The

God that answereth by Fire." It was a great night in the camp. As the preacher preached he was on fire himself and soon the fire began to fall all over the meeting. Upwards of fifty souls prayed through to victory. The camp went on gloriously and the whole circuit felt its power.

IV.

At the end of three years the presiding elder and other brethren urged John to go in for more training, and he decided that he would go to school for the next three years. Some of the friends urged him to go to a holiness college; this was the desire of his pastor and his father and mother, but the "higher ups" in the Conference persuaded him to go to a college whose graduates always stand good in the Conference; so John chose Hardcastle College, and entered as sophomore. This was a college of considerable standing in the scholastic world because Dr. Jabez Doubter had the chair of philosophy. Dr. Ichabod Unfaith had Bible, Dr. Ezra Stickler had the department of Divinity, while a number of lesser lights held forth in the other departments of the school.

John was not there long before he suffered considerable shocks to his simple faith. Dr. Stickler in one of his introductory classes said, "Young men, I am going to say a few bold things to you at the beginning of your course. I am going to tear you all to pieces and then put you together again. If your old-fashioned faith cannot stand a test like I am going to give you, it is of no account; we are in an advanced age and we have got to adjust our thinking to meet the necessities of the age; therefore, the object of this course is to get you attuned to the advanced thought of the times."

In another class Dr. Ichabod Unfaith in his Bible course started in to demolish the orthodox view of the Bible, showing that it was a great human book, with many errors in it. The New Testament had to be thought over new. John, the apostle, was not the writer of the Gospel nor of the Epistles that bore his name; it was another John; nor did he write the Apocalypse. Some of the Epistles ascribed to Paul were not written by him, and some things in the gospel, generally known as miracles, were purely figurative matters. The new learning and science teach us that we must make use of our Bibles to day in a new light. The professor said: "Young men, some of these things may shock you but I want you to understand my heart is all right and if you will stay with me to the close you will come out alright."

Dr. Jabez Doubter, in his Philosophy class, was very profound and on matters of Christian experience was as clear as mud; he always left his class in doubt as to what he meant. He was constantly deploring the ignorance that prevailed in the church and ministry; that so few understood anything about the philosophy of religion; that it was no longer wisdom to despise other religions and to think that Christianity had all the truth. We should welcome truth in religions, so-called false. There were great prophets in all the religions; we should welcome truth, no matter where we find it.

OF ASBURY THEOLOGICAL SEMINARY

John Fletcher Smith found himself after six months very unsettled in his faith. His experience of sanctification was waning, as he seldom testified to it. Indeed, it was very unpopular in that school to mention such a thing; the prayer meetings were not very vital and but poorly attended. John took to reading "advanced" books, so-called, and up-

on the advice of his professor of divinity began to develop an open mind to new thought. As he did this he found the old-fashioned views of things that he brought with him from his home and church were beginning to wane. He spent less time with his Bible, less time in prayer, studied hard and was earnest in his intentions of developing intellectually, as a preacher. The one thing that had a preponderating influence on John was the coming of an eminent evangelist to the school to carry on a series of conferences. In his addresses to the students he told how he had been brought up on what they called "old-time religion." He had attended one of the holiness colleges where they taught holiness as an experience, and where they held strictly to the orthodox view of things, but in his worldwide experience he had come to change many of his views and had found it absolutely necessary to recast his theological thinking and to adopt a new technique in evangelism. In his meetings with the students he used no altar; he seldom used his Bible. He called for decisions and had them, and in his personal conferences with the students he talked greatly about personality, leadership, the new technique, the open mind and insisted upon a dedication to the task of making the world better, Christianizing the social order; the great need of the day was character, not creed, and it was not the things that we believed, but the things that we did, that counted most in our life and ministry.

VI.

After three years at Hardcastle College John Fletcher Smith came out with a changed outlook and with an advanced mind touching the ministry. At the Conference he was highly recommended by the Elder to the Bishop as a young minister capable of fine leadership. The Bishop appointed him to Park Avenue Church in the big city. His preaching was very intellectual, his sermons fine; many a time as he shook hands with the people they praised him for his fine sermon. Things went on for six months. Everybody was pleased but nobody was getting blessed. No conversions, no enquirers, no soul-stirring prayers, no testimonies; the prayer meetings were attended by only a few of the faithful. When revival meeting came the people attended only indifferently. There was no interest, no conviction, no conversions, no salvation. At the end of the week the officials informed John that they seldom held more than a week's revival; that was sufficient; they were inspirational to the church; they did not have conversions any more in the old-fashioned way; they depended on decisions and joining the church on profession of faith. John was troubled. He had been in that fine church nearly a year and not a single conversion. What had happened to his ministry? Certainly a great change had come over him. He felt that he could not preach with that unction and power he once had; something had slipped away from him; he had not knowingly sinned against God; he had permitted himself to take no part in questionable amusements; often in visiting his rich people they asked him to participate in their card playing, but he never played a game of cards in his life. The young people in their monthly dance assembly wanted him to participate, which he refused to do. He frequently went to the movies but never with an easy conscience; he felt his influence and example may hurt some struggling person whose great weakness was movies.

(Continued on page 7, col. 3)

STUBBLE BEFORE THE WIND

Rev. J. C. McPheeters, D. D.

"They are as stubble before the wind, and as chaff that the storm carrieth away."—Job. 21:18.



General Hugh Johnson, in speaking over the radio some time ago concerning certain economic trends, said: "You might as well try to flag a cyclone with a pocket handkerchief as to check them."

A cyclone is one of the most terrific forces that is known in the natural world. The cyclone is as dreaded by modern man today, with all of his modern conveniences and equipment to protect him against the elements, as by man in his primeval state, thousands of years ago. A cyclone will sever a primeval forest as though it were only a ripened wheat field. It will sweep through a great city, leveling skyscraper buildings to the ground, as though they were built of cobs. Mighty steel girders are twisted asunder by a cyclone as if they were only toothpicks.

A cyclone has come to be emblematic of mighty and tremendous forces gathering increasing momentum in their movements, and becoming irresistible in their progress. These forces, so mighty and powerful in their movements, may be either forces for bad or good. The bad and the good are progressive in their movements. They increase in power, and gather momentum as they pursue normal courses of progress.

Our text speaks of the weakness of the wicked standing in the pathway of providence and divine judgment. Job describes wicked men who have grown prosperous and become mighty in their influence in the world. He says of them: "They spend their days in wealth." They reach the point where they feel themselves sufficient without God. Hear the wicked: "Wherefore they say unto God, Depart from us; we desire not a knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray to him?" All of the wealth of the wicked, combined with their boasted strength and influence in the world, can no more check the coming of death and the judgments of God than a pocket handkerchief can flag a cyclone. The weakness, the strength, and the influence of the wicked in the face of death and the judgments of God are expressed in the words of the Psalmist: "They . . . in a moment go down to the grave." Also the words: "How often is the candle of the wicked put out!" Also the words of the text: "They are as stubble before the wind, and as chaff that the storm carrieth away."

Man can no more check the movement of the years than he can flag a cyclone with a pocket handkerchief. The onward march of the years, like the moving tide of a mighty stream, continues. They are as irresistible in their progress as the thundering falls of Niagara. The generations move on and on, like the ceaseless tides of the ocean, with wave upon wave; and as each wave dashes its strength upon the shore, another follows to take its place. Just so the generations of men follow one another, to live their day and exhaust their strength on the shores of time, to be followed by another generation, and still another.

The mortality tables of the insurance companies show the certainty of death, and describe the ceaseless movement of the years. Houdini, the magician, who laughed at the locks on prison doors, and every form of incarceration known to man, succumbed at last to the shackles of death. Strong men who have demonstrated feats of strength upon the stage for the entertainment of multitudes, have succumbed to the scythe of the aveng-

ing messenger, who is no respecter of persons. John D. Rockefeller, with his great wealth, made a splendid attempt at living to be one hundred years of age. He almost reached his goal. But neither the wealth of the ancient Croesus nor that of the modern Rockefeller could check the march of the years.

One of the most significant historical illustrations of the attempt of a great personage to stay the hand of death is the traditional report that is given of Queen Elizabeth, when she said: "All my possessions for a moment of time." I realize the incident is lacking in historical authority, but the traditional report is significantly true in millions of lives of both the great and the small, the rich and the poor.

The wicked who continue to reject God can no more escape retribution than they can flag a cyclone. Spiritual laws are as certain in their operation as the physical laws which control the planets. The law of gravitation is inevitable. It is a force that we cannot escape. Sin and wickedness produce results that bring certain rewards with the same exactness and precision as the law of gravitation operates, or any other law in the physical world. Water boils at a certain temperature. It also freezes at a certain temperature. These laws are inevitable, and man can no more change their operation than he can check a cyclone in its path. The law concerning the wages of sin is just as inevitable as the law of gravitation, and just as certain in its operation.

Job gives us a picture of the wicked in his sowing, in his proud, defiant attitude in rejecting God. The Wise Man who wrote the book of Proverbs gives us a picture of the wicked in his reaping, after the cyclone of judgment has broken upon his soul. In the one instance we see the wicked, self-willed, defiant, independent, proud, haughty, sitting in the lap of luxury. "They spend their days in wealth," according to the statement of Job. Hear again his words concerning their proud, defiant attitude: "Wherefore they say unto God, Depart from us; we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit shall we have, if we pray unto him?" The Wise Man gives us a picture of this same wicked man in the days of reaping, when the cyclone of judgment has broken upon his soul with a wrath and a fury that are irresistible.

When I was only a boy preacher, an old minister called my attention to some startling words in the Bible. The old man said to me one day, when I was assisting him in a meeting: "Do you know where the most terrible words in all the Bible are to be found?" I told him that I did not. The old preacher opened the Bible, and read me the words which I have never forgotten, found in the first chapter of the book of Proverbs. These words describe the cyclone and the storm that the wicked who persist in their sins cannot possibly escape: "How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regardeth it; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, and they shall not find me: for that they hated knowledge, and did not chose the fear of the Lord:

They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:22-33).

An objection may be raised to this description of a cyclone of judgment found in the first chapter of Proverbs. The objection is this: "I am not so much concerned about the after life. I am concerned about this present life. I don't believe in preaching about hell, the judgments of God, and the retribution of the wicked in the life that is to come. If you will confine your preaching to this life, to what is going on here and now, I will give attention; otherwise I hold only a deaf ear to your message."

Suppose we accept this objection. What do we find when we turn our attention to this world? We find cyclones spreading devastation over the earth. These cyclones of vice, crime and lawlessness have assumed destructive proportions far beyond what any person dreamed might be possible twenty-five years ago.

The economic and social panaceas have not proven sufficient to check the cyclones of evil. The tides of evil break down the walls of protection which man erects for his defense. There is nothing short of the miraculous that can save the present generation. Only as men turn with faith in God for his miracle-working touch in their lives will they find a sufficient remedy to meet the needs of this confused age. God can bring peace to the troubled, hope for the discouraged, forgiveness for the sinner, and guidance in a world of perplexity and uncertainty. Not until men find the regenerating grace of God for their souls will they find the way out of the world's dilemma.

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THE HERALD PULPIT

VISIONS OF GOD

Rev. John F. Harvey.



VISIONS of God." That is the language used by the prophet Ezekiel to describe the revelations which God gave to him while he was a captive in Babylon. He says: "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God." (Ezek. 1:1).

When we read the prophetic books of the Bible we should remember that we are not reading something that is the product of human minds, but that which is the direct revelation of God to holy men who spake and wrote as they were "moved by the Holy Ghost." (2 Peter 1:21). Again and again we hear these holy prophets saying, "The hand of the Lord was upon me," and, "The word of the Lord came unto me."

What a wonderful Book is the Holy Bible. It is not only the Christian's guide to faith and practice of life, but on its sacred pages are divinely recorded God's plans and purposes concerning the peoples and nations of earth. In its prophetic parts can be found pre-written much of the world's history. Prophecy is the divine mold into which world events are poured as they come to pass. The shape of history can be known in advance if the shape of the divine mold is known. In other words those who know God's prophetic Word know the outline of the history of the future.

The Holy Bible is far from being an out-of-date book. Instead, it is the most up-to-date book in the world. The world needs the Bible. No other book can take its place. We quote some words from "The Supernatural Book" by Bishop Randolph S. Foster:

"It is a tree of life in a desert world. It is not a dead treatise or collection of lifeless annals. It brings life into the soul. It is spirit and it is life. It moves us, inspires us, grapples with us, lifts us, transfigures us. It is a power on earth. It turns and overturns. God moves in it. The world can no more escape its power than it can release itself from gravitation. Its influence comes up into all our homes and pervades our civilization. It is in the air. Its shadowy form stands in the senate, in the court, in the conclaves of kings. The sun never sets on its glowing page. It goes equally to the cottage of the plain man and the palace of the king. It enters men's closets, and mingles in all the grief and cheerfulness of life. The Bible tends men in sickness when the fever of the world is on them. The aching head finds a softer pillow when the Bible lies underneath.

"The Bible brings a compassionate God to every household, and gives a loving heavenly Father to every child of man. It furnishes a sacrifice for every sin, and supplies a Redeemer for every soul. It carries life up into eternity and promises immortal felicity to every honest seeker of its bliss. There is not, and never has been on earth, any other book that has contained such qualities."

Much more might be said concerning the Holy Book. There can be no adequate explanation of its power except that it is divine. Its every word glows with heavenly light. No part of the Book is insignificant, for, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16).

A large part of the Bible is prophetic. The prophetic parts reveal things to come which

no human mind could know in advance. Only the eternal Omniscient God who knows and sees the end from the beginning can reveal things to come. The human mind is destitute of the power of prescience. We are endowed with faculties by which we can know things present and things past, but no individual mind, nor all minds combined, has power to penetrate the future for the space of a single hour.

Only in the Scriptures of the Old and New Testaments can be found reliable forecasts of coming events. In them we have the outline, or, as we have said, the mold of world history.

Many prophecies found upon the pages of the Holy Bible have been fulfilled. They came to pass as the holy prophets had foretold. Not in one single item was there failure. Much of the prophetic Word remains to be fulfilled. Rest assured that it will all come to pass exactly as written. Heaven and earth may pass away but not one jot or tittle of God's prophetic Word will fail of fulfillment. Prophecy fulfilled is the dependable assurance that all will be fulfilled.

The Apostle Peter, speaking by the Holy Spirit, says that prophecy is the "sure word." He says: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Peter 1:19).

The world today is a "dark place." When men turn their backs on God and his inspired, revealed and written Word, they walk in darkness without one ray of hope. That seems to be largely the condition in the world today. Men's hearts are far from God. They are filled with suspicion, envy, hate, jealousy, intrigue and Satanic greed.

This condition of human unregenerated society has been clearly and aptly described and foretold in God's prophetic Word. A fitting description is found in the words of the apostle Paul:

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." (Rom. 1:30, 31).

For many years we have been studying God's prophetic Word as it has to do with his divine plan for the redemption of the world. We have been praying the prayer of the Psalmist: "Open thou mine eyes that I may behold wondrous things out of thy law." God has answered prayer and has caused the sacred page to shine with heavenly light.

Many years ago we saw the coming of just such world conditions as exist today. We saw it because God's Word foretold it. By voice and pen we warned of the approach of dark days and perilous times. We were, by many, counted as a pessimist, fanatic, crepehanger, and just a little off in the head. Now, as we are in the midst of catastrophic developments among the nations of earth, we rejoice to know that many of God's people are turning to the "more sure word of prophecy." Those who do so are finding indeed that it is a light that shineth in a dark place.

In the midst of the unrest, and the haunting fears that fill the minds and hearts of the world's wisest men; in the midst of the confusion, hatred, and strife that prevail among the nations, the Spirit-filled child of God who knows the prophetic Word, has confidence, rest, and a peace that passes under-

standing. Through the gathering gloom that is filling the hearts of unregenerate men with fear, God's child exultingly exclaims: "Thy word is a lamp unto my feet, and a light unto my path."

The sane, intelligent students of the prophetic Word are seeing a great light in these days when earth's greatest men are practically helpless before the appalling situation that confronts them. Some of the statesmen who negotiated the agreement at Munich last September have tried to convince their people that they had won a victory that would settle the peace of Europe. It seemed to some of us who know God's Word, very much like the whistling of a boy when he is passing a graveyard on a dark night.

It was a supreme effort to bolster up their hopes in a situation, the portent of which fills their hearts with grave concern. The happenings of the last few weeks ought to convince them that the world has reached a place where the earthly wise men do not know what to do; *where no one knows the way out.*

The only wisdom that can be depended on in these perilous days is the wisdom that cometh from above which God has promised to give liberally to those who seek and ask for it. If the world's so-called statesmen would read, examine, and believe the prophetic Word as to the trends of world history, and as to the unfolding of God's plans for the ages, they would find illumination of which they have never dreamed. But, alas! few indeed there are who read, and perhaps fewer still who believe that the Almighty God who rules over all, has placed on record in the Holy Bible the plans for the ages of this world from eternity to eternity.

On the other hand the humble, devout, Spirit-filled and Spirit-led Christian who knows and loves the inspired Book is finding stores of great riches in the prophetic Word, much of which has been hid through the ages ready to be revealed in the last days. Even the prophets who received visions and revelations from God, did not understand the significance of what they saw and heard. We find an illustration of this in the book of Daniel. When Daniel desired to know more concerning the visions that God had given him, he said: "O my Lord, what shall be the end of these things?" The answer was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." (Dan. 12:8, 9). Is it too much to say that the day has come when the prophetic seal is being broken and God's prophetic Word is being opened up to the understanding of the devout and intelligent student of that Word?

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BISHOP JAMES CANNON, JR.



think the United Methodist Church should have as few Boards as possible. No Board should be created which is not absolutely necessary for greater efficiency in carrying out the program of the Church.

For example, I believe there should be only one Board of Missions, with a Department of Foreign Missions, a Department of Home Missions and Church Extension, a Department of Hospitals and Homes, a Department of Education, Promotion and Evangelism, and that there should be an equal number of men and women secretaries in each Department. In other words, I believe that the plan which has been followed by the Methodist Episcopal Church, South, for many years of one Board, with such Departments, as I have indicated, has worked so well that it is the best plan which has been proposed for adoption by the Uniting Conference.

The Woman's Council of the Methodist Episcopal Church, South, has carried on a great work of development among the women of the church, has formulated its educational plans, has worked out a tentative budget of its appropriations for Home and Foreign work, has prepared its missionaries and deaconesses, and has brought its plans up to the General Board for consideration and final approval. It is true that there have been very few changes by the General Board in the recommendations by the Woman's Council, but the action of the General Board has not been simply a rubber stamp approval. The women and the men have sat and worked together on the various Committees of the General Board, with the men and women Secretaries present together at the Committee meetings, and the reports have come into the General Board, after thorough discussion and agreement.

The one General Board, with all Departments fully represented at the Annual Meetings, has considered the great missionary work of the church as one whole unified enterprise, and a spirit of unity in all the missionary work of the Methodist Episcopal Church, South, has been developed and has grown steadily year by year. I believe that such a Board with Departmental divisions, with a unified approach to the Local Church, is better than several separate Boards each working out its own program entirely apart, and feeling the necessity of presenting it to the Local Church. The Woman's Missionary Council has done such an admirable piece of work in the Methodist Episcopal Church, South, that it does seem difficult to formulate a better program.

I have not been able to reach a conclusion as to the necessity or the value of Jurisdictional Boards. I can see advantages and disadvantages. Should the Local Church be tied to the General Boards, or to the Jurisdictional Boards, or to both, through the Annual Conference Boards?

When shall the first General Conference be held? Personally, I think not earlier than 1941, and probably preferably in 1942. It is of great importance that as much time as possible shall be given for the carrying out of present plans and programs of the Uniting Churches, and for the adjustment of matters which are likely to cause friction if there is too great haste. It will, it seems to me, be quite helpful for the General Boards of the three churches to carry on the work as at present until 1941, or, perhaps better, until 1942.

Finally, I do not personally like the term District Elder. I prefer the term District Superintendent.

The Kingdom of God Suffereth Violence.

MARK GUY PEARSE.

Oh man of God, dost thou in grief deplore
The host of those who pass the church's door,
The barren waste of empty pews within;
Without, a world alive to pleasure's din,
Or, worse, a world sunk down in bonds of sin?

Canst thou accept it? Come and go content?
For this shall all thy thought and life be spent?

Content to come and go, to sing and pray,
To read a homily, then go away,
Content to let things drift without dismay?

Has the great love of Jesus lost its charm
For thee? Has that Almighty arm
No all subduing power, that thy word
Falls all unheeded even when it's heard;
No throb, no thrill—thy eloquence preferred?

No kindling in the heart of holy fire;
No Godward sweep of violent desire.
Alas, no glow of burning eagerness;
No whole-souled effort to uplift and bless;
No yearning heart, no balm of tenderness.

How dost thou keep thy Captain's stern command

If thou hast no brave enterprise in hand?
Thy sword for ornament and not to fight;
Thy arm for gesture only—not to smite;
Fine words, but no fierce conflict for the right?

Art thou a reaper—who dost never reap?
Art thou a shepherd—who dost not heed the sheep?

Art thou a fisher—yet unflung the net?
For stewardship the Master hath thee set:
What of His gain, since gain thou dost not get?

God's kingdom suffereth violence and they
Who shrink from violence along the way
Must empty handed go; no conquest won,
And all the life work empty and undone,
Oh man of God, wilt thou of these be one?

Oh man of God, arouse thee for the fight!
Put on His armor of all conquering might!
For thee, there waits the victory as of old;
A conquest if in Him thou wilt be bold;
For thee the victor's diadem of gold;
To see His kingdom here on earth unfold.

This clarion call, recently found in a notebook of Rev. George W. Mathews, is passed on to his brother Pastors, Presiding Elders, and Bishops of our Church, for whom it was his habit to pray by name.

In the fellowship of prayer,
MRS. GEO. W. MATHEWS.

Prevailing Voices.

"And the voices of them and of the chief priests prevailed." St. Luke 23:23.

It was at the trial of Jesus, Pilate had said, "I find no fault in this man," and wanted to release him. Therefore he sent him to Herod, thinking that he would shift the responsibility from his own soul upon the soul of Herod. It didn't work. Herod sent him back to Pilate. Now it was up to Pilate as to what disposition he would make of Jesus. He was on his hands. It was a solemn, awful, tremendous responsibility. It was a decisive moment. Something had to be done.

Pilate could have released Jesus. He felt like it. He really wanted to. He knew Jesus was innocent. There was no guilt in him. Even his bitterest enemies couldn't bring up sufficient proof to condemn him to death. But they hated Jesus. Their determination was to crucify him, although he was harmless, innocent, compassionate. He loved men, blessed men, healed men, fed the hungry, healed the sick, saved the sinner, raised the dead. Why crucify him? Why demand his precious life? Simply because hatred filled

their hearts. Jesus had condemned their sins, hypocrisy, evil, wicked lives, and warned them of an awful hell to which they were going if they didn't repent and live righteously. This they didn't aim to do, therefore, they hated Jesus and wanted to get rid of him.

It was the custom at the feast to release some prisoner unto them whom they chose. They had a very notable prisoner named Barabbas, who was a murderer. So they demanded the release of Barabbas, but Pilate wanted to release Jesus. He had nothing against Christ, but he was in his custody. His enemies cried, "Crucify him! crucify him!" Then Pilate took a basin and washed his hands, thinking and trying thereby to get rid of the blood of the Savior. He couldn't do it. No man can wash the blood of Jesus off of his hands and soul with water. It takes deep repentance, a turning away from all sin, then accepting Jesus as one's personal Savior and his precious blood applied to the heart for purification.

Pilate was afraid of his job. How true that is of many a man today. No doubt thousands of preachers don't denounce sin and wickedness, nor preach a full, free salvation because they are afraid of the people. Afraid they will displease men. They are afraid of criticism, persecution and strong opposition. Afraid their official board will demand a change of pastors; afraid they won't receive their salary in full. They can't stand the reproach, the criticism, the opposition, the persecution. Therefore, rather than displease men, they decide to displease God. They sell out to their congregation for popularity, praise, fame, money, a big pulpit, a fine parsonage in which to live, and a big salary. They have Jesus on their hands now; they have truth at their disposal; they must make some disposition. It is please men or God. Which? Sad that so many preachers will please men rather than God.

The voices of Christ's enemies prevailed. Pilate yielded to their desires. He was afraid he would lose his job. Ah, that has been true of men all down through the ages! It is true of men today. No doubt there are great earthly leaders and rulers today who would like to do the right thing, but public sentiment is against them. They would fight liquor, beer, tobacco, mean laws, unjust taxation, unfair plans and schemes of men, and would stand for all that is clean, right, righteous and godly, but they are afraid of their jobs. They fear they will have to step down and out, and that someone else will take their place.

Pilate lost his immortal soul because "the voices of them and of the chief priests prevailed." Many a preacher, teacher, leader, business man, ah, many, many people lose their souls because the voices of their fellows prevailed!
WALTER E. ISENHOUR.

Helen Kennedy—Christian.

If you know some young person who is trying to dodge the issue of becoming a Christian, this is the book to place in that one's hands.

Helen Kennedy is just such a character—she ridicules Stephen Leonard's religion, expresses disgust at his testimony, and on account of his devoted love for her it almost breaks his heart. But he holds on to God, goes to the mission field, and in the meantime Helen surrenders her life to Christ, and when he returns she is ready to go with him. This is a beautiful story, attractively written, and one that will bless and help.

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ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Problem of Suffering.

GEORGE ARNOLD HODGIN.

A very recent reading of the second chapter of the second Epistle of Paul to Timothy, is most revealing. Permit me to offer you some of the words written there. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall live with him: If we suffer, we shall also reign with him."

Concerning the matter of the suffering of Christians, and some problems in connection with it, many things can be written. Perhaps a lengthy discussion would be useless. A few basic statements may suffice to clarify our present intention.

First: Suffering of both body and soul is as wide as the human race. Whether we think we know all about suffering or not, we must admit its universality. Let not the well man boast, for his hours of pain are just around the turning. Let the happy man not get too gay, for he will know grief soon enough. Let the young, in their strength and buoyancy, not disdain tears and tests. Their days will be overhung with dark clouds all too soon. Their laughter may be turned into mourning before many moons. It was Grey who wrote:

"To each his suffering; all are men,
Condemned alike to groan;
The tender for another's pain,
The unfeeling for his own."

An English writer of some time back had this illumination to offer us. "There is a chord in every human heart, that has a sigh in it if touched aright."—*Louise Ramee*. Rest assured, my friend, that some strumming finger of fierce fate, or Divine Providence will touch that chord, and sorrowing sobbing will be the echoing refrain.

Second: For much of the suffering in this world we shall search in vain for an explanation. I have read books, heard lectures, listened to homilies that have pretended to offer an adequate interpretation of all life's woes, and have gone away rather sadly, and utterly disappointed with the purported illumination. "Do you mean to tell me," said one, "that there are sufferings in this world for which there can be given no adequate explanation?" Yes. I mean just that, my friend, unless you look beyond earth.

Why does a godly minister have to suffer cruel murder at the hand of his own drunken son, who in turn must pay for the horrible deed? Why do millions suffer anguish, pain, and cruel inflictions, beyond the power of human tongue to describe, in horrible wars and merciless invasions? Why must hundreds of thousands of innocent children go through the tortures of a death so ruthlessly inflicted upon them, by the war-mad bomb hurlers in the air raids now threatening the world? Why must it be that some of God's choicest workers, have in the past had experiences so horrible that death would have been merciful? You ask me to give an answer? I look up into the sunlit heavens and say, "O sun, king of day: The great Solomon spoke of things under the sun, and said no adequate answer was given him. But Solomon has

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gone. Can you tell me why all this cruelty, killing, carnage, rapine, plunder, and blood lust have swept like cyclones under your burning blaze?" The king of day says sadly, "I cannot tell. Everything that undertakes to find its solution under my rays, has failed utterly. I have no answer."

I step out into the night, under the pale light of the merciful moon, and the flickering rays of the stars. I call to night, "O, night, you who have so snugly hidden from the gaze of man, so many crimes; you who have lent the aid of shadows to the invaders' plans: can you tell me why?" "No, a thousand times no," answers stygian darkness. "My business is at times, to hide not to reveal."

I look away from all things mundane, and call upon my Lord, "O, Lord Jesus, thou who didst give thy very life for men that we might all love thee and be happy, why have we as a race been the subjects of so much suffering and woe?" The answer comes back from God's word, sin entered into the world! We ask again, "O, Lord, why should the innocent suffer? We know that wicked men may rightly suffer for their own sins and follies." The answer comes, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23.

This one thing does the Lord God make known to us, that many matters are shut up in his own infinite mind. Concerning suffering, we cannot now know all, but heaven will explain, and pay for all. Dear, trembling Christian, you who have at times suffered all the onslaughts of the enemy; you whose heart has been stabbed until you feel you can bear no more; look up. Since you walk with Christ here, all you have to weep over, will turn to your account there. You will then be glad for scars and bruises received here. Your reward is on the way.

We wish we could tell every broken-hearted Christian—the ones broken hearted over wayward, sinful, blaspheming ones dear to you, that if you will be patient and hold steady, your heartaches will some day be assuaged. Your prayers will bring many of them into the kingdom one of these days. But should it not be so, for every pang there will

be ineffable glory in Christ's presence in the coming kingdom. If you have passed through waters so deep that it seemed the other shore would never be reached; if you have been put in fires so hot that body and soul appeared unable to pass through, you will walk on worlds some of these days, and the very anticipation gives blessing now. The pure in heart have a little heaven here to go to heaven in. A heaven in the groaning! Paradoxical you say. Admitted, but true, nevertheless. Henry Ward Beecher said that suffering was part of the Divine idea. Surely that is true, if for no other reason, just that our Lord might see us go through creditably. Then the day will dawn, when after you have discarded these poor, worn nerves, and shed that lagging body that tires and wearies so easily, you will have all the buoyancy of youth, all the song of the lark, all the sweetness of the flowers, all the swiftness of the light of dawn, and all the beauty of an angel. You will be glad that you had to drink some of the cup of bitterness. If we suffer with him, we shall reign with him. For those who suffer now, there is a diadem waiting in the palace of glory.

"From Above."

REV. CORNELIUS E. WALKER, D. D.



IN our studies in physical science we all have noted how a given order of life could only reach a higher plane by way of that life on the next higher reaching down to the lower plane and by the lift of absorption take the life-element of the lower to the next higher; as, for instance, the chemical elements of the earth must remain on their native level until the plant-life elements reach down by the rootlets and take up certain of these earth-life elements, transforming them into a new order of life.

And so, in order that the elements constituting plant-life, must be taken up into the plane of the physical animal life, and so on, as these elements finally may be used to develop mental powers in the human family—a going upward through the down-reaching from a life on a higher plane to the lower in order to attain to the higher plane of life. This illustration may seem somewhat crude, but it is used to call attention to a great spiritual truth.

In the world there has been a teaching that, by and through a system of philosophy called evolution, man may rise higher and ever higher by his own sheer efforts. However, in all the passing ages it has been sadly demonstrated that mankind has failed to go to the heights unaided or alone.

The "fall of man" is all too apparent, yet to the spiritually enlightened we accept not only the sad historical spectacle of a groveling race, but we accept the declarations of Holy Writ that man is in nature carnal, living on an earthly plane, and being wholly unable to rise higher without a life coming down "from above."

The Greek *anōthen*, "from above," is so translated in our authorized version of the New Testament, except in John 3:3, where we read, "Except a man be born again, he cannot see the kingdom of God." And behold, the changed man who, in compliance with the Gospel terms, repenting, conscious

of his need for a higher life, looks up, seeking that life "from above"—what a change! Many years ago the writer was conducting a revival campaign in a country community, in which resided a very intellectual farmer, about 45 years of age, a man of high moral type, but a positive unbeliever; he declared it an absolute impossibility for God—he was a Deist—to make a revelation as the Scripture claims, and so not possible for God to make a revelation in a human soul!

One night the writer was impelled to preach on Restitution. The house was crowded, our doubting Deist being present. In the course of the sermon, two men, ages perhaps fifty, bitter enemies, having slandered each other to the limits of villification, became moved to act. As the congregation began to sing a stirring hymn, all now standing, these two enemies approached each other, both acting simultaneously, meeting in the aisle they knelt down together, embraced each other, groaned, prayed, and finally arose to confess to the hushed audience their wrongs to each other, and to the community. What a scene!

Our Deist friend was deeply moved, but said nothing until the next night. As that service was nearing its close, this man arose and urged the people to pray for him. We did. He went home evidently moved at what he had seen. The next morning at 10 o'clock in his barn, in an empty stall, kneeling on some straw, he discovered that God can reveal himself to a man's consciousness. He saw that God spoke to two known, hardened sinners, and now, only a few hours later, God revealed himself to the unbelieving Deist. And what a testimony he gave the community, by word and life, and that life was "from above." How this man's testimony moved things. His wife was converted immediately after, and what a revival we had!

BUDDING SERMONS
BUD ROBINSON'S SERMON



OR a short message this week I want to talk to you on the subject of Holiness. It is my conviction that every one who reads THE HERALD knows more or less about holiness. As our beloved Editor, Dr. H. C. Morrison, has kept the theme of holiness before his readers for more than fifty years, it would hardly be possible to say anything new on that subject. You will agree that the doctrine and experience of holiness cover so much territory in the human life that the theme cannot be overdone.

I want the readers to turn and read first chapter of First Peter. We want to talk to you, especially, from the fifteenth and sixteenth verses: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." There is nothing known to God, men or devils which can get a man into heaven but scriptural holiness. The only thing known to Adam's fallen race that can keep a man out of hell, is holiness. There is nothing known to the human family which can keep a man out of heaven but sin. Sin is the only thing which could possibly get a man into hell. You will see at a glance that the battleground of the Church is holiness and sin.

At one time I thought that the battle in the Church was over the possibility or the impossibility of apostasy, but that is a mistake. If a Baptist could not be lost, then a Methodist could not be lost. If a Methodist could so fail away that he would be eternally lost, then a Baptist committing the same kind of sin could be lost also. A few years ago I had a revival in a Methodist Church in a cotton-mill town in Georgia; over forty of my converts joined the First Baptist Church, and over sixty joined the Methodist Church. Now beloved, is it possible that some of those

Methodists could finally be lost. Then is it a fact that none of the Baptists could be lost?

After preaching for about fifty-nine years, and working with seventy-three different denominations, my honest convictions are that, if your religion will not keep you out of sin in the United States, it will not keep you out of hell in the world to come. I have heard some preachers who believed in the impossibility of apostasy, say that it was very dangerous to believe in the possibility of being lost; but beloved, that could not be dangerous, for if I believe that lying, drunkenness and adultery would separate me from God and I would be eternally lost, it will be much easier for me to shun those things believing that, than it would be for me to believe that I could commit any crime and could not be lost.

At one time I preached for two years in the Presbyterian Church. I did my best to believe one in grace, always in grace, but when a man gave me an awful cussing I did not have grace enough to take it, and something got up in my heart, crawled over my chest, into my shoulder joint, down my arm like a lizard on a fence rail, and when it got into my knuckles, I left a pump-knot over his eye to remember me by. He was a raw sinner and I a licensed preacher. My conviction is, that our heavenly Father has more respect for a raw sinner who commits sin, than he has for a preacher who commits the same crime. It would be unjust in our heavenly Father to take a poor, raw sinner who drinks, curses, dies a sinner, and goes to hell, then allow a preacher to drink, and cuss, and fight, and commit adultery, and die in that condition, and put him into heaven. It would be unjust. I believe God meant what he said, when he uttered those beautiful words: "Follow peace with all men, and holiness, without which no man shall see the Lord."

I fail to see how any man with the Scripture before him can stand up and preach that no crime which you might commit can separate you from God. I have heard some of them say, that, "If a man was born, how can he be unborn?" That is merely a play on words; every man in the penitentiary, and every man who is in hell was born once. He will be some mother's son when he will have been in hell a million years. The preacher who is preaching that doctrine fails to tell you that when you were born of the flesh, you had no choice in the matter at all; and when you were born of the Spirit it was all choice. You had to choose between Jesus Christ and the devil; the life of sin and the life of righteousness. You had to meet God's condition before you could be transformed from a sinner to a Christian; and when you made a choice between Jesus and the devil, that put you on God's side of every proposition; but if you make another choice and choose to go back to the devil that will put you on the devil's side of every proposition. I deny that you can go to heaven with one thing in your heart which is on the devil's side; for, if you could get into heaven with one thing in your heart against God, and one thing in your heart which was on the devil's side, God could not turn you loose in heaven.

One fact alone proves Christian perfection. Christian Perfection does not mean that you can jump higher, shout louder, and keep it up longer than anybody else; but it does mean that God can look through your heart and everything that he finds there is on his side of every proposition. It means the devil could not look through your heart and find one thing there which was on his side of any proposition. That is Scriptural Holiness, or Christian Perfection. You love God with a perfect heart, and your neighbor as yourself. It means in your moral life you will be as clean as the blood can make you, and as straight as a gun stick. It will make you blood-red, sky-blue, snow-white, and red-hot. If you will walk down through the United States red-hot, the devil, nor any of his bunch, can sit down on you.

May the richest blessings of heaven rest upon you.

In love,
BROTHER BUD.

(Continued from page 2)

VII.

After a year of ministry a climax came on a New Year's night. John Fletcher Smith made a searching survey of his own heart; he got on his knees with his Bible and hymn book, he took down from the shelves some of the books he used to read when his soul was on fire, he spent nearly the whole night before God and during that night the Voice of the Lord spoke to him with a distinctiveness that he could not misunderstand or forget. The Voice seemed to say to him, "John, you have forsaken the old paths and have taken to the new. What has the harvest been? How many souls have been saved? How many sanctified? Has the church been built up in holy living? Have believers been edified? Your ministry has been without fruit for the year past. Are you willing to become again as you once were, a messenger for me bearing my message to the people instead of preaching brilliant sermons? Are you willing to dedicate yourself in a new living consecration to me, and will you testify and preach again the truths of the Word of God as you did in the early years of your ministry when the power fell upon the people? Are you willing to die to the opinions of people and obey my Voice and follow my Spirit?"

There in the silence of the early morning hours John Fletcher Smith got back to God in soul experience; again he felt the fire burning in his heart. He took a few hours sleep and then the first thing he did in the morning was to bring out his manuscripts of brilliant sermons that he so popularly preached with no saving effect for a whole year, and he burned up his sermons and resolved from, henceforth, he would be God's messenger. The next Sunday morning a notable thing took place in that pulpit; the pastor related his new experience and then preached from his heart, not his head; the fire fell, he opened the altar and invited his people to a new consecration and they came from all over the church. There were tears and confessions and conversions that morning and from that time on Park Avenue Church became a living church, filled and thrilled with the power of God.

REQUESTS FOR PRAYER

Pray for a distressed couple that they may have grace to bear the trials through which they are passing.

A Mother requests prayer for a son who is addicted to drink and is breaking the hearts of his parents.

C. B. W.: "Pray that I may be filled with the Holy Spirit and that my body may be healed; also pray for my motherless boys that I may train them in the right way."

W. R. P.: "Pray for me, a backslider, that I may be brought to a saving knowledge of Jesus Christ; also for my niece that she may be healed."

Mrs. A. S.: "Pray for my mother who is growing old, that she may be saved; also for my brother who is unsaved."

A father asks that prayer be made for a son who is in a critical condition with nervous breakdown, that if it is the Lord's will he may be restored to health.

Mrs. E. C.: "I am in the hospital and am asking The Herald family to remember me in prayer for the healing of my body, that I may be with my family who needs me so much."

Wesley's Plain Account of Christian Perfection.

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(Continued from page 1)

born again, born of the Spirit. The liquor gang, makers, sellers, political protectors, with many other groups, many of them in the church, are not the children of God in the true sense of the word. The teaching of Christ is very clear on this point. "Ye must be born again," to enter the kingdom of God and be a child of his.

But I started out to say something of the freedom of the pew, and can say it in few words. There was a time when the people in the pew believed that the bishop shut himself up with God and waited in prayer until God gave him the appointments of the preachers; then the bishop wrote them down and read them out, the result was, satisfaction, happiness and heroic service. If this were not really true it was a beautiful superstition and served a purpose in Methodism. It is now past history. Put that down. There is larger freedom in the pew and it has come to stay and grow. The bishops must do very largely what the wealthy laymen of the church tell them, as to what will be wisest and best for their congregations. So what?

Worse still, these reckless persons are speaking out almost sacrilegiously. Not long since I heard one of the most prominent and influential Methodists in Southern Methodism say, "Look at the Baptists. They are cutting circles all around us, and they have no bishops." I tried to restrain and caution him, but he grew more vehement. Well, in the perturbed state of the church and nation it is difficult to forecast what we are coming to.

Thinking of much that space forbids me to write, I am reminded of Elijah's fearful denunciation of Ahab, an apostate king of Israel. The record tells us, "When Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh and fasted, and lay in sackcloth, and went softly." The word "softly" is significant. The time has fully come for larger democracy in Methodism. The preacher in the pulpit must have freedom to preach a full gospel. Now that the bishops have spoken so positively and wisely, there should be a revival of those neglected doctrines of the new birth and sanctification, once earnestly preached among Methodists, but now scarcely ever mentioned.

Now if a Methodist preacher is convinced from prophecy and the teachings of Jesus,

with the signs of the times, that we are approaching the end of this warring age, the coming of the Lord, and peace and goodwill among men, he can preach on the subject with fearless freedom. Meanwhile, if the pew does not want a man in the pulpit who denies the virgin birth, Godhead and saving power of Jesus Christ, all that is necessary is for them to tell the bishop their pulpit is vacant, and they want it occupied by a gospel preacher. Great is religious democracy!

Satan's Most Successful Invention.

The Scriptures tell us that Satan is the "father of lies." A statement all too true, and he has a numerous family. Lies multiply rapidly. Satan's most successful lies are those so clothed that they appear like, and are accepted for the truth. You may be sure he will invade the realm of the Christian religion and will appear as an "angel of light."

In the councils of hell Satan contends that man is a religious being, and that he must have something to call upon in time of trouble; something to worship. Satan reasons thus: "If we can get men to make their own god images out of their imaginations, we will have accomplished much for the deception and blight of humanity. It is much easier for men to worship the visible, the tangible, than to worship the intangible and invisible. It will be difficult, once a man becomes a devotee to idol worship, to lead him away to the worship of the true God; so we must do all we can to get men to make their own gods, believe in them, and worship them.

"Our paramount problem, however, arises out of the fact that God has given to men a Bible, a divine revelation, in which I am badly exposed. Many men, millions of them, will read that Book, believe it, and seek to worship the true God, in spite of the deceptions we may present. We must seek to adulterate that worship so as to rob it of its power to make men holy. I have thought of a scheme that I am persuaded will be successful, and I shall devote myself largely to its introduction and promotion.

"You know the Bible plainly teaches that, 'without holiness no man shall see the Lord.' It claims that the blood of Christ cleanseth from all sin, and that Christ was revealed to destroy my works; it insists that the carnal nature, the old man, must be crucified. This whole teaching is destructive to our business and strikes at the very foundation of our kingdom. Something must be done, for nothing could be more detrimental to all of our interests and plans than that men should get the idea that they can be saved from all sin, hence, begin to hunger and thirst after righteousness, watch, pray, believe and filled with the Holy Spirit, thus being saved from sin and sinning.

"If the preachers preach and teach a full salvation like that, and the people believe and seek in Christ a full salvation, we shall go into bankruptcy. My plan is that we admit that the Bible is true; that Jesus lived, died for the people, that he arose from the dead and ascended into heaven—which is all plainly taught in the Bible, and millions of people will believe it. If we can get the preachers to teach that no one can be saved from sin in this life, and get the people to believe it, and practice it, we have won, for I have worked that deception most successfully and know whereof I speak. I know thousands of men in the ministry claiming to be called of God to preach, who, under my influence, are preaching a *sinning religion*. Nothing stirs their indignation like some one claiming to be saved from sin. The word *sanctification*, in its evangelical sense, or holiness, throws them into a rage of denunciation. With their assistance, my work is going forward most successfully. The church, no matter how tall the steeple, how sweet the tone of the organ, how large the choir, how many schools the pastor has attended, nor in how many languages he can read the Bible, if he preaches,

and his congregation believes in and practices a sinning religion, just so the people commit sin, I am satisfied. The men who preach holiness, the cleansing power of the blood of Christ—they are the men I hate and will hinder in every possible way. I will see that they are moved out, about and down, discounted, discouraged, humiliated, handicapped and defeated in every way imaginable.

"In this work, I have ample assistance in the church, for its bridge-players, movie-goers, dancers and worldlings, generally, all help me in the war on holiness preachers; and a host of that kind of people in the church detest the very thought of living holy lives, being saved from sin and glad witnesses for Christ. With all of the help I get from the churchmembers things are badly mixed up, and the outlook for destructive work is quite hopeful."

Strength In Weakness.

MRS. H. C. MORRISON.



T. Paul often used paradoxes in order to emphasize the thought he wished to present. In 2 Corinthians 6th chapter, he enumerates some things by which he proved his fidelity to the cause which had been committed to his trust—a good minister of Jesus Christ. He speaks of being "unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

There is no way to reconcile the above statements, save as we compare things earthly with things spiritual. Paul did not claim popularity, so far as this world was concerned, but he was well known to the Christ for whom he had counted all things but loss that he might win souls. Paul said he lived the "dying" life; as in another place he said, "I die daily." He died to the insults, persecutions and opinions of men, but he had everlasting life in his soul that would continue to live on and on through the cycles of eternity. He said chastisement did not kill him. It was but the lubricating oil that set his machinery in order for a better race toward the goal of endless bliss. Paul also declared that he was sorrowful, yet always rejoicing. He sorrowed over the unbelief, the indifference, the hardness of heart of those to whom he ministered, but he rejoiced in the consciousness of an indwelling Christ who was able to make him more than conqueror over every attacking foe.

Paul also spake of himself as the "poor-rich" man. He had nothing of material possessions, for he had counted all things loss for Christ's sake; at the same time, he said, while having nothing, he possessed all things. He was poor, so far as this world's goods were concerned, but he had that which would bring to hungry, darkened souls something money could not purchase, and honor could not supply—he had the "joy of the Lord," which was his strength. He was rich, not in houses and lands, but in the spiritual graces of love, joy, peace, longsuffering, gentleness, goodness, which made him an heir to all the riches of glory. A man with a contented mind, a clean heart, and a faith that does not doubt, is indeed the richest man on earth, as Paul declared himself to be.

The greatest day in Paul's life, or rather, Saul's life, was when he was knocked down on the Damascus road, and the light of heaven shined about him, and the Voice Divine spoke to him, telling him to go to Brother Ananias to get information as to what his future duties would be. He was as ready to obey the heavenly Voice as he had been to persecute the Christians, for he recognized

that Voice as from headquarters and he dare not refuse to listen to its orders. Paul was about the strongest man in Jewry, educated, a leader, yet he met more than his match that day on the Damascus road, and fell captive at the feet of HIM in whom all power in heaven and earth was lodged.

How fortunate for Christendom that Paul was not "disobedient to the heavenly vision," but became the most outstanding defender of the faith, and after he had finished his course, laid his head on the executioner's block and sealed his faith with his blood. But he said, "I am ready. I have finished my course, I have kept the faith, I have fought a good fight." Then the heavens were opened and he saw the crown of righteousness that was waiting him, and encouraged all believers to hope for the same reward, by declaring it was not for him only, but for all who love the appearing of our Lord Jesus.

Paul had come into his inheritance in the house not made with hands, eternal in the heavens. How rich he was now! How glorious was his reward for counting not his life dear unto himself, but suffering the loss of all things that he might win Christ, and be found in HIM not having spot, or wrinkle, or any such thing. Saul of Tarsus, the persecutor, met Jesus face to face, and now is Paul the Victor, the Overcomer, the Known, Living, Rejoicing, Rich, Possessor of all things—for all eternity!

The Cleansing Stream.

REV. JOHN THOMAS, Evangelist.



ANY years ago Mrs. Phoebe Palmer wrote a song which has been made a blessing to tens of thousands of people, especially in our holiness camp meetings and revivals both at home and abroad. In our first meeting in Japan we heard the native Christians sing with great gusto, "The Cleansing Stream." Then we crossed over to Korea, and imagine our surprise to hear the Koreans sing it also. The truth that gripped the Orientals was the fact that it was possible to be cleansed from all unrighteousness. It is a great step to receive the forgiveness of sins, but it is a step in advance to trust the blood of Christ to cleanse us from all sin. The majority of our sacred songs are in the future tense—"In the sweet bye and bye." But this song is in the present. It speaks of a present-tense cleansing. Here is the chorus:

"The cleansing stream I see, I see,
I plunge, and oh, it cleanseth me."

How strange it is, that there are thousands who have never seen the distinction between pardon and cleansing. The forgiveness of our sins deals only with sins committed, whereas the cleansing deals with unrighteousness, the sin of our nature. The cleansing goes further than pardon. In the Epistle of John we see the difference clearly marked. The Apostle distinguishes between sin and sins. Sin is more than an act. Sin is in the disposition, "frowardness is in the heart." This is *inherited* pollution which cannot be cancelled. It must be cleansed away. Pardon deals with the guilt of sins, cleansing deals with its defilement.

It is well to remember that the cleansing is as complete as the pardon. Do not for a moment allow the devil to rob you of the word "all." The Blood of Jesus Christ *cleanseth* us from *all* sin," an uninterrupted *continuance*. "The blood of Christ still reaches deeper than the stain has gone!" Mrs. Phoebe Palmer has not only given us the Gospel in its simplicity, but she has pointed out the direct way of entering into the experience of cleansing.

(1) In the first verse we have "*Perception.*"

"Oh, now I see the cleansing wave,
The fountain deep and wide,
Jesus, my Lord, mighty to save,
Points to His wounded side."

It is essential that we see "The cleansing stream." Some people have "blinkers" on their spiritual vision, caused doubtless, by unbelief. In the Scripture is our promise, "From all your filthiness will I cleanse you." It was an intelligent perception of the difference between forgiveness and cleansing that revolutionized the life of Frances Ridley Havergal. She said, "I saw the force of that word 'cleansing.' The truth was made real to me and the joy that came to my soul was indescribable. No words can ever tell what happened to me through the cleansing of my heart from all sin."

(2) In the second verse we have, "*Participation.*"

"I rise to walk in heaven's own light,
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

It is not enough that we see the truth of cleansing in the Bible. We must appropriate it. We must declare the cleansing is "for me." "I rise to walk in heaven's own light." Once we see its force and power we can never be the same. If we walk in the light, the blood cleanseth. This implies that we obey God in everything. Mrs. Palmer did not write "above the world of sin" but, "above the world and sin." This is not a suppression or even counteraction, but "with heart made pure and garments white, and Christ enthroned within."

(3) In the third verse we have, "*Possession.*"

"Amazing grace, 'tis heaven below,
To feel the blood applied.
And Jesus, only Jesus know
My Jesus crucified."

To see the truth of the cleansing stream, is a revelation of the Spirit of God. To appropriate the truth of cleansing, is by faith alone; and to possess the experience of heart cleansing brings a foretaste of heaven to the soul. It is indeed "Amazing grace" to learn the secret of continuous victory. There is an important word in the chorus which must not be overlooked, "I *plunge.*" To look at the cleansing stream and merely stand shivering on the brink will mean failure and despair. We must make the plunge into the mighty waters of salvation.

We knew a missionary who had spent six years on the mission field, but had written her resignation because she felt her life had been a failure. At the time, we were having a conference at which many were blessed. The convention song that year was "The Cleansing Stream." We sang it every day as we went in and out among the native Christians. We even sang it at our language study class. The closing day of the conference was given largely to testimony, and with the earnest, trembling voice this missionary made her confession. "Dear friends," she said, "my life has been a failure. I had decided to give up and go home, but something happened yesterday as we were singing 'The Cleansing Stream.' I made the plunge. The precious blood of Jesus has been applied to my soul. My sin is gone and I'm going to stay and sing."

"The cleansing stream I see, I see,
I plunge, and O, it cleanseth me."

May we not all share the message of this inspired song?

The Legalized Liquor Traffic.

Let us tell the truth about it, aye, tell the truth! Tell it:
Until its wickedness shall be laid bare;

Until the poverty it creates shall cease to be;

Until the pauperism it produces shall disappear;

Until its wrongs to womanhood and its injustice to children shall be expressed;

Until almshouses and hospitals shall be no longer needed to house the defectives it creates;

Until jails and prisons shall be emptied of its victims;

Until the insanity it begets shall cloud the intellects of men no more;

Until the crime it impels shall no longer be laid upon the souls of men;

Until murder shall stop its riot and arson its carnival;

Until men shall see it with blood upon its naked, knotted hands;

Until fathers shall cease to neglect their offspring;

Until mothers need fear no more for the children they bear;

Until childhood, robbed no longer of its birthright, shall receive a fair chance and a square deal from every man and woman beneath the flag;

Until this corrupter of boys, this ravisher of girls, this dispoiler of homes, shall stand condemned, with sentence of death pronounced against it, arrayed for execution;

Until the Nation shall hear, and hearing be convinced;

Until public conscience shall cry out;
Until dumb tongues speak and dead feet start;

Until the race shall stand forever free of its curse;

Until the republic shall become a saloonless land, this flag a stainless flag.

H. C. Morrison's Slate.

Chattanooga, Tenn., King Memorial M. E. Church, South, April 12-23.

Dr. Ridout's Schedule.

April—Buenos Aires, Argentina.
May and June—Various dates in Argentina.

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FALLEN ASLEEP

CROSTHWAITE.

Jesus sent the death angel into our family and took a little one whose bright eyes and winning smile have cheered the hearts of many in our community and elsewhere. We realize that our loss is Heaven's gain. Donna Faye had many cute ways and when she smiled it seemed her face lit up with an unearthly light. She and Patsy Jean sang "In the Garden" at the Young People's meeting at the church just a few weeks before she was taken from us. She was conscious to the last. When she was dying she said, "Mamma, what are you crying about?" She died of double pneumonia, March 20, 1939, at the age of 3 years, 4 months and 21 days. She was born October 30, 1935, the daughter of Clellon and Alma Crosthwaite. She leaves to mourn her departure her father and mother, two little sisters, Patsy Jean and Glenda Sue, a great-grandmother, one grandmother, and two grandfathers, several aunts and uncles, and a host of relatives and friends.

The funeral service was held at the Boyers Chapel M. E. Church by the pastor, Rev. C. L. Neikirk. Brother Neikirk said, "She looked near being what Jesus described as an angel." She is gone but not forgotten, because of so many precious memories, yet we would not have her back in this world that is growing worse day by day. She is safe in the arms of Jesus; she is a treasure in heaven.

"If we knew the baby fingers,
Pressed against the window pane,
Would be cold and stiff tomorrow—
Never trouble us again—
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the prints of rosy fingers
Vex us then as they do now?"

"Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track.
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns—but roses—
For our reaping by and by."

Her aunt,
Theresa Crosthwaite.

McFADDEN.

John Adolphus McFadden was born May 13, 1853, in Crawford County, Pa., and passed on to Heaven March 19, 1939, from the Gleason Hospital in Larned, Kan., where he was taken from his home in Stafford two days previous. Mr McFadden had always been in unusually good health, and his death was a severe shock to his family and friends.

He was converted in early young manhood and had a very clear and definite experience. He loved the way of holiness and had been a member of the Kansas State Holiness Association since 1913. He was a member and loyal supporter of the Friends' Church at Stafford, Kan., in which relationship he served faithfully as an official for a period of years. He was also a strong supporter of our holiness schools and colleges and has been privileged to assist numerous young people to get a Christian education. One of the great concerns of his heart was that the young people of his local church should be faithful and assume the sacred responsibilities that are fast falling on their shoulders. He gave precious assurance of his welcome home, just before he entered the portals of Glory, as he raised his hand and pointed to Heaven and a smile came over his face.

He leaves to mourn their loss, his wife, two foster children, Chester J. Crawford and Faye Brown Potter and their companions, whom he cherished dearly; two brothers and two sisters, other relatives and many friends.

The great purpose of his life was couched in the words of his favorite hymn, "Higher Ground," with the chorus,

"Lord, lift me up and let me stand,
By faith on Heaven's table-land,
A higher plane than I have found;
Lord, plant my feet on higher ground."

A TESTIMONY.

Phil. 4:4, 5.

"Rejoice in the Lord always and again I say rejoice. Let your moderation be known to all men. The Lord is at hand."

A number of years before Bishop Berry was elected and ordained a Bishop I heard him one day in a large annual conference giving in his report. All at once a voice came from the rear of the conference room saying, "Louder, Brother Berry, louder, so that all the people can hear you." Brother Berry arose up to the fullness of his stature and said in a voice like unto the roaring of a lion, "I can be heard and I will be heard." Since that incident the melodious voice of Bishop Berry has happily rehearsed the joys of the Lord around the world.

Now I wish to speak out and testify so that all the people can hear to the praise and glory of God. That on October 8, 1889, I was gloriously converted to God. "Old things passed away. Behold, all things became new." I wish to further testify that just three months later, January 9, 1890, I was fully sanctified. The Holy Ghost fell on me and I received the baptism of perfect love, and twas "Glory, glory in my soul, glory all around; there was glory in the rising sun until its going down." And I feel the fires of that celestial perfect love of God, brightly burning in my heart today. Glory be to God. I wish while I have the floor, to make two more statements which were real epochs in my life history and experience. September 5, 1897, I was ordained to the ministry. To which trust I have tried to be faithful. September 27, 1899, I met a splendid young lady with spotless character, who practically said to me, "Entreat me not to leave thee, nor return from following after thee, for whither thou goest I will go, whither thou lodgest, I will lodge. Thy people shall be my people. Thy God, my God; whither thou diest will I die, and there be buried. The Lord do so to me and more also if aught but death separate thee and me." That young lady became my wife and has followed me over the rugged hills, through the deep, dark valleys, beyond the extended expansive plains, far into the interior. She is the mother of my four children, three girls and a boy. She is a faithful companion and a diligent watcher by our home fire-side, and we are journeying toward a "city which has foundations whose builder and maker is God."

"Sing on ye joyful pilgrims not count the moments long, my faith is heavenward rising with every tuneful song, Sing on that grand old story, of his redeeming love. The everlasting chorus that fills the realms above. Angels sing on your faithful watches keeping. Sing us sweet fragments of the songs above, till the morning joys shall end the night of weeping, and night's long shadow breaks in cloudless, endless day."

F. M. Dykes,
Rt. 1, Lawton, Okla.

MARY OF MAGDALENE.

John 20:1.

Very early Easter morning,
Wakened Mary Magdalene;
Though, so sad and heavy hearted,
With her spies she departed—
Ere the rising sun was seen.

She was not afraid of darkness!

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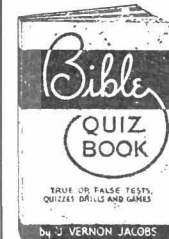
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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson V.—April 30, 1939.

Subject.—Paul Crosses into Europe. Acts 15:36 to 17:15.

Topic.—Guidance in Christian Adventure.

Golden Text.—And after he had seen the vision, immediately we endeavored to go into Macedonia. Acts 16:10.

Practical Truth.—It is the privilege of the Christian to be guided by the Holy Spirit.

Time.—50 or 51 A. D.

Places.—Troas and other places in Asia Minor; Philippi.

Introduction.—Our last Sunday's lesson told of the victory won by Paul at Jerusalem at the most solemn and sacred Council the world has ever known, for at this Council he won recognition for Gentile Christians. Accompanying Paul and Barnabas back to Antioch were Judas and Silas, who confirmed the reports made by Paul and Barnabas. Some days later, Paul suggested to Barnabas that they again visit the cities where they had preached. Barnabas wanted to again take Mark, but Paul objected; so the two fellow-laborers separated, and Barnabas took Mark and went to Cyprus, and Paul chose Silas as his companion, thus forming two instead of one missionary party.

The object of Paul's journey was to confirm the churches that he and Barnabas had founded and to strengthen their faith by showing them the decision made at the Jerusalem Council. After having done this, they wanted to go on throughout the Roman provincial Asia, but the Holy Spirit forbade at this time. Again they wanted to go into Bithynia, but the Spirit suffered them not. God had other plans for them, and Paul was so fully yielded to Jesus Christ, that his will was lost in Christ's will, and God could guide him in his Christian adventure.

There are some essentials in the Christian life if one is to be guided by the Holy Spirit in Christian adventure. These Paul possessed. Paul was crucified with Christ, dead to the world and filled with the Holy Spirit. Paul loved the Word of God. He believed it, and accepted its teachings. Paul had learned the lesson of obedience. When he had a desire to go to certain places and the Spirit forbade, he did not argue the point, nor determine to use his own judgment, but in obedience to the leadings of the Holy Spirit, he went where God directed. Paul was a man of prayer, and with the Bible for instruction, the Holy Spirit for his guide, and obedience his watchword, he could expect divine leadership in his adventures. Paul was unselfish. He was working, not for money nor for his own glory, but for the glory of God. And Paul had a passion for winning souls. He did not count his life dear, but with such a love for God and man, he was ready to be used at any cost. How could such a leader fail!

Lydia was a Jewish proselyte from Thyatira in Asia Minor and was living in keeping with the Jewish law, but there was in her heart a longing for something deeper and higher. She kept the Sabbath Day holy, and although in a city without churches, she

went to the place of prayer on the Sabbath. She came under the influence of the Holy Spirit about whom Paul was preaching, and the Lord opened her heart. "She attended unto the things which were spoken of Paul," and she and her household were baptized—either her children or her domestic servants. She too had divine guidance in Christian adventure. Note her humility, when she said, "If ye have judged me to be faithful to the Lord, come into my house and abide there." So Lydia was a woman willing to work for her living, a woman of courage and conviction. She was humble, charitable, and hospitable, and in her house was cradled the Philippian church, which Paul later described as his joy and crown. (Phil. 4:13). Lydia as a hostess ranks high as the type of a real Christian woman.

Comments on the Lesson Text.

Acts 15:36. Paul said . . . Let us go again . . . in every city where we have preached.—Paul and Barnabas had preached in Salamis, Paphos, Perga, Iconium, Lystra, Derbe, and Antioch in Psidia, and perhaps elsewhere, covering 1500 miles in two years. Paul knew that as new converts with everything about them to draw them away from their faith, they needed help and encouragement.

Acts 16:4. And as they went through the cities.—That is, as Paul and Silas went, for Paul and Barnabas not having agreed about taking Mark along, separated, and Paul chose Silas as his companion. As this journey was overland, no doubt they visited Paul's old home at Tarsus, and then went westward toward Mount Taurus, and crossed the range through the Cilician Gates. They visited Derbe and then Lystra, where on his previous visit Paul had been stoned. They found the church alive, and there they were joined by Timothy, who proved to be a life-long companion to Paul. Paul circumcised Timothy whose father was a Greek, because he knew that he would not gain access to the Jewish assemblies unless he did so. It was merely an act of prudence. The three continued the journey westward.

5. And so were the churches established in the faith.—Since there had been so much dispute concerning circumcision at the church at Antioch, in Syria, no doubt it had caused trouble in the other churches, so that visit from these men at this time with the decrees from the Jerusalem Council was very timely. Their faith was established, and their numbers increased daily.

6. Were forbidden of the Holy Ghost to preach the word in Asia.—Paul wanted to preach in the Roman provincial Asia, which was comprised of Phrygia, Mysia, Lydia, and Caria, the great city of Ephesus being in this region, but were forbidden of the Holy Ghost at this time. God knew what was best, and Paul was willing to await God's time, which came later.

7. But the Spirit suffered them not.—Again Paul's plans were interrupted, but God wanted him to go right on ahead and carry out the plans that he had made for him, and

again Paul acquiesced.

8. Came down to Troas.—A city on the Aegean Sea.

9. A vision appeared to Paul in the night.—We do not know the manner of this vision, but we little doubt that it came in answer to his prayer for guidance, and the message was, "Come over into Macedonia and help us."

10. Immediately we endeavored to go into Macedonia.—The pronoun we is introduced for the first time into the story, so it is concluded that here the author, Luke, became one of the Macedonian party, now composed of Paul, Silas, Timothy, and Luke.

11, 12. Paul and his companions sailed across the Aegean Sea and spent the night at Samothracia, an island, and the next day sailed to Neapolis, but went on inland to the larger city of Philippi. This was an ancient town named for Philip, father of Alexander the Great. In Paul's day it was a Roman colony, and the inhabitants were considered as freemen of Rome.

13. And on the Sabbath.—That is, on Saturday. Where prayer was wont to be made.—Where the Jews had no synagogue, they gathered for worship at a proseucha, or place used for worship. It was a large uncovered building with seats, a sort of amphitheatre. Spoke unto the women.—It has been suggested that the hour may not have arrived for the assembling of the people, in general, and Paul took advantage of this opportunity of speaking to the women who had resorted there at an earlier hour. We can only conjecture.

14. Lydia, a seller of purple.—Lydia was the name of a city in Thyatira of Asia Minor, hence probably her name was taken from the place of her nativity. A seller of purple. That is, of purple dyes. Which worshipped God.—She was a proselyte to the Jewish religion. She attended unto the things which were spoken of Paul. Since she had been faithful to the light that God had already given her, she was ready for more light, and she received divine conviction that what Paul spoke was true.

SUMMER BIBLE INSTITUTE.

Following the camp meeting last summer there was inaugurated an unusual significant work at the camp in Freeport, L. I. It was a combined Summer Conference and School of Scripture with inspirational recreation. Nineteen young people with a few older ones gathered as one family for two weeks of Christian fellowship. During the evening an unusual session known as the school of prayer proved the high light which closed each day. God was with us and his seal was upon this new undertaking. Therefore we rejoice to announce that another session will be held this coming summer.

This "School of Christian Knowledge" will have a three-fold program. First, a department of Scripture and Christian History which will include courses in introduction to the Bible, Christ in the prophecy of Isaiah, the History of Christian Movements, Theology and Doctrine. Second, a department of "The Stewardship of Life," which will include courses in scriptural teaching on human relations, social and personal religious experience, Modern Evangelism and Missions. Third, the "School of Prayer."

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An intensely interesting feature will be "Palestine Day," devoted to the country of the Bible, when those of our number who have traveled there will tell us about it. This will be followed by a trip to Mrs. Littleton's famous Palestine home and garden.

The full time members of the faculty are ordained ministers both men and women, who have had experience in the educational world. A privilege not usually available at such gatherings will be instruction in Christian art and the visualization of gospel messages through chalk painting. There is an interesting collection of books under the care of a trained librarian. Those who plan to make use of the reduced railroad rates to visit the World's Fair will be glad to know of this opportunity to enroll in "The Christian School of Knowledge" from August 6-20, in the lovely four-acre camp grounds eighteen miles from New York City. Cottages and a new dormitory are available with modern plumbing and electricity on the grounds. The cost is one dollar for registration fee, and seven dollars a week for room, board and tuition. For information write to Rev. Lucy T. Ayers, Director, 333 Central Park, West, New York City, or Rev. A. B. Visscher, Registrar, 39 Prospect Ave., Uatchogue, L. I., New York.

REPORT.

Since the first of the year we have been engaged in campaigns in Marshall, Ill., Marion, O., Flint, Mich., Port Huron, Mich., Newell, W. Va., besides two conventions, one at Columbus, Ohio, and the other Applegate, Mich. In each of these campaigns and conventions we were much helped of the Holy Spirit in preaching the Word resulting in many souls, in fact, over four hundred bowing at the various altars and finding help for their soul need. Despite much sickness and very inclement weather during many of these meetings attendance was excellent and interest high at all times bringing to our minds most forcefully the hunger of humanity for the "Bread of Life." Mrs. Wilson, being now able to travel with me the greater part of the time, was in charge of the music and special singing at the Applegate Convention as well as the campaign at Port Huron, much to the delight of the people and inspiration to the meeting. We are confident that much real constructive and we trust lasting work was accomplished in these winter meetings.

Our labors with the Pilgrim Pastors: Revs. Kemp, Shearer, Hahn, Brillhart, Neff, Doehring, also the Methodist pastor, Rev. T. Homer Smith, of Newell, W. Pa., and their people, was a time of blessed fellowship and delightful association and we trust that

efforts made with fellowship enjoyed shall be of lasting and constructive benefit. We were in two all-day meetings, speaking in both, appreciating greatly the contacts made with the visiting ministerial and lay delegations. We look forward to our spring and summer schedule of meetings with faith for a fruitful season.

D. E. Wilson,
General Evangelist.

REVIVAL AT RUSSELL, KY.

Sunday, March 12, Rev. James Branton Kendall, of Lexington, Ky., began a revival campaign in the First Methodist Church at Russell, Ky. For three weeks he preached the old-time gospel without fear and favor. God honored the effort by demonstrating his power to convict, to save, to reclaim and to sanctify. Many came to the altar seeking definite victory in their own lives and arose to give joyous testimony to the wondrous work wrought by the Holy Spirit. The church was greatly blessed and many of other churches shared in the victory. In the opinion of many this was the best meeting held in this church in many years, both as to interest created and spiritual results. Bro. Kendall is a true preacher of Bible truth, and yet he presents its claims in such a kindly manner that no honest thinker can take offense. His work is especially effective with the young people. He attracts people to the services and holds their interest, always pointing them to a higher life through Christ Jesus.

L. D. Rounds, Pastor.

OREGON CITY, OREGON.

Oregon City, Oregon, Sunday, Mar. 26, marked the close of a gracious, old-fashioned revival with Evangelist Dr. Warren C. McIntire, of Wilmore, Ky. He presented the truth each service under the anointing and unction of the Holy Ghost. Seventy souls found God in his saving or sanctifying power. Some prayed through in their homes and reported at the following service. More new people were reached than in any previous meeting. The morning prayer meetings were blessed of God and well attended. The saints prayed and believed God for a real revival and God gave it. This is Dr. McIntire's second campaign with the Oregon City church of the Nazarene and is called again for 1941. The church is going forward in all departments. God is with us. We have been recalled as pastor for the fourth year and will, with God's help, do our best to serve this splendid people.

R. T. Holmes, Pastor.

LOUISVILLE, KY.

Dear Dr. Morrison:
Your editorial in a recent issue of The Pentecostal Herald was the best you have written for many years. How I remember the conditions when the brethren gave out such advice to those who were likely to hunger and thirst after righteousness. I was informed that holiness was a dangerous thing and those who followed it were of one-track mind, and the ministers who endorsed it were one-Book men. I heard you, Dr. Morrison, after my little mother had disgraced the great Beck name by professing that the blood of Jesus had cleansed her heart from all sin. It was there that I sought the blessing and God gave

me a clean heart. I refused to preach and lost the victory and went back into the world, but Mother's prayers followed me and I came back.

I had been in the horse and mule business in Kentucky for a number of years, but after receiving the experience of a clean heart I began to preach on the street corners, under the trees, in schoolhouses, halls and storehouses. You furnished me my first tent, then a second, and I have bought two and have preached to thousands of people and seen hundreds converted and sanctified. My son, Alvin Beck, Jr., was reclaimed at Pentecostal Park, Glasgow, Ky., under my preaching; later he was sanctified and called to preach, and in his first revival witnessed the conversion of more than a hundred souls saved and sanctified.

We recently closed a meeting in Apollo, Pa., where one hundred came to the altar in a lovely Methodist Church. We have a full slate; two church meetings, one camp meeting and four tent meetings. Doctor, I am glad I heard you preach this great salvation. God grant you the strength to go on and preach on.

A. S. Beck,
1370 S. Third St., Louisville, Ky.

THE SNOW STORMS OF LIFE.

Mrs. I. W. Napier.

We who live in the middle and southern parts of this country know very little, at least from experience, of the real dangers of snow storms. The worst ones we have witnessed were able to dig paths from our homes and soon be about our duties in the usual way without further reminder, save the severe winds and cold which usually accompany snow storms. But when we read of snow storms in other countries we know this is not always true, especially in Switzerland, near the Alps. We find sometimes after a snow storm there, an avalanche of snow will slide down from the mountain-side and completely submerge the homes nearest the mountains and families will have to stay buried beneath the snow, perhaps two days and nights, until their neighbors, who are fortunate enough to live farther from the mountain, can dig them out. We also know that snow, in large quantities, staying in the same place until it becomes compact, forms the dangerous ice-bergs which float in the sea and wreck ships and hurl people by the hundreds to an untimely grave. So we find snow storms, in their various stages, are dangerous. They endanger life, hinder service and chill the individual. And the things snow storms do in the realm of nature they will also do in our lives. They endanger character, hinder service and chill the soul.

We shall not mention many of the snow storms which come into our lives but will try to take some which are common to all. First, we would mention the snow storm of Doubt. What a terribly treacherous storm this is! How happy Satan must be when he sees us even in the edge of one. No doubt he sees to it that the flakes are so crossed up and come so blindingly fast that even though we strive to get out of its grip we get so confused that we often get into the hardest of the storm. This storm often comes about by reading the wrong kind of literature. Perhaps, through the intended kindness of a friend, a

book is loaned to us or suggested for our reading that has a thread of doubt running through it, or some speaker may have thoughtlessly planted a seed of doubt that has brought forth such an abundance of fruit that we find ourselves saturated with all forms of doubt. Doubting that God is able to save from the temptation of this modern day, thinking perhaps our former experience with him was an imagination of the brain, that after all, Jesus may not be Divine, that he cannot save, that there is no hereafter, and the things we should be most interested in are the things of the world. What a terrible snow storm! and if we live close enough to the mountain of Indifference this will become an avalanche, or, if allowed to stay long enough, may become a glacier that will not only wreck our own lives but the lives of others, and make of us Tom Paine or a Voltaire. Let us pray that it may not go beyond the avalanche, and if it reaches this state that some godly minister or some thoughtful woman will come to us and match our doubt with a towering faith and gently place reason and God's promises against this gloom of doubt and dig us out of our grave of snow under which we have been buried and place our hand in the hand of him who said to poor doubting Thomas, "Test me out, know for yourself and be no longer doubting, but believing."

Then there comes the snow storm of Difficulties. These come so often in our lives. We want our lives to be pure and noble. We want to give our best to the Master, even our youth, but here comes the difficulties beating upon us with such tremendous coldness and force that, for the time, we stand aghast at it all. Temptations are stalking in in every uncanny form and beckoning to us from every angle. Companions fail to see the better side of life, criticisms pour from the thoughtless of our group until it makes service almost impossible. Yes, it is a snow storm but not an avalanche. Through prayer we may dig a path out and bear the precious promise: "With every temptation there is a way of escape." And when we stand firmly upon that promise we are able to look a little higher and say with Paul, "I can live the Christian life, for, 'I can do all things through Christ who strengtheneth me.'"

There is also the snow storm of Failure. When we have failed, Satan usually sends a double-header and connects the snow storm of Discouragement. How hard these are to bear! How cold and piercing the winds that bring and keep them! Have you ever tried a service for God when you went home feeling you had failed completely? I once knew a girl who was a devout Christian. She was called on for a prayer in public before a large audience of strangers. She prayed a brief but very pointed prayer, went home and cried herself to sleep that night because she felt she had made a complete failure and had almost disgraced the group to which she belonged by attempting to pray. Satan kept saying, yes, you did fail, and I would never try to pray in public again. For a long time she was submerged beneath the storm, but finally she decided with Job: "Though he slay me, yet will I trust him;" and soon the storm had disappeared. Surely Edmund Vance Cook was right when he said:

"What is a failure? It's only a spur
To the man who receives it right.
And it makes the spirit within him
stir,
To go in once more and fight.
If you never have failed, it's an even
guess
You never have won a high success.
"What is a miss? It's a practice shot,
Which we often must make to enter
The list of those who hit the spot
Of the bull's eye in the center.
If you never have sent your bullet
wide,
You never have put a mark inside.
"What is a knock down? A count of
ten,
Which a man may take for a rest.
It will give him a chance to come up
again
And do his particular best.
If you've never been bumped in a rattle-
ting go,
You've never come out the scratch, I
know."

So if we fail, let's get up and try again. The world may count it a failure, but if we are in earnest, even if we do falter at our tasks, if we have done our best, it is not a failure in the eyes of God.

The last storm I want to speak of is the storm of Procrastination. This is a very treacherous storm. It really does not seem at all harmful when it first begins to fall, for, as this storm rages, streaks of light seem to appear and make us think the end is surely at hand. We see all the good deeds we know we should do, being gone on the morrow. We hear the Master's voice speaking to us and our hearts yearn to follow, but when we look around we think this is not quite the time or place when we should obey the call. It is just around the corner—probably next week or next year, and we tell our hungry hearts we must wait. And Satan laughs as he wins the victory. Perhaps this poem, whose author is unknown, will show how it too often ends.

"Child, follow me," the Master said,
As He knocked full loud at my cham-
ber door;
But the morn was fair, and my heart
was gay;
"I'll dally awhile on the primrose way,
And I'll come," said I, "when the
morning's o'er."

"Child, follow me," the Master said,
As He lingered patiently at the gate;
Gray shadows were falling, the night
was near;
"Life's joys are so sweet, and my
friends so dear,
I will come," said I, "when the night
is late."

"Child, follow me," the Master said,
As He walked away through the dark-
ness deep;
And the night had fallen, and the
birds were still;
"Linger," said I, "at the foot of the
hill,
And I'll come when the world is
hushed in sleep."

"Master, I come," I cried at length,
"Heart weary to serve at thine own
dear side,
Thou hast called me long, but I come
at last."
But mine eyes were dim, and my
strength was past,
And I could not follow the crucified.

So treacherous is this storm that we should not allow it to house us in,
(See Page 16)

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(850 2nd Ave., St. Petersburg, Fla.)

ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)
Asheville, N. C., April 16-30.
Grand Rapids, Mich., May 2-14.
Rochester, N. Y., May 16-28.

ARTHUR, FRANK E.
(111 E. Hinsdale, Ill.)

BEATTIE, E. J.
(Transfer, Pa.)
Open dates—Fall and Winter.

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
Open Dates—May.
Sandusky, Ill., April 25-May 15.
Harrisburg, Ill., May 25-June 25.

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
Turlock, Calif., April 18-30.
Long Beach, Calif., May 2-14.
Knoxville, Tenn., May 18-28.
Revivalist Camp (Cincinnati) May 29-June 4.

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
May—Open.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26,
Sebring, Ohio.)
Elrama, Pa., April 10-23.
New Brighton, Pa., April 24-May 7.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Hancock, Md., April 24-May 7.
Mitchell, Ind., May 14-28.

CARNES, B. G.
(Wilmore, Ky.)
Danville, Va., April 9-23.
So. Webster, Ohio, May 1-14.
Evansville, Ind., May 15-28.
Open—July 2-16.

CARTER, JORDAN W.
(Wilmore, Ky.)
Address 213 Burton St., Greensboro, N. C.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Kannapolis, N. C., April 10-23.
Greensboro, N. C., May 4-7.
Winston-Salem, N. C., May 8-21.
East Point, Ga., May 28-June 11.

**OLEVINGER, FRED AND DAUGHTER,
NAOMI RUTH**
(Sims, Indiana)
Providence, Ind., April 9-23.
Georgetown, Ill., April 24-May 7.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker,
Box 42, Wilmore, Ky.)
Grant, Va., April 10-23.
Crestwood, Ky., April 24-May 7.
Alabama, May 8-21.
Linden, Ala., May 22-June 4.

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St.,
W. Frankfort, Ill.)

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)

CROUSE, J. BYRON
(Wilmore, Ky.)
High Point, N. C., April 17-30.
Winston-Salem, N. C., May 2-10.
York, Pa., May 14-21.
Kokomo, Ind., May 21-June 4.

DENTON, JOE
(546 N. Broadway, Medina, Ohio)
Howell, Mich., April 12-23.
British Isles, May 2-June 3.

DEWEERD, JAMES A.
(Gaston, Indiana)
High Point, N. C., May 14-28.

DONOVAN, JACK
(1259 So. First St., Frankfort, Ind.)
Mt. Carmel, Pa., April 23-May 7.
Port Matilda, Pa., May 14-28.
Brookville, Pa., June 4-18.
Joliet, Ill., June 24-July 9.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia,
S. C.)

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Albany, Ky., April 16-May 7.

EBERT, CONRAD
(2110 Pensacola Ave., Chicago, Ill.)

FAGAN, HARRY AND CLEONA
(Singers, Pianist and Children's Workers,
Shelby, Ohio.)
Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)

FLANERY, B. T.
(Winnebago, Minn.)
Mitchell, S. D., April 15-May 7.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Brownsville, Pa., April 5-23.
Kannapolis, N. C., April 30-May 14.
Louisville, Ky., May 14-June 4.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Ravenna, Ky., April 11-23.
Indianapolis, Ind., April 24-May 7.
Kansas City, Mo., May 9-14.
Lexington, Ky., May 16-30.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Mariposa, Calif., April 18-30.
Colusa, Calif., May 2-14.
Upper Lake, Calif., May 16-28.

GROCE, J. W.
(Box 1383, High Point, N. C.)
Kernersville, N. C., April 16-30.
High Point, N. C., April 30-May 14.
Yadkinville, N. C., May 14-28.
Ickard, N. C., May 28-June 9.

GRISWOLD, RALPH S.
(Wilmore, Ky.)

HAMES, J. M.
(Greer, S. C.)
Abilene, Kan., April 17-Mal 7.
Spartanburg, N. C., May 14-28.
Augusta, Ga., May 30-June 10.

HART, RALPH H.
(20 Harrison St., Coldwater, Mich.)

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Pomona, N. C., April 16-30.
Achilles, Va., May 7-21.

HAWKES, GEORGE R.
(Evangelistic Singer, Cornellus, N. C.)
Spray, N. C., April 9-23.
Albermarle, N. C., April 23-May 7.
Burnesville, N. C., May 7-21.
Andrews, N. C., May 21-June 4.

HOBS, E. O.
(Westfield, Ill.)

HODGIN, G. ARNOLD
(Asbury College, Wilmore, Ky.)

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville,
Kentucky)
Loogootee, Ind., April 16-30.
Bradford, Ky., May 7-21.

HOWARD, FIELDING T.
(Salvisa, Ky.)

HOWELL, ROBERT A.
(861 2nd Ave., Gillipolis, Ohio)

HUGHES, GUTHRIE
(Science Hill, Ky.)

HUTCHERSON, OY
(Glasgow, Ky.)

JACKSON, REV. AND MRS. VIEHE
(Preacher, Children's Workers, and Spe-
cial Singers, Sparks Hill, Ill.)
Metropolis, Ill., April 16-30.
Hartford, Ky., May 1-14.
Palaski, Ill., May 15-28.
Grand Tower, Ill., June 5-18.

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Anderson, Ind., April 10-25.

JOHNSON, W. EDWARD
(31 Hone Ave., Oil City, Pa.)

JOPPIE, A. S.
(830 So. Park, Owasso, Mich.)

KELLER, J. ORVAN
(Beloit, Kan.)
Stafford, Kan., April 23-May 7.
Garden Grove, Ia., May 14-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)

KUTCH SISTERS
(Singers and Playing Evangelists, 797
Lehman St., Lebanon, Pa.)
Greensburg, Pa., April 17-30.

LEWIS, M. V.
(617 N. Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Clarksburg, Md., April 25-May 7.
Columbia, S. C., May 9-21.

LINCICOME, F.
(Gary, Indiana)
Gary, Ind., April 17-30.
Chicago, Ill., May 14-20.
Kokomo, Ind., May 21-June 4.

LINN, C. H. JACK
(P. O. Box 443, Springfield, Mo.)

LONG, J. O.
(Telford, Pa.)

LYONS, COLMORE
(Kingswood, Ky.)

MAITLAND, H. C.
(10105 College Avenue, Winfield, Kan.)

MARTIN, A. J.
(P. O. Box 53, Columbia, Miss.)

McAFEE, H. H. and WIFE.
(Box 534, Lakeland, Florida)

MAYFIELD, L. H.
(Osbourn, Ohio)

MCDONALD, H. W.
(2716 E. 14th St., Chattanooga, Tenn.)

MEZO, CARL
(907 E. Clark St., West Frankfort, Ill.)

MILLER, F. W.
(Batavia, Ohio)

MILLER, JAMES
(638 W. Red-Claw Pl., Indianapolis, Ind.)
Caldwell, Idaho, April 16-30.
Bell Gardens, Calif., May 7-21.

MILBY, E. CLAY
(Bentonville, Ark.)
DuQuoin, Ill., April 10-23.
Cushing, Okla., April 24-May 7.

MULLET, WALTER L.
(1801 Beall Ave., Wooster, Ohio)

NETTLETON, GEORGE E.
(501 Huntington Drive, West Hollywood, Cal.)

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. R.
(3264 Del. Ave., Cincinnati, Ohio)
Thomas, Okla., April 11-28.
Leitchfield, Ky., April 30-May 14.
Booneville, Ky., May 21-June 4.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
Butler, Ohio, April 16-30.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)

PAUL, JOHN
(University Park, Iowa)
Ft. Wayne, Ind., April 23-30.
Meadville, Pa., May 7-21.
Milton, Ky., June 6-18.
Delanco, N. J., June 23-July 4.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Charleston, S. C., April 20-30.
Polsgrove, Ky., May 2-14.
Lake View, S. C., May 16-28.

QUINN, IMOGENE
(909 N. Tuxedo, Indianapolis, Ind.)
Caseville, Mich., April 10-23.
Markdale, Ont., Can., May 28-June 18.
Meldway, Ont., Can., June 20-25.

REES, PAUL S.
(16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Bowling Green, Ind., April 10-23.
Hinton, Ky., April 24-May 7.
Wheatcroft, Ky., May 7-21.

RIDOUT, G. W.
(162 Tale Road, Audubon, N. J.)
April and June—Argentina, S. A.
July and September—U. S. A., open dates

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. P.
(Wilmore, Ky.)
Boyd, Ky., April 24-May 7.
Open—May 7-29.
Winchester, Ky., May 29-June 11.

ROBIE VICTORY MEETINGS.
L. C. Robie, Sky-Pilot, Union Springs,
N. Y.)
No. Salem, Pa., April 16-23.
Fife Lake, Mich., April 23-May 14.
Elkhart, Ind., May 21-June 11.
Port Huron, Mich., July 9-23.

SCHILL, J. L.
(Song Evangelist, 404 E. Horton St., Bluff-
ton, Indiana)
Camden, N. J., April 11-23.
New Castle, Ind., May 1-14.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)
Roanoke, Va., May 1-14.

SPURLOCK, CLIFFORD
(Rome, Indiana)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)

TERRY, THOS. L.
(315 N. Jackson St., Greencastle, Ind.)
Tilden, Ill., April 10-23.
Barterville, Ky., April 30-May 14.

TITUS, ALBERT
(East Liberty, Ohio)

THOMAS, JOHN
(Wilmore, Ky.)

VANDERSALL, W. A.
(Spencerville, Ohio, Mar. 26-April 19.)

VAN HOUGHTON, E.
(Wilmore, Ky.)
Encuffs, Ohio, April 18-30.
Walbridge, Ohio, May 2-14.
Ashland, Ohio, May 15-21.
Bowling Green, Ohio, May 22-28.
Wilmore, Ky., (Home) May 29-June 4.
Orcuttville, Ohio, June 5-11.
Open date, June 13-25.

VAN WINKLE, MISS DELPHA M.
(69 Day Ave., Newark, Ohio)

WATTS, EMMA T.
(1409 Fairmont St., N. W., Washington,
D. C.)

WHALEN, CLARENCE W.
(Cynthiana, Ky.)
Charleston, S. C., April 17-30.

WILLIAMSON, S. H.
(897 Salem Ave., Hagerstown, Md.)


WILLIAMS, L. E.
(Wilmore, Ky.)
Claremont, Ill., April 30-May 14.
Open date, for camp meetings.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Baltimore, Md., April 2-23.

Hurlock, Md., April 26-May 7.
Gordon, Pa., May 8-20.
Thomasville, N. C., May 21-June 4.
Cressona, Pa., June 8-18.

WISEMAN, PETER
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SPECIMEN OF TYPE

16 ¶ For 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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BIBLES VERSUS BOTTLES OF BOOZE.

If you were about to take an extended trip,
By plane or by bus or by car,
And one driver you noticed his Bible did read,
Before he did start out for afar.
While another you noted, in a sly little way,
Took a "snort" from a bottle of booze,
Say friend, I am asking you, answer me this,
Which one of that twain would you choose?
Or if to the hospital you had to be sent,
A serious operation to undergo,
And no one could tell, in an hour from thence,
Whether you would be living or no.
And one doctor would read from his Bible a bit,
While another should suck down some booze,
I'm asking you now once again, my dear friend,
Which one of those two would you choose?
Of if for a teacher you sought as a guide,
For your children in the seeking of truth,
A person to point tow'rd the right goal of life,
Those who were yet in their youth;
ask once again, as you value their souls,
Which one of any two would you choose,
The one who seeks wisdom from God's Holy Book,
Or the one who indulges in booze?
But is a driver or doctor or teacher do you think,
More important to our destination,
Than those who sit at the wheel of the STATE,
And guide the affairs of the NATION?
Then for which should we vote when election day comes,
And alone in the booth we must choose,
One who draws inspiration from the Bible, my friend,
Or sucks it from a bottle of booze?
I think when I read from the PRESS nowadays,
Whether Editorial or Article or news,
Most writers hide Bibles far back out of sight,
And trot out some bottles of booze.
Or I wonder when scanning some pages once white,
And see pictures which some one did choose,
Why Bibles are nowhere thereon to be seen,
But all manner of bottles of booze.
We've often felt horror to hear of a man,
Letting his children go without shoes—
Or stockings or dresses, sometimes without food,
And then spending his money for booze.
But how much worse is that man than a nation which,
Against the Bible its own way doth choose,
Debauching the aged and the youth of the land,
To get taxes by selling them booze?
For 'tis most plainly written in the

Word of the Lord,
That a woe any people does choose,
Which continues to take a "reward" to itself,
From the sale or the drinking of booze.
How sad it now is men's faces to see,
All swollen and red like a wattle,
Because they've been fooled, for revenue's sake,
To suck more and more at a bottle.
With our old "Ship of State" sailing over life's sea,
And far out of sight of all land,
Would you rather the Captain had a bottle of booze,
Or a Bible to hold in his hand?
Or to ride with all safety on the State railroad train,
Would you seek for a man at the throttle,
Who would take all his orders from the Bible each day,
Or draw them from the neck of a bottle?

We are headed just now as a Nation somewhere,
But just where there is none who can tell,
Whether headed toward a National heaven on earth,
Or down to a National hell.
And those who do lead us wheresoever we go,
You and I must assuredly choose,
Shall it be those who follow the Word of God,
Or run after bottles of booze?
If we wish to have laws with righteousness filled,
We must those for our lawmakers choose,
Who meditate daily, even into the night,
On the Bible, but do not drink booze.
If for the enforcement of good laws we wish,
Whether it's Governor or President we choose,
We must vote for such men who in life day by day,
Read the Bible, but never touch booze.

J. J. Hunter.

G. CAMPBELL MORGAN, BIBLE TEACHER.

The long, fruitful life of this eminent English evangelist has been especially esteemed because of his devotion to and plain, practical teaching of the Book. His fruitful labors in many lands have been largely because he is a great Bible teacher as well as a useful evangelist and pastor. His more than seventy books found in the British Museum Library speak of all sorts of themes of religious interest, but each is full of Bible teaching, as Great Chapters of the Bible, Gospel According to John, Hosea the Heart and Holiness of God, The Great Physician, (Fifty studies on Jesus' work with individuals). This splendid "sketch" called thus by the author, Harold Murray, tells of one part of his work which he did at all times in preaching—teaching the Bible. He "preaches the word"—not just about it, nor from scraps. He helps all sorts of men, especially teachers of all kinds in the pulpit and the college. His wide usefulness as an evangelist has its source in Bible teaching. His connection with Mr. Moody and his work in America are especially interesting to Herald readers. Many missionaries have gone out because of his work as teacher. He was a power at

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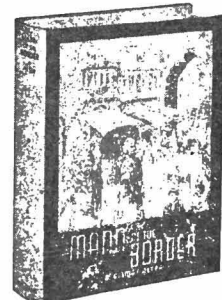
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"Let The Fire Fall," by Paul W. Rood, is a compilation of fifty-two articles. There is no sustained theme throughout the book, but there is a sustained passion. The author has made a keen analysis of the present condition of the Church. He has prescribed an adequate remedy. Dr. Rood has had "his ear to the ground." He knows his age, he knows his Church,

he knows the desire and the ability of his Christ. His language is simple and his theme is sublime. This book is well worth reading and ought to be given a place in your library."—Chas. Wm. Grant, Frankfort, Ky.

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Bishop Clare Purcell says of "Catechism on Bible Baptism" by Rev. B. F. Atkinson: "A reading of your pamphlet reveals that you have made a profound study of the subject of Baptism. You have made a valuable contribution to the literature of the Church."

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

but remembering that God's word says, "Today is the day of salvation, if ye hear his voice, harden not your hearts." And with God's help and our determination, coupled with prayer, let's dig a way out and determine God shall have the best there is in us for all of our life.

THE STRANGER'S GRAVE.

E. Hampton Barnette.

They took counsel, and bought with them the potter's field, to bury strangers in. Matt. 27:7.

Many who once inhabited this globe sleep in strange and lonely graves, in distant lands. Many of them are unknown, but to God. Man is not a stranger to God. He knows, and remembers that we are dust. He knows the resting places of his children. Though they sleep in distant lands beneath the tall grass of the jungles, beneath the mystic deep, or their bodies have been washed on some distant shore, devoured by the vultures of the air, or eaten by the roving mongrels, yet God knows their habitation. He affirms that they shall all appear before the judgment seat to be judged for the deeds done in the body.

One of the most prominent of these strange graveyards was bought by the money which was used to betray our Lord. It is called the "Potter's field," and is used for burying strangers. Its original purpose seemed to have been to bury Jews who wandered into Jerusalem and died. This is significant of the burial of our Lord who came as a stranger from Galilee. He was crucified, and buried as a stranger with no resting place of his own; but made his grave beneath the flowers in the garden of a rich man of Jerusalem. Many are the wandering people, some good, some bad, and some indifferent, who have been lowered in a strange grave far away from their native soil. There is a spot in every cemetery where such repose; some in peace, and some in despair.

The Price of Iniquity.

In Acts 1:18, reference is made to the "field" which was purchased with the "reward of iniquity." There is a little consolation that far back in the annals of history there seemed to be a tradition, but not a written law, that the "price of blood" was to be used to purchase a burying ground for paupers and strangers. This was the opportunity to use the thirty pieces of silver to the best advantage after its taint of blood flowed from the cross on which our Lord gave his life for our salvation. I believe our Lord would rather see this money go for this purpose than into the pockets of the moneychangers of the temple.

An executed criminal was unclaimed by friend or foe. His body was shipped to a medical school where it was dissected, and became a study for modern surgery. When the students had completed their gruesome task, and had made their report of progress in their study of the body, the question of its disposal came up. A minister hearing about it called the head of the medical department and asked if he might give the body a Christian burial. Little was known about his former life by the preacher; but he said that one who had given his body to the advancement of medical science deserved to be buried with a Chris-

tian ritual for the contribution which had been made for mankind.

The price of iniquity is extremely high. Who does not remember people who have lived in luxury as the reward of iniquity for a period of time and gone down in utter defeat at the last. Have you seen that great mansion which was purchased by a saloon-keeper whose life's work was continually iniquitous? Look at it. There it stands. Who owns it? Where are the children who once high-hatted their playmates because they rode in fine cars and lived in great houses? The poor, unfortunate saloonkeeper went down to rise no more in a death struggle for a moment of time to repent. The family became separated. Divorces reigned. Greed ruled in the division of the property. Now the poor old woman who used to see her drunken, rich husband, come in at the midnight hours with his bag of money, has been driven from her own home by strangers; and she gets a crust of bread where she can. This is the reward of iniquity.

Do you remember that fellow who sold all the manhood he had, and argued with you that there was nothing wrong with his getting money through the gambling game, because, said he, "Life is a gamble?" The other day he said: "Life is not worth living," and took a gun and sent his soul hurling into the presence of God far ahead of scheduled time. Do you remember him? Do you remember that house where the virtue of womanhood has fattened iniquitous men and women; but one day they all go to jail to ponder their evil deeds.

A Purchased Field.

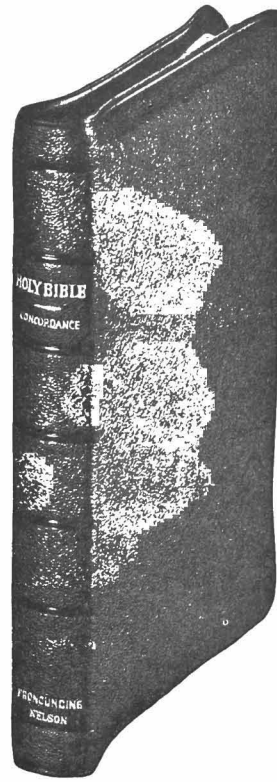
There is another field that is purchased with the price of iniquity. That is the field of influence upon others. One who takes unto himself the liberty to ply his sinful pursuits for personal gain opens the gap to a large field where others will follow in his ruinous trail to their destruction.

When a father purchases his field of iniquity he purchases the right of his son to enter his field of iniquity. There is a scripture that says: " whatsoever a man soweth, that shall he also reap." Many fathers are reaping their own harvest which they sowed long ago. Their sons or daughters are gone into sin, trouble and ruin reign within their lives; but the father must confess that he was the sower of the seed. He was the Judas who placed the thirty pieces of silver on the table with which his son purchased the field of blood.

It is not uncommon to see girls standing at the bars in our modern saloons waiting anxiously for customers. Sons and daughters of saloonkeepers are employed in the saloons. Often very small children are used to help in time of a pinch. This is the reward of iniquity. Some day the Judas of this saloon who is selling his manhood, or the Mrs. Judas who is selling her womanhood, will place the thirty pieces of silver she has left on the table and run screaming with her hands to her ears, only to find a loved one in the potter's field.

The prices paid for iniquity are far too high. Yet men continue to pay them, and their reward is inevitable. In our day we hear men say, "Jesus drank wine, and it is used at the communion, so why not sell it as a legitimate business?" Brother, you had better be careful in your accusations against your Lord. You are only

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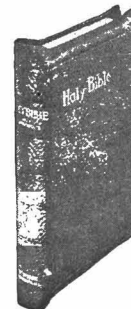
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AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congrega-

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May we behold Thy face?

O may Thy love in us abound,
Abundant, running o'er;
Herein shall thus our work be found,
Help others evermore.

We seek Thy life to make us strong
Our brethren's load to bear;
Together here we'd sing earth's song,
Our mutual burdens share.

For life and love come down from
Thee
To fit us for the strife,
To help us make our brethren free,
To share our Master's life.

To do the work He came to do—
Revealing Thy deep love,
To battle on—we'll conquer too,
And enter Heaven above.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. **James 1:5.**

taking up the iniquitous cry of the conscienceless men who are trying to console themselves in their sinful practices, and to justify their reward of iniquity. The Scribes and the Pharisees accused Jesus of many things; but they were not quite so bold as some of our modern business men who accuse him of drinking. Let that foolish man find some other argument, lest he lead others into his "field of blood."

A HYMN AND PRAYER.

Rev. C. E. Walker, D. D.

We worship Thee, the living God,
Thy holy name adore;
We'd walk the path our Master trod,
Nor e'er to sin give o'er.

We come, O God, on bended knee,
To seek abounding grace;
Life is from Thee, alone from Thee,

PENTECOSTAL HERALD

and WAY OF FAITH

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

Louisville, Ky, Wednesday, April 26, 1939.

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THE INTERPRETER OF THE WORD

By The Editor



THE Holy Spirit is the best interpreter of the Word of God. He gave the Word, and he knows its full meaning and application.

The Lord Jesus commanded the disciples to tarry at Jerusalem until they were baptized with the Holy Spirit; until they received this baptism they were not fitted for the work to which he had assigned them.

The change wrought in the disciples by this baptism with the Holy Spirit was most remarkable. They now had the knowledge and courage to undertake their superhuman task. They were conscious of a divine presence and power which made them equal to any emergency that should arise.

Being filled with the Holy Spirit they could stand boldly in the presence of the highest tribunal of the church, not only unafraid, but telling them plainly of their sin of rejecting Christ and the contrivance of his crucifixion and death. If sent to prison, they make no complaint; if stoned to death, heaven is seen to open and welcome them to everlasting peace.

The provision for our salvation and keeping in this world, is the whole scheme of the atonement, and most adequate. Our part is to believe and receive what has been provided for us in the atonement of Christ. One of the Persons of the triune Godhead comes, lives among us, dies for us, rises from the dead, thus proving his Deity. Another Person of the Godhead comes in a cleansing baptism to abide, guide and empower us for service. All of our needs are met in the provision made for our salvation and keeping from sin.

To make any real progress in the Christian Church, the Holy Spirit must be recognized. He must guide, empower, convict for sin, regenerate and witness to our pardon. He reveals the carnal mind. He sanctifies and purifies the heart. He abides to comfort in distress. He reveals and makes Jesus Christ very real. To ignore the Holy Spirit is to walk in darkness.

The modernists who deny the Virgin Birth of Christ, who deny that he performed miracles, that he arose from the dead, have never received the Holy Spirit; some of them have so sinned against him that he has departed from them, leaving them to stumble on into outer darkness. If we are to save the nation, we must save the church. If we save the church, we must have with us, and in us, as ministers, the Holy Spirit. He must be sought, tarried for and received.

The Holy Spirit is an abiding guest. He ceases to be a guest and becomes the householder. He owns the property. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" What a comforter in time of sorrow! What a

THE WORD OF GOD.

Ephesians 3:14-21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.

May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

And to know the love of Christ, which passeth knowledge that ye might be filled with all the fullness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

teacher and guide in time of perplexity! What an empowerer in time of service and conflict! How wonderful to be God-inhabited and God kept! All of this is promised in the inspired Word. If the Bible teaches anything, it teaches it is God's purpose to save and keep from sin, and bring his people into closest fellowship with himself.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." 1 John 4:13-21.

The Doctrine and Experience of Sanctification.

THERE has been much controversy over the doctrine of entire sanctification and the experience it provides for and promises. Those who have stood for this doctrine and claimed this experience in a very special way ever since the days of John Wesley and the founders of

the Methodist Church, practically all of whom believe this doctrine and claim this experience, have based their teachings and claims upon the Holy Scriptures. They have quoted such texts as "Follow peace with all men and holiness without which no man shall see the Lord," and "The blood of Jesus Christ (God), his Son, cleanseth us from all sin," and "Knowing this, that our old man is crucified with him, (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach."

If you will consult Webster's Dictionary, you will find this in his definition of the word *sanctification*: "The act of sanctifying, the state of being sanctified; especially (theological), the act or process of God's grace by which the affections of men are purified, or alienated from sin, and exalted to a supreme love of God and righteousness; also the state of being thus purified." In the teaching and preaching of the doctrine and experience of sanctification, it is claimed by those who advocate this doctrine that it involves a baptism with the Holy Spirit; that there is faithfully promised in the teachings of Jesus Christ a baptism with the Holy Spirit which is guaranteed to every child of God. By this we mean all who have been born of the Spirit. This is very plainly written in the fourteenth chapter of John, where our Lord says to his disciples, "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." Our Lord Jesus is teaching in this promise the same which he reiterated in Acts after his resurrection, when he charged his disciples to tarry in Jerusalem until they received the baptism with the Holy Spirit, for, said he, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." To this he also added the promise, "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8). Later on, we find, when the Holy Spirit had fallen upon the disciples and Peter became speaker to the multitude, he said, "Repent, and be baptized every one of you in the name of Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is

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GOSPEL NOTES FROM AROUND THE WORLD

Rev. G. W. Ridout, Corresponding Editor.

I.



I am finishing up the meeting in Brazil and going into Argentina for three months. Last week I was at the Congress of Methodist women of South Brazil at Cachoeira, the city where the rice industry of Brazil has its headquarters. In the long ago Brazil imported its rice, but now it raises such an abundance that it can afford to export it.

The Congress of Women takes place annually. It has a missionary periodical with over 8,000 subscribers, but its missionary work is confined to Brazil. This is a field where millions do not yet get the gospel, and in the interior there are tribes who have never had a gospel church in their midst.

We were on the program of the Congress for some of the morning messages and to preach at night. The women were very responsive to the full salvation messages and when we had an altar service the altar was filled with people seeking the Holy Spirit. In these meetings I had some good women as my interpreters. One of them could speak French, Spanish, Portuguese and English. She is a pastor's wife. I held a revival in their church six months ago during which she and her husband entered into new experiences in the Holy Spirit.

II.

In some instances I have gone back to a Brazilian church for a second meeting and in every case found the results of the first meeting holding good. I am in a meeting for the second time where the audiences are better than the first, and the atmosphere of the church vastly different because, in the previous revival the Holy Spirit had come to pastor and members. In the opening meeting we preached on Acts 1:8, and had a powerful altar service. In the second meeting we were led to preach on the Cross, and to make the message, primarily, to sinners. The first invitation was to sinners and the altar was filled with men and women seeking salvation. We had been praying the Lord to give us one hundred souls during the meeting and here was a goodly percent already given in the second meeting.

The gospel is the power of God unto salvation, and in the mission fields it would be productive of far greater results if missionaries would project into every meeting the idea of getting somebody saved. There is a shocking amount of indirect, round about work done by the way of education and social service, instead of going after souls. John Wesley said to his preachers, "You have but one thing to do, and that is to save souls."

III.

The mail brought to me from far away letters and literature from Dr. Mary Stone and Miss Jennie Hughes of the world famed "Bethel" Mission, formerly of Shanghai, China. Japanese barbarities and madness wrecked, destroyed and laid in ashes all that splendid outfit of Bethel Mission, Hospital, Tabernacle, Schools, Orphanage—all went down before the destroyer. It was enough to break the hearts of those two great missionaries of China who had given nearly forty years to that great country. But, No! They are not heart broken. They are taking all the losses as among the "all things" of Romans 8:28, and are busily engaged in a campaign for the continuing of their Chinese work in many parts of China, with present headquarters in Hongkong. Miss Hughes,

who is the talented and veteran writer of Bethel's literature, writes of Hongkong thus:

"Look up, and lift up your heads; for your redemption draweth nigh." Strange words, strange advice! Impossible one would say, to assume such an attitude in the midst of the terrifying conditions just described. Yet, the Lord Jesus had spoken these words and given this advice. And they were spoken just after he had told of the things that make one faint with fear, of war with its horrors, of earthquake and disaster,—the overwhelming powers of evil let loose upon the helpless nations—these very things, Jesus said, are to cause us to 'look up' and take hope knowing that God is working and

"What seemed to me more wild confused Babel

Becomes a fire-tongued Pentecost
Proclaiming, Christ is able."

"There is no other explanation for the courage, enthusiasm, and marked victory in the lives of our Chinese pastors, evangelists, teachers, and even students, in Hongkong. They have been driven from spacious buildings and helpful equipment, all of which they were accustomed to in Shanghai. Now in Hongkong, over two hundred of them are living in rented buildings, sleeping in crowded dormitories, the Dean of the Bible School sleeping in a mud-floor room, used as kitchen. Yet these conditions are nothing to the heartbreak that many are carrying and must carry. A recent letter from two of the teachers, young women who have been with us for years, tells of the fact that the home city of them has been bombed off the map, and every member of their families bombed into eternity. At the present time of writing, no one living in Hongkong can know what a day will bring forth. The recent fighting has been taking place within twenty-five miles of where Bethel is now located—and still they, 'look up!'"

While Dr. Stone and Miss Hughes were making their headquarters in Pasadena, Cal., Rev. Andrew Gih, the divinely given Chinese preacher, evangelist and leader, is superintending things in China and the Lord is wonderfully directing him in the work.

IV.

Many readers of THE HERALD heard Andrew preach when he was in the United States several years ago. He is a born-again leader for Bethel on the Chinese field. Miss Hughes writes of him:

"Mr. Gih found that night as he knelt in prayer, God's program for Bethel and he wrote triumphantly, 'We are going to be Apostles to the Refugees!' And so it has proved to be. China's populace from the profession class, the student class, the working class, down to the humblest peasant has moved with weary feet and frightened hearts from the homes laid in ashes, to the wild mountain country in the west. Many have been overtaken by the bombing raids and the mountain roads have been piled high with the thousands of refugees whose bodies today are being bleached by an un pitying sun in God's burying ground. Yet hundreds of thousands, by hiding in the brush and the caves of the mountains have been able to escape. Their confidence in the gods they worshipped in the past has been shaken for have not the temples been destroyed and inanimate images with them? They are waiting, these refugees, for Christ's apostles to go to them with the message of a living God.

"Seeking to find an opening into the interior from Hongkong, Mr. Gih has had offered

to him for occupancy, a large empty property in Kweichow Province. Here are school buildings to accommodate three hundred orphan children, and residences for evangelists and teachers. Here also is a church standing empty with locked doors! A call for volunteers to make the hard journey had a response from a group of Bethel workers headed by Rev. Frank Ling, appointed as superintendent. An airmail letter told us of the plan for using this property for orphanage work and the founding of a Bible School. The Chinese Government was told that we were ready to receive war orphans in that place, and as there are no military operations anywhere near, it is considered nominally safe. To reach there, it takes two days by steamer, two days by launch, and two days over the country road, and one is landed in a dry, healthy mountainous town. The first party started with Mr. Ling who with matrons and other trained help expected to be the fore-runners and make the bedding necessary for the little ones to be sent. For days nothing was heard of the party. Two weeks went by and still no news. Air mail letters told us here in Pasadena of the situation. We have since learned that because of the bombed roads in another part of the Province, the bus was delayed two weeks! And when Mr. Ling's party did arrive, they found *seventy-six orphans already there!* The war orphans formed the reception committee for the apostles from Bethel!"

So the Bethel of Shanghai is spreading its wings all over China, while at the same time the work in Shanghai is going on. The Hospital carries on in the French concession with medical staff and nurses. It would seem as though Acts 8:4 is being fulfilled in the activities of Bethel of China. Again hear Miss Hughes:

"A scene of years ago comes back to us just now. It was in the tiny sitting-room of a Chinese house in the city of Kiukiang, on the Yangtse. The home was that of Dr. Mary Stone. It was the day after she had laid to rest the tired body of her wonderful evangelist sister. The dream of the life of the two girls, Mary, the loved physician, and Anna, the sweet-voiced singer, working side by side in their native land of China, had ended. The writer had gone over late that afternoon to comfort if it were possible the 'Little Doctor' now left alone in the home. As we entered the room the one occupant of the house was seated at the piano, singing softly and playing that well-known hymn:

"I know not what awaits me,
God kindly veils mine eyes;
And o'er each step of my onward way,
He makes new scenes to rise;
And every joy He sends me comes,
A sweet and glad surprise.

"So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk by faith with Him,
Than go alone by sight."

"We are still walking! And sometimes it's dark—but God! And we would still 'rather'—wouldn't you?"

Wesley's Plain Account of Christian Perfection.

You will want to circulate some of these splendid little books at this time. Price, 15c each, \$1.50 per dozen, or \$10.00 per 100.

Renew your HERALD today.

AT EASE IN ZION

Rev. J. C. McPheeters, D. D.

"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" Amos 6:1.



Bishop Arthur J. Moore, one of the most popular and best loved Bishops of the Methodist Church, was asked the question a few years ago: "What is the most difficult task you have confronted in your ministry?" After thinking for a few moments the Bishop replied: "Well, I guess the most difficult task I have is to retain

the fervor, glow, and the enthusiasm in my own personal experience which I had in the beginning of my ministry." This undoubtedly was a very frank and honest confession from a great Bishop. I am inclined to believe that his answer has far more than a personal application. I believe that the answer which he gave to the question has a well-nigh universal significance.

The devil does not always win his greatest victories by getting the people of God to engage in sinful acts and deeds. Many of his greatest victories are won in toning down the people of God, lulling them to sleep, or causing them to fall into a state of lethargy and indifference. The prophet Amos was one of the great prophets of the Old Testament. He thundered with a stentorian voice against the sin and wickedness of the northern kingdom.

He was a herdsman of Tekoa. He burst suddenly in upon the people of the kingdom with a fiery message that was startling to his hearers. He found the people were very religious in their forms and ceremonies. They trusted in the mountain of Samaria, which was the center of their religious activity. The people resorted to Samaria in large numbers to make their sacrifices, and to worship according to their ritualistic standards. Amos discovered the people were trusting wholly in the observance of their religious ritual, and had neglected the things that were fundamental to a vital and living faith in Jehovah.

Israel was at ease in her religious observances and activities. One of the common dangers of mankind has been the substitution of religious forms, ceremonies and activities for vital godliness. Satan will not be greatly concerned about your religious activities so long as you are at ease in Zion. Israel was sleeping the sleep of death, and, at the same time, congratulating herself upon her religious activities. It is estimated that thirty millions of people are in the churches every Sunday. That is one-fourth of the population of the United States. If this estimate is correct, which has been given by a man who compiles the statistics every year of the churches, we have a large percent of our population attending church each week; and yet, there is widespread complaint of the lack of religious power in the churches of the nation.

What could thirty million people do, if they were awakened to a burning sense of their responsibility? What would happen in the United States if all of these people should suddenly rise with their hearts "strangely warmed," and their tongues touched with coals of fire, and go forth to speak the message of God in earnest? If thirty million people should be awakened out of their ease in Zion, how long would it be before we would have a revival in this country? The revival would break out today. The newspapers would have something to talk about. They wouldn't have to solicit news about the churches. If thirty million people were suddenly awakened in the American churches we would have front-page news that would be

more stirring and attractive than news of a World's Fair, the races, the ball games, or any of the sports. If thirty millions of people were suddenly awakened, the news would be so vital that the newspapers would be sending reporters all over the nation to write about the revival.

At the present time the newspapers do not think enough of most of the church news to send reporters to get it. One of their own columnists, David Runyan, recently criticized the press for the way they report the news of the churches. They send reporters to cover sports activities, and political gatherings, and don't send reporters to cover the churches. If we should have a spiritual awakening to stir the people from their ease in Zion, things would become so intensely interesting in America that we would command the attention of the reporters of the press. But at the present time they usually pass by on the other side, and give most of their attention to the races and the sports.

We have about 234,000 congregations in the United States who own the church buildings in which they worship. We thank God for this large number of church buildings, and we wish that we had many more. One of the sad things that confronts us is the fact that there are thousands of these churches that have not had a conversion in many years. Some of these churches came into being through revivals of religion, and yet they have permitted themselves to drift on in such deadness and formality that they have not had spiritual vitality enough to even attempt any sort of a spiritual revival.

It indeed is time for us to awake, and arise out of our lethargy and indifference, and bestir ourselves to recapture the former fervor, victory and triumph which characterized the church of our fathers. Let us not stand by, idle and indifferent, while millions of the lost plunge on the downward road to eternal ruin and destruction. Let us not stand idly by in indifference when the Macedonian call rings across the ocean from the world's benighted lands: "Come over and help us." The tremendous battles of this age, which must be fought if civilization is to be saved, cannot be won by people who are at ease in Zion.

Israel was at ease in the lap of luxury. In the same chapter from which our text is taken the prophet Amos says: "Ye . . . lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stalls; And chant to the sound of the viol, and invent to themselves instruments of music like David." We have a similar parallel in America today—a country at ease in the lap of luxury. I know we have had our depression and our recession; but in spite of all this, we are an immensely wealthy nation. America commands resources as no other nation on the face of the earth. Our financial writer says: "As the 18th century belonged to England in the development of material resources, so the 20th century belongs to America." Our luxury and prosperity have made us indifferent to our great spiritual needs. Our desire has been for other things than God. We have desired ease, luxury, liquor, gambling, the breakdown of decency and morals more than we have desired God.

The great epochs of our nation have been marked by great revivals of religion. These revivals have been clearly defined in such periods as the great awakening under Jonathan Edwards and Whitefield, and the great revival beginning at the close of the 18th century, which gave birth to the camp meeting in the early part of the 19th century. Another great revival followed the panic about the middle of the last century, preceding the war between the states. There was also a great revival in the latter half of the 19th

century, under the leadership of Dwight L. Moody, succeeded by Torrey, Sam Jones, and "Billy" Sunday.

In more recent years we have heard much talk about the day of the revival of religion being past and gone, and that mass evangelism is no longer a vital and proper method of promoting the kingdom of God. But this position is contrary to the teaching of the Scripture, and the lessons which we should properly have learned from the history of the Christian Church. It was Zephaniah who said: "Gather yourselves together, yea, gather yourselves together, O nation not desired." Hear also the words of the prophet Joel, who said: "Sanctify ye a feast; call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." In the statements of these prophets we have a description of mass evangelism that is proposed for an entire nation. Mass evangelism has been essential and necessary in every age of the church of God. It is only in those periods when the church has become at ease in Zion that mass evangelism has been abandoned and forgotten. Indeed today we need again to declare a fast, and call a solemn assembly; gather the elders of the church, and cry unto God, as is commanded by the prophet Joel, and seek the Lord, as commanded by Zephaniah.

The prayer which the prophet Joel commands the people to pray, in the first chapter of his prophecy, is a prayer that needs to be prayed today. This is the prayer that Joel prayed: "Alas, for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, garners are laid desolate, the bars are broken down; for the corn is withered. How do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of the waters are dried up, and the fire hath devoured the pastures of the wilderness." (Joel 1:15-20).

Here is a prayer that is recommended for an entire nation to pray. Such a prayer is needed today by the people of America as we sit at ease in Zion.

"And in the conduct of national life moral character outweighs everything else. All through history, when the old-fashioned virtues really become old-fashioned and are held in contempt, . . . it is proof of national decay."—Albert W. Wiggam.

MANN OF THE BORDER

is the title of a new book which has just come to our desk. It is a most interesting story of the work of a medical missionary in India, and Dr. Mann, the hero, is an outstanding Christian—himself, his will, his all, surrendered to the will of Christ. Even though he has won staunch friends among the heathen, he takes no issue against those who would be his enemies, stating that his work is to heal and save men instead of fight and kill them. One will fully appreciate the work of a medical missionary in heathendom after having read this book.

It has enough romance to make one gallop from one chapter to the next, and frankly, it is one of the best stories of the kind we have read. The writer of this notice started reading it about 8 o'clock and did not lay the book down until 12:30 when it was finished.

Read it, circulate it in your missionary society or Sunday school class, make of it a gift to some one.

Ernest Mann never faltered, and the more severe his tests the brighter shone his love for Christ and men. You will be a blessing to some one by placing this book in their hands.

"Mann of the Border." Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

THE HERALD PULPIT

THE FINDABLE GOD

William S. Bowden.

"They sought him with their whole desire, and he was found of them." 2 Chronicles 15:15.



HE quest for God is never a fruitless one. Man has never yet sought God with persistency and devotion but that he has found him in all his gracious mercy and tender love. The search for God need not end as does the search for the fabled pot of gold at the end of the rainbow, or the persistent effort to discover the fountain of perpetual youth. Ah, how vain and disappointing is much of the struggle and search of human kind! Much seeking, and little finding! Feverish, persistent quest for fading joys and perishable possessions, and never realization of desires or satisfaction of soul! It is because the things sought for are either unattainable or, if attainable, are disappointing and unsatisfying when gained. It is the search for the glittering gem which when within the grasp, proves naught but the worthless bauble of tinsel and gilt.

Search for happiness, wealth, power, business, social or intellectual preferment and success, and when the prize is won at last, after the first delightful thrill of possession has passed, it proves unsatisfying. The ideal is never attained. It is always just beyond the reach. But not so the search for God. God is the attainable and the satisfying reward of every hungry, seeking soul. He is the "Findable God." But how many there are who doubt this. How many believing it, grow weary in their search, and fail to reach the goal of God's presence.

But there are those who seek him with their whole desire and he is found of them. Many, like Job, cry out, as they struggle through darkness and discouragement and suffering: "Oh that I knew where I might find him!" The way seems so long. Faith's eye grows dim and the heart faint and discouraged, but at last the soul merges into the light of his presence, and God's voice is heard, even as Job came face to face with him in the whirlwind, and heard him speak his rebuke and pronounce his blessing. The seeker after God always comes into the Divine presence, if faith fail not and the heart turn not from its purpose. "Seek and ye shall find" was Jesus' encouraging promise. The seeker shall be rewarded, but how much is involved in the seeking!

The declaration of our text that, "He (God) was found of them," has reference to a spiritual apprehension and appreciation of the Divine Godhead. Man may and does find God in the nature about him. God is everywhere in his universe. The efforts of the atheists and the Darwinian scientists have never succeeded in eliminating God as a Factor and Conscious Presence in the heavens and the earth which "declare his handiwork" and reveal his wisdom and power. God is found in every starry height and every re-treating and shadowy depth. His presence is found upon the wide expanse of the fathomless sea; upon river, lake and sparkling rill. The rugged mountains mark the course of his mighty tread through the earth, and the gentle valleys display the verdure and beauty of his omnipotent hand.

The woods are vibrant with the life which has been bestowed by him. The birds in joyful note; the insects with their busy hum or lazy swinging on the gentle breeze; the

thrifty ant, with hurried passage through his forest jungle of grass on definite business bent; the animal creation from the little squirrels that find their cozy home in the friendly, hospitable heart of the great tree, or the sleek-coated gopher that burrows 'neath the mellow sod, or the rabbits that scurry before the intruding presence of man, and then stop long enough to raise their saucy, inquisitive heads above the tall grass and woodland flowers to watch you as you pass; up to the graceful, swift deer that takes one fleeting glance at you as you invade his leafy arbor and dashes away with the speed of the wind to some more secluded retreat—all, all speak of God and declare his presence in the world which he has made.

And man may find God all about him. He may be conscious of his presence. He may realize that God is everywhere in nature. He may be among those who in loving appreciation hold communion with nature's invisible forms and hear her speak a varying language, with God as the keynote of it all. But such recognition of God, such finding of him, is not the experience to which our text has reference. God is to be found and known in a deeper and fuller and richer sense than this. Man's quickened soul finds a God to whom the natural heart and mind are a complete stranger.

"Who by searching can find out God?" The searching of the natural man will never be rewarded by that finding of God which reveals him in his saving, cleansing, keeping, fructifying power. So the finding of God means more than the superficial, the intellectual conception of God. It means the quickening of the heart to the deepest sense of the need of God, and the expanding and enlarging of the heart to the realities and consciousness of God. When the whole desire goes out after God, then he is found of those thus yearning for him. Have you found God, or are you still a stranger to him? And if a stranger to him here, a stranger to him in the life to come?

God may be found. He waits for the sinner to find him in saving power; he waits for the saint to find him in increasing fulness and power. He is the "Findable God," and if man finds him not, he alone is to blame; he has not sought him with the whole heart.

Our text introduces one of the brightest pages of Judah's history. It paints in the colors of the glorious rainbow the picture of a people moved by one impulse, the desire to find God. The saddest sight before the angels, if not before man, is that of the person or nation who is a stranger to God. The grandest resolve which ever moved in human breast is the purpose to find God, and the most glorious discovery, the most blessed experience into which man can enter is that of finding God.

Judah under apostate and godless kings had lost its God. The nation was a stranger to the true God, and had chosen for itself the false gods of the heathen nations about it. The people delighted to indulge in all the licentious pleasures of the heathen worship. They wanted to be like the nations about them. They put worldliness before godliness, the desires of the flesh before the eternal needs of the soul; and the result was that they knew not God. But the Spirit of God, moving upon the heart of the young king Asa, led him to resolve to seek the Lord. What an influence one life can exert! How

one determined soul can encourage and help those who are weaker to choose the right!

An Asa in Judah could lead a nation toward God until it would be declared: "They sought the Lord with their whole desire, and he was found of them." And you and I can, by seeking God with all our hearts, not only find him, but inspire others with the same desire to find God and encourage them to seek with the whole heart until he is found of them.

Oh, that rulers today might realize this truth, and stand courageously for righteousness. Oh, that those in positions of trust and authority might have the spirit of Asa come upon them. Oh, that they might boldly declare their own determination to seek God and his righteousness, and might use their influence and authority to help others to make that decision too. Oh, that in churches that are dead and cold in formalism, or poisoned with the intoxication of pleasure and worldliness, there might be brave, heroic, God-fearing souls who would stand boldly forth and declare the purpose to seek the Lord with the whole heart. Oh, that in homes where God is unknown, where the things of this life shut out the things of eternity, the one who has found God in saving grace might stand forth and seek him with all the heart for the salvation of the dear ones out of Christ. God would honor such seeking.

And to whom is he the *findable God*? Are there any who may not seek and find? Verily, there are none, for God has declared that "Whosoever will may come." He waits in the early morning for the seeker after him. He continues in his secret pavilion during the morning toil and the noontide heat and the afternoon's unceasing activities. He watches during the darkening of the evening hour, and he who keepeth his children neither slumbers nor sleeps through the long night. And always he waits for the soul that is seeking him. He sees him from afar; he hears the eager step of hope as it pushes onward; he sees the arm of faith outstretching to discover the secret retreat of God, and as it reaches higher and yet higher in its eagerness to obtain, it feels the sure, unfailing clasp of the Divine arm. God has been found.

God may always be found by the seeking soul. He is the *findable God* to the sinner. No soul so vile but that it may find God and be cleansed from all its guilt. No soul so far down the pathway of sin but that it may find its way back to God. Oh, how God yearns to reveal himself to the seeking sinner. The father of the prodigal son rushed down to meet the returning boy when he was yet a great way off, and God always meets the seeking sinner while he is yet struggling along the pathway of repentance. No sinner's soul ever turned from the old life to seek God but that it found the blessed Christ at the turn in the road ready to receive him and lead him to God.

And God is the *findable God* to the saint—the regenerate, the saved soul. Ah, how often we have to seek God! So frequently comes the break in our fellowship with him. So prone are we to fill our lives and thoughts with things earthly and forget the things heavenly. We get away from God, and we must find him again, before we can know peace of mind and joy of soul. Judah seek-

(Continued on page 5, col. 3)

Our Mission: Glorify Christ.

By C. F. WIMBERLY, D. D.



HE more we try to interpret the Bible, the more we find it centers in Christ. The great Mississippi River has hundreds of contributing streams; but at the confluence, we have the "Father of Waters." Travelers in Switzerland tell us that, go where you will in that little mountain kingdom, you can never get beyond a view of the Matterhorn. In the most remote corner, the snow-crowned peak of this majestic mountain can be seen. Go where you will in either the Old or the New Testament, and the thorn-crowned Head of the Son of man, the Son of God, may be seen. From the Garden of Eden to the Sea of Glass he is seen. It may be in vague shadows, in symbolism, in poetry, in figures, in parables, in stories, in illustration, in prophecy, he is the center and the circumference. He is through the shed blood like the red thread running through every currency bill issued by our government.

Therefore, when the Old Testament is reduced to its last analysis, it is to glorify Christ. Every chapter of the New Testament, directly or indirectly, places the glorious crown of Deity on his brow. When the Holy Spirit came, he was not to speak of himself, but to take the things of Christ and reveal them to the world. All the activities of the truths of Creation and Revelation are to interpret Christ and his Atonement. That task has been committed to the church; all of her machinery—preachers, buildings, organizations, colleges, seminaries, hospitals, boards, conventions, conferences, drives, and programs, have but one objective—to glorify Christ. We want to emphasize that the task of every Christian is to glorify Christ. How can we do this?

1. By a life delivered from sin. Until we honor his Atonement by repentance and faith, we may give our bodies to burn, and all our goods to feed the poor; but if we regard iniquity in our hearts, the Lord will not hear us. We cannot place a single stone in the superstructure. Salvation from sin is fundamental and foundational. Our handicap is the fact that our churches are filled with unsaved men and women. It is a tragedy, that so many believe that church membership and activities in doing things will atone for sins unforgiven. If we want to make a contribution to glorifying Christ, we must be delivered from sin, and walk in holiness. No honor of service or money will compensate for redemption through his precious Blood. When a soul or a church is in travail, our Lord then sees the travail of his own soul, and is satisfied. A revival is not a church picnic; it is the most serious event in all our religious life. When a church is willing to pay the price of travail, sons and daughters will be born unto God. Big programs and stately architecture may gratify our religious pride, but if, from it all there results no salvation, *Christ is not glorified.*

2. We can glorify Christ by a faith life. A life is not faithful unless it is built on faith. What kind of faith will glorify Christ? Faith in his eternal word. "Heaven and earth shall pass away, but not one jot or tittle of my word will pass until it is all fulfilled—completed." A so-called faith that questions the authenticity of God's Word is a sham. "Holy men of old spake as they were moved by the Holy Ghost." We thank God that we can recite the Apostles' Creed without any mental reservation. No faith, or faithfulness will glorify Christ that puts a question-mark on the Incarnation, the Blood Atonement, the Substitutionary Death, the Resurrection and, furthermore, that he meant what he said when he promised he would come again to gain to meet his Holy Bride in the air, and

would reign with her on the earth. We care not how hard our service may be, how much "church work" we do, if we place our scholasticism above his promises, and our intelligence above personal experience of sins forgiven, we take the crown from his Deity.

3. We can glorify Christ by a life of prayer. We are commanded to "pray without ceasing." "Praying always with all prayer and supplication." He has promised to meet our every need. Men who have done great things in the Kingdom of God were men of prayer. A prayerless life is a back-slidden life; a prayerless life is a barren life, a joyless life. "Whatsoever ye desire when ye pray, believe that ye have it, and it shall be given." Revivals do not come by eloquent sermons, or any sort of manipulations, or spirited singing; but through prayer until the impartation of the Holy Ghost brings pungent conviction for sin. "When he is come, he shall convince the world of sin, of righteousness and judgment."

4. Then, again, if we glorify Christ, there must be a fellowship of service. It is not enough to believe, and pray; we must invest ourselves. "If any man will come after me, let him deny himself, and take up his cross and follow me." In this great suffering, heart-broken world there is no place for the idler. "Work while it is called today; the night cometh when no man can work." "The field is white unto the harvest." Idleness is a travesty on the sacredness of life. The idle rich have been responsible for revolutions and bloodshed; the idle poor supply gangland and prisons. The world is sick, and we dishonor Christ if we do not go to the limit as a breakwater against the tides of sin. Our faith and prayers will come to naught, if we do not translate these holy emotions into action. But the tragedy of it all; we shall lose touch with Christ.

5. Then, if we are to glorify Christ, there must be a fellowship of sacrifice. Sacrifice is a vital part of our relation to Christ. He sacrificed his all for us; we cannot glorify him if we withhold our all from him. Our country is pleasure-mad; we spent over \$2,000,000 one afternoon for two hours football sport; \$100,000 for two minutes and twenty-nine seconds of pugilism. All this in the face of church programs that must trim, and skimp and retreat in a world of sin and strife. A negro boy walks 900 miles in Africa to get the Good News of the Gospel to carry to his benighted people. When he arrived, they could not take him into the school for a lack of room or means. He had to return to his people disappointed. He could have remained there for 5 cents a day, our money. Can God bless a people when such a tragedy as the story of this poor black boy could have happened? What have we sacrificed for the glory of Christ?

6. Still another way we may glorify Christ is by our witness for him. This does not mean speaking in a testimony meeting; it has a much wider range than the word of mouth. Certainly, the Bible says: "Let the redeemed of the Lord say so." We may never speak in public of our experience; we may never give any glowing account of when and how we found the Lord; but we are testifying all the time. Observe, our testimony in the class-meeting will not count for much if it is not backed up by the silent and more powerful testimony. It is possible for us to make so much noise in our every-day life that it smothers our word of testimony. "Let your light so shine before men, that others seeing your good works, may glorify your Father which is in heaven."

7. Then, we can glorify Christ only by a broken body. We recall these words from our Master: "As thou hast sent me into the world, even so send I them into the world." Only a few hours before the Cross, he told his disciples: "This is my body, broken for you; this is my Blood, shed for you." The climax—"his hour" was soon to come, for

which he came into the world. Truly his was a broken body; broken by suffering, slander, ostracism and an unbelieving world. See him in the Garden crushed and broken; see him under the cruel scourge, the crown of thorns, the heavy cross, his flesh pierced by cruel nails. By his broken body, he glorified the Father. Likewise we can glorify Christ by being willing to be broken for him.

(Continued from page 4)

ing God with the whole desire and finding him is but a faithful picture of how every soul may seek and find its God. Dear soul, you who are away from God; you who have known him; you who have felt what it was to walk in sweet fellowship with him; turn and seek him again with your whole desire and he will be found of you.

Seek the Lord! But how? *In prayer.* God cannot be found out in the busy rush of business, out in the mad whirl of pleasure, when the heart is all centered in its own affairs and its own pursuits, but God can be found as the soul withdraws itself to its closet and there communes with God alone. David says: "My soul waiteth in silence for God only." The silence of the hour alone in earnest seeking after God brings the soul into his blessed presence. We must seek God in prayer. It is the vital air of the Christian's life. God is lost because prayer is neglected. God may be found through seeking him in prayer.

Through a surrendered will. We must seek him by a surrendered will. The self-willed, rebellious heart never can gain the presence of God. He shuts himself away from such, and leaves them to plunge on in the peril of their own wilfulness. But the surrender of the will is not all; there must be obedience. *Obedience.* The seeking of God must be by the pathway of obedience. Do not think you are truly seeking God if you are refusing to obey his commandment. Behold Judah as they seek the Lord with their whole desire. It was a busy nation—busy in obeying God. The idols were broken down, the false altars removed, the high places destroyed. It was a nation in obedience seeking God. Jesus declares: "If a man loves me, he will keep my word; and my Father will love him; and we will come unto him and make our abode with him." Obedience, keeping God's word, will bring you into the presence of the Father and the Son.

What is it in your life that is keeping you from finding your way back to God? Within your inmost heart you know what it is that has shut God away as a conscious presence in your life. Give it up! Obey him and God will be found of you, and peace and joy will come to your heart. Judah sought and found the Lord. The Scripture goes on to declare that, "Jehovah gave them rest round about." It is always so. The soul that has found God has found that rest which God alone can give. Will you not seek the Lord in prayer, in surrender, in obedient faith? He will be found of you! He will give you rest!

Helen Kennedy—Christian.

If you know some young person who is trying to dodge the issue of becoming a Christian, this is the book to place in that one's hands.

Helen Kennedy is just such a character—she ridicules Stephen Leonard's religion, expresses disgust at his testimony, and on account of his devoted love for her it almost breaks his heart. But he holds on to God, goes to the mission field, and in the meantime Helen surrenders her life to Christ, and when he returns she is ready to go with him. This is a beautiful story, attractively written, and one that will bless and help.

"Helen Kennedy—Christian," by Wynema Atherton. Price \$1.00. Order of Pentecostal Publishing Co., Louisville, Ky.

ASBURY ALUMNI PAGE

Containing Contributions from Trustees, Faculty, Alumni, and Students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Six Names For Bible Holiness.

ANDREW JOHNSON.

Variety is the spice of life. Its purpose is to save us from the dry, dull monotony and drudgery of human existence. Even the Bible itself is not confined to any one particular term, but abounds with variety in expressing the great doctrinal and fundamental truths of divine revelation. Man has been endowed by his Creator with the useful gift of human language which is rich in its various forms and modes of expression.

The marvelous change of a sinner into a Christian is described in the Word of God under a variety of different terms, such as religion, pardon, justification, conversion, regeneration or salvation. The sinner is pardoned, or justified, regenerated, and adopted into the heavenly family or Kingdom of God when he is made a real disciple or a genuine Christian.

Now just as the great change from spiritual death to spiritual life is known under a variety of terms, so the second great change which is wrought in the heart of the true consecrated believer by the Holy Spirit is likewise described by many different terms. Hence it is not absolutely necessary to be shut up to one particular word in preaching and presenting the doctrine of Bible holiness. There must be no compromise, however, no letting down or lowering of the lofty standard, no attempt to popularize the glorious truth of holiness. It must be preached in all its clear-cut and rugged characteristics. We are sound, safe and secure so long as we stick to Bible terms in expounding the blessed truth of holiness. The Bible gives us large latitude and plenty of elbow room through its rich, marvelous variety of the language of Canaan. There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all (1 Cor. 12:4-6). We will mention a number of titles or terms that have been applied to the doctrine of holiness and give a brief discussion of each as we pass along. This will enable us to grasp the many different phases of the inspired doctrine of holiness of heart and life.

THE SPIRIT-FILLED LIFE.

This is an acceptable term when used, not to substitute suppression for eradication, but to convey the truth that the soul is literally filled to overflowing with the Holy Spirit. The Bible says, "Be not drunk with wine wherein is excess, but be filled with the Spirit." (Eph. 5:18). When every nook, corner and crevice of the human soul are filled and thrilled, permeated and saturated with the Holy Ghost, the old man of original sin is crucified, killed, dead and buried into the depths of eternal destruction. Jesus said in the Sermon on the Mount, "Blessed are they which hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6). "Delight thyself in the Lord, and he shall give thee the desires of thine heart." (Psa. 37:4). "He satisfieth the thirsty soul and filleth the hungry soul with goodness." (Psa. 107:9). "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45). "The steps of a good man are ordered by the Lord." (Psa. 37:23). Barnabas was a good man, full of the Holy Ghost and of faith. (Acts 11:24).

How do we reconcile these statements with

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the statement of Jesus to the rich young ruler, "Why callest thou me good? there is none good but one, that is God." (Matt. 19:17). There is none good, in the absolute sense of the word, but God. Of course, Christ is one with God, the Father. (John 10:30). God's goodness is absolute, undivided, unlimited and eternal. Man has no natural, inherent goodness of his own, but must derive all his goodness from God. The bad devil in any man makes a bad man. It is a poor rule that will not work both ways. Hence the good Lord in any man makes a good man. Whether one has God or the devil in him, therefore, is a sufficient answer to the question as to whether one is good or bad.

On the day of Pentecost they were all filled with the Holy Ghost. (Acts 2:4). The term, Spirit-filled life, when properly used may include the meaning of holiness. If, on the other hand, we use the expression to tone down and to modify holiness we are compromising the truth. The soul cannot be perfectly and permanently filled with the Holy Ghost if carnality is permitted to remain in the heart. In order to be completely filled with the Spirit in the true evangelical sense of the word, one must be entirely cleansed from the least and the last remnants of sin. The Holy Spirit cannot fill the soul of man to its fullness until all sin is removed. So cleansing must accompany the filling. The Spirit-filled life is a blood-cleansed life.

THE HIGHER LIFE.

Years ago the term, Higher Life, was frequently heard in reference to the experience under discussion. It was a mild term, and not so offensive, hence did not provoke so much opposition. It was more pleasing and popular to speak of the Higher Christian life than to shout Holiness as a second work of grace. Holiness is, indeed, a very high life. It is high enough to put the one who really has the experience above the miasmatic swamps, lagoons and lowlands of sin and degradation. Regeneration, in fact, lifts one above the world of sin. "An highway shall be there and a way, and it shall be called the way of holiness." (Isa. 35:8-10). There is a way within a way. Bible Holiness is not only a life, a way, but an inward work of grace. Sanctification is an act of God's grace by which the affections of men are purified and

alienated from sin and the world, and exalted to a supreme love of God. The term, Higher Life, may be used in such a way as not to include what is usually meant by the experience of full salvation. Bible holiness is not only the Higher Life, but the Highest Life attainable or obtainable in this world. There is a certain growth in grace before sanctification, and a faster and more steady growth after sanctification. So, in saying that complete holiness of heart is the highest life in the present world, we do not mean to imply the impossibility of growth and development after one has been entirely sanctified. Purity is one thing and maturity is another. We are made pure by grace through faith. We grow toward maturity all through our Christian life.

HEART PURITY.

This is a very appropriate term for the great and vital experience under consideration. The Bible verily speaks of the pure in heart. David prayed, "Create in me a clean heart." (Psa. 51:10). "The end of the commandment is charity out of a pure heart." (1 Tim. 1:5). Paul prayed for the Thessalonians that they might have their faith perfected to the end that their hearts might be "established unblameable in holiness." (1 Thess. 3:11-13). Purity is a negative term which implies the absence of something. Holiness is a positive term which implies the presence of something. Purity means the absence of sin. Holiness means the presence of moral and spiritual goodness. Heart-purity is a term that accords both with the Scriptures and the experience. A pure heart, filled with perfect love, describes the experience clearly enough for any one to fairly understand the contents of the term and to know the full meaning of the experience.

ENTIRE SANCTIFICATION.

In this plain scriptural term we have both the completeness and the process of the experience expressed. The word, *entire*, shows that there is no halfway work accomplished. While the term, sanctification, implies the divine act whereby the gracious work is done. The cold, backslidden churchmember does not like this term. It rings out in too clear a tone to suit his convenience. The "old man" realizes his fate and fights for the continuance of his life. Entire sanctification as a second, definite, distinct work of grace, goes to the very heart of the matter, draws the lines closely and brings on the conflict at once and in real earnestness. The Bible frequently makes use of the term sanctification. Jesus in his tender, valedictory prayer, as recorded in the 17th chapter of John, said, "Sanctify them (his disciples) through thy truth." Sin got into the world through the eye-gate and lie-gate—Grandmother Eve's eye and the devil's lie. If sin entered into the world through the devil's lie, it can be gotten out of the world through the opposite gate, God's truth. For God's truth can do more for us than the devil's lie has ever done against us. The pure gospel truth is the instrumental cause of our sanctification. Paul prayed that the Thessalonian converts might be sanctified wholly or entirely. (1 Thess. 5:23). Jesus is made unto us wisdom, righteousness, sanctification and redemption. (1 Cor. 1:30).

POWER FOR SERVICE.

Some like to use this term to describe the experience which the Christian receives by consecration and faith. It is a mild term which does not provoke much opposition.

Purity is power. John Wesley gave one of the best definitions of sanctification extant. He said, "Sanctification is an instantaneous deliverance from all sin, which includes a power, then given, to always cling to God." When the one hundred and twenty disciples were sanctified on the day of Pentecost they received power for service and also power for their own personal needs. Power, when properly understood, means strength to become, strength to be, strength to resist, strength to do and strength to endure. Pentecost gives and guarantees power in all directions and for all good purposes. It is power not only for service, but power to live holy and to bear witness for Christ. "They overcame him (the adversary) by the blood of the Lamb and the word of their testimony." (Rev. 12:11).

FULL SALVATION.

Here is a good term to use in teaching and in promulgating the doctrine of Bible holiness. Salvation itself is a strong, significant word. It has a real, genuine ring to it. Just as the letter "u" follows the letter "q" in the English language so the little preposition "from" follows the verb "save." We are saved from something as well as to something. Salvation does not save us from ignorance; it does not save us from poverty; it does not save us from sickness; it does not save us from temptation. What does it save us from? There must be a "form" to it, in order for it to be a salvation. Let the Bible tell us what salvation saves us from: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21).

Sanctification saves us from inbred sin. Therefore it is, in the strictest evangelical sense of the term, a salvation. Justification saves us from the guilt of sin. Regeneration saves us from the power and acquired pollution of sin, while sanctification saves us from the principle or inbeing of sin. Hence it is scriptural to call Bible holiness or sanctification full salvation. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13). According to the Bible we can refer to entire sanctification as full salvation. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25).

Climbing Upward.

WALTER E. ISENHOUR.

It ought to be the sincere desire of every youth to climb upward in life. *It can be done!* God has given the average young man and woman ability and intelligence sufficient to live nobly and make good. Every necessity for this life and that to come is provided for in the marvelous plan of God. Nothing is left out. We can be complete in Christ.

First of all, we are to yield ourselves completely to Christ. He knows best in all things, and will lead us right. We need not be afraid of him, nor of his wonderful leadership. No one has ever gone wrong in life who yielded himself up to Jesus completely. He always leads in the upright way. He leads to all that is good and from all that is bad.

We realize that it is sin in the hearts, minds, souls and lives of men which causes their defeat. Absolute godliness has never defeated a soul throughout the ages. Christ not only saves from sin and wickedness, but he leads away from it. To follow in his steps means that we climb upward, and travel in the opposite direction of all evil, sin, iniquity and wickedness which has defeated its countless multitudes.

Climbing upward is not always easy. It is easier to go down grade than up; consequently the majority take the way of least resistance. However, the way down never ends right. As one goes the downward road he

suffers much for it in this life. Millions of poor souls today are suffering because of their sinfulness. Multitudes wreck and ruin their health by violating the laws of God and nature, suffer much in their bodies, and shorten their lives many years.

While it is not easy climbing upward, it is always best. If we have to suffer because we take our stand against wrong, there is honor in it; there is blessedness in it; there is sweet satisfaction in it. Living right and climbing upward in life always ends right. Turning from the downward course and traveling the upward way leads to health and happiness.

A hundred years ago there lived in Oxford a little boy, whose business it was to clean the boots of the students of the famous university there. He was poor, but bright and smart. Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrious habits won their admiration. They saw in him the promise of a noble man and proposed to teach him a little every day. Eager to learn, George accepted their proposals, and he soon surprised his teachers by his rapid progress.

"A boy who can blacken boots well can study well," said one student.

"Keen as a briar," said another, "and pluck enough to make a hero." He went on, step by step, until he became a learned, eloquent man who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield. It paid him and the world to climb. Perhaps Whitefield preached to the largest congregations of any man of all time. He was one of the greatest of soul-winners.

REQUESTS FOR PRAYER

A former reader of The Herald who is going through a great trial and affliction, requests the prayers of The Herald readers that she may be healed in mind, soul and body, and find friends who will take an interest in her.

Pray for a daughter who has taken up a dangerous heresy and is very unkind to her parents.

Pray for a daughter who has been ill, that she may recover soon.

Pray for a son who is in need, that the Lord will undertake for him.

B. B. H.: "Pray for a cousin who is a backslider and is going the downward path rapidly. Pray for a man 78 years old who wants to be saved."

Liquor Local Option and The Church.

(Statement by Edward B. Dunford, Attorney for The Anti-Saloon League of America)

Repeal of prohibition has now obtained for five years. Existing liquor laws have failed to either control the traffic or to promote temperance. Consumption figures, temporarily arrested by the recent business recession, have again begun to mount.

The granting of excessive numbers of licenses, often in residential and inadequately policed areas; the conditions attendant upon liquor sale; the employment of girls for sales appeal; the constant advertising to secure new customers among the youth; and the failure to enforce restrictions in the interests of social welfare are provoking public dissatisfaction.

Added to this are the continuous efforts of the liquor dealers to secure increased privileges, and their opposition to the salutary amendments to the Federal law recommended by the Federal Alcohol Administrator and similar restrictive measures introduced in the state legislatures, most of which have been in session this year. This is rapidly forcing the people to the conviction that the liquor question has resolved itself into a contest between the trade for greater privileges, and the social-minded citizen who desires action genuinely conducive of temperance.

In this situation, the people are turning once more to the democratic principle of local option and, in the states which permit it, are voting in the smaller units upon whether license or certain types of license shall be issued in residential districts, precincts, wards, towns, townships, counties, etc.

Local option is based on the inherent right of self-defense. While it is not the ideal solution of the problem, it affords an immediate method of protest and of ameliorating liquor conditions in a particular locality.

In Illinois it is reported that more than 1,000 local option elections will be held this year. In Pennsylvania, West Virginia, Mississippi and many other states, the people will record themselves in such elections.

The temperance forces should use discretion in initiating local option elections by making sure that the proper ground work has been laid and there is a reasonable assurance of victory. When an election is lost it often discourages the drys, strengthens the opposition, and—according to the varying laws in the states—may prevent the taking of another vote for from one to five years. During that time the status of the liquor traffic would be absolutely fixed in the area.

If the wets bring on an election, the friends of temperance should exert every effort to prevent the extension of license territory and retain every foot of land now free from the legal sale of liquor.

Whenever such an election is held, vote your protest against the liquor traffic. Vote against license! When these protests become sufficiently widespread governmental policy with respect to liquor will be reconsidered from the viewpoint of temperance and public welfare rather than mere revenue-raising, as at present.

There are possibilities for national and state action in the interests of temperance under the reallocation of legislative authority made by the 21st Amendment which can be utilized in the interest of the temperance cause whenever public sentiment demands it.

EASY STEPS FOR LITTLE FEET

is just what the title implies. This is a delightful Bible Story Book for the little child at mother's knee, the teen age, or young man or young woman. The writer of this notice, recently referred to this book for information to simplify a Sunday school lesson, and found it so very interesting that she read several chapters at one sitting. It is so simply and interestingly written that the noble truths impressed and lessons learned will never fade. There are 69 chapters, it is profusely illustrated, has questions at the close of each chapter. The type is large and pleasing to the eye.

This is just the Bible Story book for your own child, your neighbor's child, or children in your Sunday school, and would make a delightful present.

"Easy Steps for Little Feet." Published to sell at \$1.00. We offer it for \$1.00, postpaid. Order of Pentecostal Publishing Co., Louisville, Ky.

The Girl of The Listening Heart.

Just the book to charm and hold the girl until she has read every word of it.

Betsan aspires to become an authoress, but she chooses to write for the popular magazines instead of heeding Jimmy's advice to write helpful stories for the Sunday school magazine. She has many ups and downs, goes into worldliness and sin, but Jimmy stands by, praying for her to be a girl with a listening heart. After an automobile accident, Betsan surrenders her life to Christ and becomes Jimmy's wife. This is such a very helpful religious story, just enough romance to make it interesting, that it will delight any young woman or girl.

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(Continued from page 1)

unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38, 39).

We could continue quotations from the Scriptures, Old and New Testament, showing that the great object of the scheme of human redemption through the sacrificial sufferings of our Lord Jesus was to save us, not *in* our sins, but *from* our sins; and the Scriptures we have quoted reveal the fact that this baptism with the Holy Spirit, purifying our hearts by faith, is pledged, not to all men, but to all *regenerated* men. There is no promise to the sinner that he shall or may receive the baptism of the Holy Spirit. First, he must repent and secure forgiveness. He then becomes a subject for this baptism, which is a purifying baptism.

This whole doctrine and experience rest upon the teaching and thought that the coming, the life, the teaching, the death of our Lord upon the cross, his resurrection, and his promises involve the idea of deliverance from sin and restoration to God, purity of heart and righteous living.

With these facts before us, it is a bit strange that any people claiming to be Christians, to have been born of the Spirit, should object to the baptism with the Spirit in his cleansing power. If, for the last five hundred years, I might say if, from the days of the apostles, but I will cut it down to the last three hundred years, if this great doctrine of cleansing by the blood of Christ from all sin had been faithfully preached, there would have been no World War, there would have been no bloody war in this great nation of ours over slavery; if men had been called to holiness, if they had been offered cleansing from all inward sin, carnality, the root of bitterness, that strange something that is not subject to the law of God, neither indeed can be, and this had been the common teaching of the church and belief of the people, what a different world we would have. Vast preparation for war would not be going on; the smoke of the distillery and the brewery would not be clouding the air; no man advocating and befriending the liquor traffic could be elected to any office.

I wish that we could have now in the ministry of the American pulpit a Gospel message that would create in all regenerated people a hungering and thirsting after right-

eousness. That would be in harmony with the promise of Christ that such persons shall be filled with righteousness. This is the promise of our Lord; his integrity cannot be questioned, his power cannot be doubted. Why not be saved from sin? "Blessed are the pure in heart." We all want pure bodies. None of us want to be going about with disease germs in us that sooner or later will destroy us. Why not have souls cleansed from sin, all the sin germs destroyed, purity of heart and life, lifting up holy hands in our prayers that are in no way violating divine law?

Not long since the county agent in my splendid old county of Barren, Glasgow the county seat, (this county was named Barren because many years ago when Kentucky was being settled, it had a wide expanse of plain with no trees; there was rich soil and a growth of grass but not a tree in it; so the old settlers called it "Barren" and "going to the Barrens"; and so it got its name; it is a large county, very fruitful, and produces a vast lot of cattle)—the county agent told me not long ago that they were producing no scrubs; they had made beef out of all the scrub cattle and had brought in horses, mules, beef cattle, milk cattle, sheep and hogs, the very best breeds that could be produced; not a scrub was permitted to remain on Barren County soil. I was pleased with the spirit of aggressiveness and intelligence manifested by the farmers and people of my old county, and I noticed as I drove through the county that I saw the best types of domestic animals.

It is remarkable how the horse men labor and cross and buy and breed in their attempts to produce a perfect race horse. No end to the money they spend and the expense that is involved. If they can produce a winner, they are satisfied. It has occurred to me that it would be a good thing if in the church, especially in the Methodist Church, bishops, elders, pastors, and chairmen of official boards, superintendents of Sunday schools and presidents of the Ladies Aid Societies could all get interested in lifting the entire membership of the church out of spiritual scrubdom. Why not undertake to produce the very best of souls? Souls from sin set free; a people from the old saints marching into glory to the young people and children in the Sunday school, saved from sin, filled with the Holy Spirit, living and walking in harmony with that teaching of our Lord with reference to two great commandments, on which hang all the law and the prophets, supreme love for God and unselfish love for one's fellowbeings? If, somehow, we could get this sort of idea into the minds of the people, this sort of teaching into our pulpits, there isn't a doubt but we would have a moral revolution that would affect our world politically, socially, economically, and in every essential, give us a far better world than what we have today. I would like to suggest to my fellowbeings that we at least do not limit the power of Christ to save from sin, and that we do not undertake to hinder those who are hungering and thirsting after righteousness.

Filling Up The Church With The Unregenerated.

SO long as the Protestant churches of these United States are made up of regenerated people who live and walk in harmony with Bible standards, the nation is safe in its spiritual and moral life, and that life will permeate the social, commercial, and political life. When Protestantism ignores and turns aside from the plain, positive and reputed teachings of our Lord, and ignores the new birth, the regenerating power of the Holy Spirit, and gathers into the church multitudes of people

who have known nothing of the revelation of sin by the Holy Spirit, in its real nature and turpitude, people who have known nothing of true repentance and regenerating power, who have not been lifted into newness of life, who have no personal knowledge of Christ revealed to them, and in them, by the Holy Spirit as the Son of God, and the Saviour of the souls of men, then Protestantism is no longer the Church of God; it is a mere human organization.

One reason why the program of the church is failing in its collecting of money and the carrying forward of its missionary program, arises out of the fact that for the past quarter of a century Methodism, north and south, has been bringing into the church multitudes who know nothing of conviction for sin and the regenerating power of the Holy Spirit, and in the nature of things they cannot have a proper appreciation of church vows, Christian duties, and the true spirit of self-sacrifice in order that the gospel may be sent into all the world, and the lost multitudes brought to Christ.

We are all ready to agree that nothing is more important than good Christian training in the home. It certainly is not necessary for the child to wander into prodigality in order to be saved, but regeneration by *education* cannot take the place of regeneration by the Holy Spirit. Methodism is burdened today with a large group of people who are quite inclined to put God out of business, as the Creator and ruler of the universe, Jesus Christ out of the scheme of redemption, and the Holy Ghost out of the work of regeneration.

After the most careful, wisest and painstaking parents have done their best for their children, there is a work that must be wrought by the Holy Spirit. The individual who comes to years of responsibility must be made to feel a sense of sin, and must be taught the need of a Saviour. No one can have a proper appreciation of Christ who has not come to him in the spirit of "Lord, save, or I perish." Jesus, and Jesus alone, can save.

It is a crime fraught with great danger, to bring up the children of the church, teaching them that their salvation depends merely upon their own good behavior; that they do not need a change of heart that can only be wrought by the Holy Ghost, and send them out to battle against the world, the flesh and the devil without having been made in Christ new creatures, without a sense of the preciousness of Jesus as an atoning, redeeming, and saving Lord.

Directly, we shall have a host of men and women, prominent and influential in the church without any knowledge of the nature and guilt of sin, repentance of heart, saving faith in Christ, the regenerating power and abiding witness of the Holy Ghost.

In the Field Again.

We are glad to announce that Rev. J. M. Glenn, after some months of illness, is ready for evangelistic work and will be glad to answer calls from any one who desires his services. Brother Glenn needs no introduction to our HERALD readers, as he is well known as an evangelist, and as President of the great Indian Springs camp meeting. We are delighted to know that his health has been recovered and that his services may be given to the saving of lost men and women. He may be addressed at Stillmore, Ga.

H. C. MORRISON.

The Methodist Messenger.

The above is the name of a handsome 16-page magazine issued by the Louisville District of the Louisville Conference which will be devoted especially to the interests of this district, but will contain news from larger fields. Mr. E. C. Mayes is business manager, a most excellent man for the position. Rev. Roy H. Short, Presiding Elder of the Louis-

ville District, is editor of this magazine, which is a guarantee of its worthwhile reading matter in this monthly journal. There is nothing "Short" about the editor, except his name. In intelligence, consecration and activity he is a long way from "Short."

H. C. MORRISON.

Notice!

Rev. C. M. Dunaway who has had charge of the Oliver Gospel Mission, Columbia, S. C., has resigned to devote his time to evangelistic work. His heart and soul are in this work and he cannot content himself in any other field of service. He has recently held some great revivals where scores of people have been converted and sanctified. He preaches a searching message, draws the crowds and rivets attention and conviction. Write him, Oliver Gospel Mission, Columbia, S. C.

H. C. MORRISON.

Are We In God's Way?

MRS. H. C. MORRISON.



Often wonder why our prayers, prayers we know are in accord with the will of our Father, for they are for the salvation of friends or loved ones, I say we often become discouraged and wonder why God does not answer us in granting that which our souls long for. I have sometimes tried to "corner" God by quoting to him this passage found in 1 John 5:14, 15: "And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us: And if we know he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Yet, the answer does not come.

God's word is true, and not a promise he ever made has been broken; hence, the difficulty must be with us. Perhaps our attitude is not such that God can grant us the desires of our hearts. It may be we are asking selfishly that our own hearts may be happy and we may be relieved of a burden that almost crushes us. Or, it may be there is a refining process through which our hearts need to be taken that the dross of the desires of the flesh may be purged. I don't know what it is that obstructs the line of the divine telephone, but that there is an obstruction is all too evident, else we would make the connection and get an answer to our requests.

Sometimes it takes drastic means to get us adjusted to our heavenly Father. It tears and hurts like everything, but if the proud flesh of our carnal desires can only be cured by the caustic fires of the Spirit of burning, let's hold still in the hottest fire until God's image is reflected in our personality, and then, the way will be open to the Father's ear, and we shall have the desires of our hearts granted.

Rev. Andrew Murray gives a homely illustration of what I am trying to say, in the following story from his eventful life. He says:

BE RIGHT WITH GOD.

"Some years ago I was staying for two months in the home of a godly minister. One day his wife said, 'I want to ask your help.' Her husband did something that worried her very much. He took a ride before breakfast, and didn't return in time for prayers; sometimes returned in the middle of prayers, at other times when they were near an end. She thought, what a bad example to the boys! She talked with him, but he would not listen, saying, 'It is for my health. You can have prayers just as well as I can.'

"He was a loving husband; yet we unfortunate husbands are sometimes not as kind or considerate as we should be. He thought he was quite right, and she felt worried. She said, 'I do so pray that the Lord will put him

right. What shall I do? Will you speak to him?"

"I said, 'No, I will not speak to him. I think you should ask the Lord to put you right first.' 'Me right? Is it not indispensable that he should be at family prayers? Isn't it right, lovingly to talk to him about it, and to pray about it?"

"Yes,"

"Then why ask the Lord to put me right?"

"I said, 'Every time, don't you feel worried?"

"Yes, but I have reason."

"That" I said, 'is just the evil. God wants you to bear patiently what your husband does, even when it is not perfectly right. Unless you learn to bear it as the will of God, he will have to put you right, and will not till then put your husband right. You say it is not the will of God.'

"Here is one of the secrets of the Christian life . . . A bad servant, a naughty child, a worrying husband—these things are the will of God to you. It is not the will of God that they should do the naughtiness, but it is the will of God that you should be in that trial. Only when a Christian has learned to accept all as the will of God, dear mothers, can he get a peace which nothing can take away.

"Look at Joseph, sold by his brethren . . . In that he saw the will of God. Look what Jesus endured from Judas, Pilate and Peter. Each was doing something very wicked, but Jesus accepted the will of God in all; that was how he could bear it. Any trouble in house-keeping, any trouble with husband or friends, you must learn to accept as the will of God. If your heart only opens up to see that! If not, with every trouble that comes you get worried, and say a word not full of the love of God, that breaks your power, and the children get influenced in a way you never know. Half the trouble in the Christian life comes not from sin and temptation outside, but from the way in which we treat the sins and wrongs of others. We cannot live the true Christian life until we learn in everything to welcome God. Is God in everything? Can anything come for a moment between God and me? No, not if I recognize him in everything. That person who breaks a valuable piece of china, that child who has spoiled a lovely table-cover, how often it brings up a momentary worry! But that was God's will for me, and that is the blessing we want to leave you—to get God so around you, to get your eyes so opened to see God all around you, to get your will so into the will of God, that nothing can separate you from the will of God.

"I would ask the question: 'Is this not part of the trouble of your Christian life?' If you are to say, 'Yes; those worries do affect me, cause impatient words, disturb the deep peace of soul promised in God's precious Word, bring me under deep conviction that I have not got the keeping power of Jesus as my own;' do not think that these worries are not important things: they are of the utmost importance. The only cure is: I am going to see, going to meet my God in every trouble that comes, the greatest and least. You have learned it about great troubles. You have learned to say: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' Though you say it with a weeping, bleeding heart, you would still say, 'It is his will.'

"But it is the little troubles that are God's will as much as the great ones. So I have to say to you as to that minister's wife, God wants you to get right first. Do not let us pray about your husband."

"She could not agree with me, and said, 'I do not think that is right;' but at last she was convinced. Three weeks after, she said, 'I cannot thank you enough for what you have told me about the will of God, for God was all the time dealing with me, wanting to teach me a lesson of perfect love. Things all came right. He just of himself gave up the morning ride.'"

Songs of Life.

The above is the title of a book of poems by Miss Daisy Dean Gray, Head of the Speech Department in Asbury College. Miss Gray has given us a variety of poems in which she expresses her ideas along various lines. One of her poems appeared in several anthologies, one of which was Important American Poets, which indicates that her poems have literary merit. Miss Gray has friends and students scattered around the world, and we are confident they will want a copy of these poems in which her poetic heart has given birth to noble sentiments admirably expressed. A late and splendid cut of the author appears in the front page of the book. It is heavy paper binding, contains 121 poems, and of good print.

MRS. H. C. MORRISON.

"Songs of Life," by Daisy Dean Gray. Price 75c. Order of Pentecostal Publishing Co., Louisville, Ky.

"Perhaps Today!"

"Occupy till I come."—Luke 19:13.

"To me the Second Coming is the perpetual light on the path which makes the present bearable. I never lay my head on the pillow without thinking that, maybe, before the morning breaks, the final Morning may have dawned! I never begin my work without thinking that, perhaps he may interrupt my work, and begin his own! This is now his Word to all believing souls, 'Till I come.' We are not looking for death, we are looking for him. . . . If he should come ere the day is done, will there be any we have won for him? In the hour of the Advent, not the amount of this world's goods amassed, not the name we have won will count. Christ's Second Coming will be Pre-millennial. It is imminent; we wait for the Advent, according to his will, by living, by serving, by loving, by hoping, and by persevering."—Dr. G. Campbell Morgan.

Dr. Ridout's Schedule.

April—Buenos Aires, Argentina.
May and June—Various dates in Argentina.

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That 1939 Arnold's Practical Commentary; and it should be done right away, that you may have its very excellent aid throughout 1939. I always feel I am doing a favor by bringing this helpful Commentary to the attention of our readers, for it contains all that is necessary to give one a comprehensive study of the Sunday School lesson. It has the Daily Bible Readings bordering on the lesson, Explanatory Notes, a full page of Life-centered Discussion of each lesson, Practical Applications, Lesson Illustrations, Teaching Plans for all departments, Bible Dictionary, Questions, A Chart, Maps, and 53 Blackboard Exercises illustrating the lesson. The entire lesson is given in four pages, so it is easy to turn to any portion you desire, readily. I cannot say how many years I have used this Commentary, and I never hesitate to get my new copy about this time, so as to have my weapons of teaching warfare always at hand. The fact that we sell hundreds of them, annually, is ample proof that there are others who know its worth and feel they cannot do without it. And as I have often told you, one of the most interesting features of the book is the price.

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Renew your subscription to THE HERALD today.

OUR BOYS AND GIRLS

A SINGLE SOUL.

"Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night, can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."
"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."
"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself wondering what it could mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
And keep me pure within.
Thou of life the fountain art, freely
Let me take of Thee;
Spring Thou up within my heart, rise
To all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose, and invited any who would give themselves to Christ, to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn,

"Jesus, lover of my soul,"

I thought to myself, 'There must be something in religion, and I am going to have it.' So, I wish to thank you that it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply:

"I thank you for telling me this. I shall never forget it."

Yet, she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she

was awakened by a horrible crashing sound.

Looking from the window she could see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely put away all thoughts of self, and calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters.

Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home.

The power of speech was almost gone.

She rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered feebly:

"Child, I'm going away—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of A Single Soul.—Mrs. A. C. Morrow.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."—Prov. 11:30.

Dear Aunt Bettie: Will you permit an Oklahoma boy to join your happy band of boys and girls? I am fourteen years of age. I have brown hair and hazel eyes. I weigh 104 pounds. I measure 5 feet, 3 inches tall. I am in the seventh grade. We don't take The Herald but we manage to get hold of a few copies. I like it very much. I would like to hear from different states as we moved to Oklahoma last year. I get mighty lonesome for pen-pals. So come on boys and girls, and write to a lonesome boy that came from Alabama. I promise to answer all letters enclosing a stamp. I also will tell everything everybody would like to know about Alabama.

James Geddie,
Rt. 5, Paul's Valley, Okla.

Dear Aunt Bettie: Your page in The Herald has proved to be a blessing to me since I have been reading it. Several letters in recent publications have shown me that young people today are really getting saved and getting an experience that they can uphold in their schools and among their schoolmates. This really makes my heart glad. This is my first letter to you, but I am saved and sanctified. I teach a class of youngsters of the beginners age. I am a member of the Nazarene Church of Logan, of which Rev. Carl B. Clendenen is pastor. A called song evangelist, I do special singing in our own church, in tent meetings and other revivals. Enjoy all instrumental work, especially piano, which I play; also interested in missionary work and in seeing souls won into the Kingdom. I am a graduate of Logan High School, class of '38. I am eighteen years of age, my birthday being June 27. Anyone interested in same work as I am may write me. Should like to hear from Christian workers, called evangelists or evangelists, and missionaries, especially. May the Lord bless your column, Aunt Bettie, and every one who labors with you to make it a success.

Fay McDonald,
466 Henrietta Ave., Logan, Ohio.

Dear Aunt Bettie: May I have a small space on your Girls and Boys' Page? As this is my first letter I should like to see it in print. I enjoy reading page ten. I was fifteen years old August 3. I am 5 feet, 6 inches tall, have brown eyes, brown hair and fair complexion. I am a sophomore in Logan High School. My hobby is music. I am a member of the Church of the Nazarene here in Logan, of which Rev. Carl B. Clendenen is the pastor.

I should like for all the cousins who care to, to write to me and I will try and answer them all. I will answer those first sending snapshots.

Vivian Jo McDonald,
466 Henrietta Ave., Logan, Ohio.

Dear Aunt Bettie: Will you let a girl from New York join your happy band of boys and girls? I am nine years old. My birthday is July 19. I have dark brown hair and brown eyes. I am 4 feet, 6 inches tall. I go to Southside Baptist Sunday school. Our pastor is Rev. Green. My mother takes The Herald and I like page ten very much. I would like to hear from any of the boys and girls. As this is my first letter to The Herald I would like to see it in print.

Laurene Janis Baker,
14 Pine St., Hornell, N. Y.

Dear Aunt Bettie: Would you let a girl from South Carolina join your happy band of boys and girls? I am a young Christian girl sixteen years of age. My birthday is February 4. I am about 5 feet tall, weigh 138 pounds. I have long dark brown hair, medium light complexion. Have I a twin? If so, please write to me. I am a Methodist and go to Antioch to Sunday school. I enjoy reading page ten very much. It is a great blessing to me to see that so many young boys and girls are Christians. I am trying to serve the Lord and do the best I know. My favorite hobbies are corresponding and doing hand work, also singing and reading good religious literature.

Elizabeth Cooper,
Rt. 3, Conway, S. C.

Dear Aunt Bettie: As this is my first letter to The Herald I hope to see it in print. My mother has been taking The Herald for nine years. I like to read page ten and Rev. H. C. Morrison's sermons. I am a girl fifteen years old. I have blond hair and brown eyes. My hobbies are horseback riding, reading Christian books. I am a Christian and I want the cousins to pray that I will do what a Christian should do. I have a little sister and brother at home. We have good times together. Our pastor is Rev. Bryan. I go to church every Sunday I can. I am trying to serve the true God. I believe an old-fashioned revival is the only thing that will help the people and the world today.

Annie Pearson,
Gould, Okla.

Dear Aunt Bettie: I would like to join your band of boys and girls. I have blond hair, blue eyes and light complexion. My birthday is April 7. I am thirteen years of age. Is there any child or grown up whose birthday is the same as mine? I am sick in bed now, and would appreciate letters from different states. I have two brothers and one little sister. We take The Herald and I enjoy page ten. This is the first letter I have written to The Herald and hope it misses the paper basket. I am a Christian. I go to the North Star school. I am in the eighth grade. My favorite hobbies are sewing and reading. Please write to me.

Darlene McLeland,
Hayes Center, Neb.

Dear Aunt Bettie: This is my second letter to The Herald. I would like very much to see it printed. I wrote about three years ago and received so many letters I decided to write again. I was seventeen January 4. I am a Junior in High School. I belong to the Hazel Methodist Church, South. I like reading and music best of all amusements. I also enjoy receiving and writing letters. I would like to hear from all you girls and boys everywhere, so please write and I will answer all I can.

Ava Lee Wilson,
Hazel, Ky.

Dear Aunt Bettie: Will you please let a little Tennessee girl enter in with your happy band of boys and girls? My Aunt takes The Herald and she sent it to us. I do enjoy reading it, especially page ten. I am not a Christian, but want all the good Christian people to pray for me that I may be. I have a good Christian mother and father belonging to the Methodist Church, We walk about

Gospel Tents

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three miles to Sunday school, as we do not have Sunday school at the Methodist Church. We go to The Church of God Sunday school and I really do like to go too. Pray for our Sunday school to grow stronger, that we may have a good Sunday school. I am eighteen years of age, have brown hair, blue eyes and weigh 103 pounds. My birthday is March 28. Have I a twin? If so, I would like to hear from you. Also, anyone else, please write to me, for I do enjoy pen-pals. I enjoy reading and writing. I am a Freshman in high school I wish very much to see this in print as this is my first letter to The Herald. Hope Mr. W. B. will be out spooking when this arrives.

Willie Phillips,
Woodbury, Tenn.

Dear Aunt Bettie: Will you let another Christian girl join your League of cousins? I am a North Carolinian and my home is at East Flat Rock, N. C. At present I am a student at the Wesleyan Methodist College at Central, S. C. I am enjoying my school work there; I don't have a lot of the worldliness to face that we have in the public school. I believe in holiness even though my relatives are Lutherans. I am 5 feet 2 inches tall, weigh 98 pounds and have blue eyes, brown wavy hair and fair complexion. I guess that gets me. To the cousins who write I'll try and send snapshots if they will send one. My hobbies are music, tennis and reading. I am especially interested in music. I play classics and hymns. I enjoy playing hymns greater than anything else. I am playing for our church revival at present. I would like to hear from cousins all over the U. S. A.

Anne Blackwelder,
Central, S. C.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. As this is my first letter I hope Mr. W. B. is out skating and I will see this in print. I am a small girl five years old, have blue eyes and brown hair, have one little sister named Carolyn Rachel. Mother and daddy take The Herald and have for a long time, and I enjoy hearing them read page ten. We go to the Mt. Carmel Methodist Church and Church school. Daddy is superintendent of the Church school and my teacher is Mrs. Eunice Bradley, and I love her so much. I have two cats, Taterbug and Kitytom, also one dog named Towser.

Verbal Louise McCord,
Rt. 3, Milton, Ky.

Attention, Please.

We are making up a few assortments of some left-over good books, putting twenty-six books in the package, regular retail value \$29.50, and we are offering them for \$5.00 postpaid. If you are interested for yourself or some young preacher, drop us a card for complete list.

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FALLEN ASLEEP

REED.

Miss Sarah Colgate, born at Pikesville, Ind., Oct. 4, 1870, was married to McClellan Scales in 1888. To this union were born seven children. Her second marriage was to George Reed in 1903, and to this union was born one child, Eva. Mrs. Reed died Aug. 30, 1939, and left to mourn her loss five children, eleven grandchildren and one great-grandchild.

Mrs. G. W. Smith.

GRIFFIN.

November 19, 1938, the death angel visited the home of Mrs. R. E. Griffin and took to his reward, her husband, R. E. Griffin, aged 88 years, 3 months and 12 days. He is survived by his wife and nine children, 25 grandchildren, 18 great-grandchildren, besides nieces, nephews and friends. He truly lived a victorious life giving glory and praise to the Lord he so faithfully served. He was quiet and unassuming in his manner, a cultured, Christian gentleman. His cheerful manner and kind words of encouragement to others helped many over the hard places of life.

Perhaps sweetest of all the fragrance shed from his radiant, unselfish life was in his home where love reigned in beautiful devotion to his wife and children. Christ was the center of the family life and those who were guests always felt the sweet love of the home. He was always appreciative of each member of his family and never failed to tell them so. His devotion to his family and friends was far above the average. He went through sickness and health, disappointment and success, with the same courage and constant faith in his Redeemer. Our loss is great, and we miss him, but we shall hold fast to the hope within us and live for him who died that we might have life, until our summons comes and we, too, shall be with our loved one and the blessed Lord.

His wife and daughter,
Mrs. R. E. Griffin, Miss Susie Griffin.

BROYLES.

W. C. Broyles was born April 7, 1872, and recently departed to be with his Lord. He professed religion and united with the Methodist Church in 1892, and lived a consistent Christian life through the years. He was always ready to help any one in need, but especially kind in caring for his mother who lived to be 91 years of age. He also cared for his oldest sister and children, and his youngest sister after being left a widow, and her children. He lived an upright life and will be missed by many who knew and loved him. Those whom he employed had confidence in him and always knew he would settle with them promptly when their jobs were finished.

I came to help him care for mother in 1911 and have lived in his home since 1937. I can truly testify that he was the kindest brother who ever lived. Peace be to his memory.

His sister,
Sallie Foosee.

THE MINISTER'S REGRETS.

T. Richardson Gray.

Much is said of a minister's success, but what of his failures and regrets. Every preacher who is not perfect has them, would fain correct them by returning to "the land of beginning again." Not long ago a man nearing age limit remarked to me, "But I would like to learn how to preach before I quit." At a child's age I was strongly moved by the Gospel's tender pleading, and later felt the call to preach; I knew the call, but the art of preaching I had to learn; if only I could have learned it well—in the Scotch word—"I didna like your preach: you read your sermon: and ye didna read it well." Mark Twain

thought of preaching. "It did not occur to me then that a preacher could be lost."

Timid as I was I was anxious to get going, afraid all the sinners would be gone before I got started. Strangely, with a child's tender experience I soon acquired the habit of entering the pulpit with a club, the way of revival then. A most beautiful girl became greatly convicted of sin and remained so. "You painted it black," remarked a friend to me. That case is only one of my many failures. God seemed to call me to convict folk but what of converting them? or did I fail to grasp Paul's love chapter?

Later I met a visiting minister who said, "that beautiful girl once so convicted is near death, and cannot recover." What a shock, but worse, was she saved? if not, what regret is mine. A recent mythical story illustrates. A man in hell cried out for help; his gods enquired of what good he had done; after long thinking, he recalled having seen a spider escaping and he didn't kill it. A spider web dropped before him which he grasped, and which drew him slowly upward; his fellows seeing him about to escape clasped his feet and were also being drawn upward, but he, fearing a break, began to kick and cry out, "Let go of me," and all together fell into misery. The web was strong to bear all of them, but not a selfish one could it lift who cared nothing for others.

Mythical, yes; but when a lad under deep conviction, my own soul's pressing need so absorbed my thought that I thought not of others' needs.

Another regret I had. How many men I failed to talk to about their souls, which was my first business: many a man's work will be burned as worthless. Jesus, even in crucifixion agony, thought of others. "Father, forgive them," which prayer could be answered only by confession of sin, repentance, and faith, as in case of the saved malefactor.

In youth and early manhood I seemed to lack deep sympathy; with lapse of time this developed and matured; as also with children, I visited no schools; later in life I grew to all but worship children, and contacted them by talks in many schools of the world. Contact with God and his people made me say, "They are my people." A Southern Bishop recently said, "The church is the whitest thing on the earth." In boyhood I was not trusted as should be, though unworthy of it, yet "I'd rather trust and be deceived, and weep o'er that deceiving, than doubt one soul who, if believed, would bless through that believing."

Sympathy was one of Christ's special characteristics, the lack of which makes a minister regret, for it seldom fails to touch the hardest. A rough character said of a kind Salvation Army girl, "We don't harm the likes o' her, cause she cares for the likes o' us." After giving men a gracious part with him in such divine service, there lingers still the human equation—with all our regrets, we trust there is yet more of the divine in the ministry than the human, for only the divine knows how to make men "Fishers of men." Looking back I conclude that God's Son is the true Teacher of preaching.

"To have won from Heaven God's favor,

Is riches beyond all treasure:
The sum of one's life and one's labor,

Is the sum one has given in measure."

After all is said, there is more of mercy than censure, and of good than of regret, and praise of God, and blessing through his Gospel as preached by the agency of men by the Spirit. As in Whittier—

"Ah well! for us all some sweet hope lies

Deeply buried from human eyes:
And in the future angels may
Roll the stone from its grave away."

"Take Up Thy Cross" is a thirty-one day devotionual book, by Frieda J. Schneider, an invalid for more than a dozen years. Evidently her writings have been born out of deep desire to serve her God,—even in the midst of her prolonged affliction. The readings are helpful, crisp, and interesting,—brimful of spiritual tonic. The book will make an excellent, inexpensive gift for shut-ins or invalids. They will feel an affinity of spirit in these devotionals that will draw them closer to the Great Shepherd.—Chas. Wm. Grant, Frankfort, Ky.

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OUR FATHER'S CARE.

I know not how the flowers do bloom,
So beautiful and fair,
I only know they tell me of
My Father's love and care.

I know not how the birdies sing
Their song so glad and free,
I only know the song they sing
Says, "Father cares for me."

I know not how the babbling brook
Runs merrily along,
I only know it sings to me
My Father's lovely song.

I know not how the twinkling stars
Do shine so fair and bright;
I only know they are to me
My Father's candle light.

T. S. Hitchcock.

THINK AGAIN.

Though he may reel with drunkenness,
Through dark and lonely ways may pass;
Though he may curse with every breath
The God who spares him still from death;
Though he may sink yet deeper still
In sin's dark blight and deeds so ill;
Yet scorn him not, nor say that he
Is not worth while to saved be.
Withhold a bit your taunting mirth,
And more than that, God's Son did die
To save that sinner reeling by.

Though she may turn from things of right
To seek sin's pleasures in the night;
Though she may be of man disgraced
Her youth and beauty all effaced;
Though she may go yet deeper still,
May reach the very brinks of Hell;
Yet think as you behold her there
She once was young, and pure, and
Fair.
She is some mother's wandering child
By sin and Satan now defiled;
And her salvation has been bought,
'Twas such as she Christ came and sought.

Fear not to tell glad tidings then
To some sin-blighted child of man.
But for God's grace you might be

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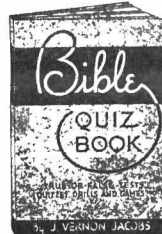
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Who seeks for rest, yet findeth none.
—Laura Forinash.

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The Lord shall preserve thee from all evil. Psa. 121:7.

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDEORFF, BLACKSHEAR, GA.

Lesson VI.—May 7, 1939.

Subject.—Paul Works a Hard Field. Acts 17:16 to 18:17; 1 Cor. 2:1-5.

Topic.—The Appeal of Hard Tasks. Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Practical Truth.—Christian workers engaged in hard fields should have our prayers and support.

Time.—Paul's stay of eighteen months was from about September to March, either A. D. 52-54, or one year later.

Place.—Corinth.

Introduction.—Having baptized the first Christian convert, Lydia, in Europe, at Philippi, Paul and Silas established a church there. They were scourged and imprisoned, but were set free by divine intervention, and the jailer was converted. The officials were alarmed when they found that they had mistreated Roman citizens, and besought them, and asked them to leave the city. After seeing Lydia and the brethren again, and imparting comfort to them they departed, and spent one day at Amphipolis and one at Apollonia, and then reached Thessalonica. There Paul succeeded in founding a church, mostly of Gentiles, to whom he later wrote his first epistles from Corinth. The Jews, however, excited a riot, "and the brethren immediately sent away Paul and Silas by night unto Berea." Here they had a fruitful ministry, but the jealous Jews of Thessalonica, hearing of the work accomplished, came thither, and stirred up the multitudes. Again the brethren protected Paul and went with him to the sea, and then to Athens, but Silas and Timothy remained at Berea. While at Athens, Paul delivered his memorable discourse on the Areopagus. Athens was at that time the literary center of the world. Paul seems to have made little impression on the philosophers of the city, yet some believed, and four centuries later the Parthenon became a Christian church.

From Athens Paul came to Corinth, the commercial and political metropolis of Greece, and the home of the Roman proconsul. The city was noted for its corruption and licentiousness. Picture to yourself a lonely man without friends and doubtless little money, (2 Cor. 11:9) frail in body, in a strange city where wickedness abounded, going there to carry them the Gospel of Christ. As was his custom, he made contact with the Jews of the synagogue, and God in his usual providence provided him with friends, Aquila and Priscilla. They were tent-makers, natives of Pontus, south of the Black Sea, but lately come from Italy, because the Roman Emperor had commanded all Jews to depart from Rome. Paul lived and worked with them, and Silas and Timothy rejoined him at Corinth, so he was no longer alone. Paul had undertaken a hard task, but he was not in the battle for easy ones. Already he had suffered persecution in many of the cities visited, had been stoned, had been imprisoned, had known want, had been scoffed at, but he had one aim—that to preach Christ and him crucified at any cost.

What was the secret of such an

aim? He had a divine call. He had no will to do save what was the will of his Master. With his will lost in the will of God, he knew he would have divine leadership and guidance, and that God would not fail him. His concern was that he would not fail God.

In 1807 when Robt. Morrison appeared before the London Society, he asked for the most difficult mission field in the world. In 1813, so desirous was Dr. Coke of ending his life as a missionary, he said it would break his heart if he were not allowed to go to Ceylon. He died on the way and was buried at sea, but the news of his heroism touched other hearts, and the work he desired was accomplished. Obstacles have never daunted true heroism, and so today there are hard tasks in the Christian life for you and for me. They may not be on the mission field, nor even where the world may know anything about them, but it may be in the quiet of the home where most of us are needed to live the heroic life in Christian love and service. If the task is hard, remember, "I can do all things through Christ which strengtheneth me."

Comments on the Lesson Text.

1. After these things Paul departed from Athens, and came to Corinth.—Paul tarried for some time in Athens, and came to Corinth, at which point he requested Timothy and Silas to meet him. Read the preceding chapter to find the meaning of these things. Do not neglect to note the reference to his speech on the Areopagus. Paul does not seem to have had much success there, although he did win a few souls.

4. Reasoning in the synagogue every Sabbath.—Paul is now entering into what was probably the hardest battle of his life. He had just left Athens, the literary center of Greece to preach the Gospel in Corinth, said to have been the most corrupt city in the world at that time, however, the Jews had a synagogue there where they met for their worship every Sabbath. That gave Paul his usual opportunity of meeting the leading Jews. According to their custom, I suppose, he was invited to speak to the people. He did not harangue them, but reasoned with them. He had more sense about preaching than some modern folk who say, don't reason with the people, but preach to them. Real preaching calls for sound doctrine and clear logic. A picture of Corinth in Paul's time was tremendously disgusting. The temple of Aphrodite alone with its thousand fallen women was enough to corrupt any city. Paul not only had a hard battle winning souls, but just as difficult a matter sustaining them after they were won. It is always difficult to prevent church people from following the ways of the world, and this later cropped out in Corinth in several ways. The church split up into sects, some wanted to follow Paul, some Cephas, some Apollos (who went there after Paul had left) and some Christ. Paul hardly knew what to do with them. His rebuke in his letter written later is pretty severe, and yet kind. Some were guilty of a very

dirty form of fornication. Some made a profane mess of the Lord's Supper, eating to gluttony, and drinking to drunkenness. Others denied the resurrection of the Lord Jesus, and still others declared that the resurrection of the dead was already past. Paul's tenderness, yet firmness, in dealing with this wayward church is astonishing.

5. Paul . . . testified to the Jews that Jesus was the Christ.—He was called to preach Christ Jesus, and had no other theme. To tell the Jews that Jesus was the Christ was to declare to them all their Messianic prophecies.

6. They opposed themselves and blasphemed.—Their conduct stirred Paul's soul. He shook his raiment in contempt, and said: "Your blood be upon your own heads. . . I will go unto the Gentiles." If you want the meaning of that, read the daily papers concerning things in Europe. The Jews do not seem to recognize the fact that they have forsaken God, and that God has forsaken them.

7. Entered into a certain man's house, named Justus.—Amid all the sinfulness in that day, God had some choice spirits, just as he has in our day of sinfulness.

8. This verse astounds us. "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house." The next clause says, "Many of the Corinthians believed, and were baptized." The sentence is a bit obscure. It is impossible to tell whether their belief came because of the conversion of Justus, or the preaching of Paul.

9. Then spake the Lord to Paul in a vision by night.—Paul had fought a hard battle, but now, as is always the case, God comes to the rescue.

10. The last clause in this verse puzzles one a bit: "For I have much people in this city." God must have foreseen that a goodly number would believe and accept the Gospel. Paul's stay in this city was unusually long, a year and six months.

1 Cor. 2:1-5. Take these in a group. Paul gives a personal note here. He writes to them from Ephesus some time after his stay in Corinth, and tells them what sort of a mood he was in when he began preaching to them. This note uncovers the man. He is not a coward, nor is there any boasting in him. His simple words, almost childlike, reveal the mighty preacher in beautiful humility.

PERSONALS.

Rev. W. P. Hopkins, Corinth, Ky., is available for meetings in May or June. He may be reached at the above address.

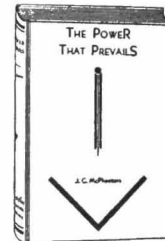
Rev. W. A. Vandersall, 1208 North Cory St., Findlay, Ohio., a man of experience in revival and camp meeting work, announces that he has open dates for the summer months.

Rev. Harry S. Allen recently held a meeting in Phillips Methodist Church, Texas, and his preaching was blessed to the good of all who heard his messages. Brother Reeves, the pastor, held up Brother Allen's hands and did everything to make the revival a success. Brother Allen did great work with the children, which was most valuable. A score or more have united with the church and thirty have been converted.—J. H. Nichols.

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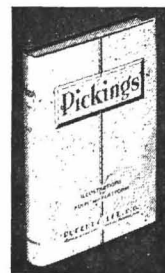
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Paul Sobel, a senior student at Taylor University, Upland, Ind., has accepted an invitation to play his violin at the annual convention of the Hebrew Christian Alliance in Los Angeles, Calif., April 30 to May 5. Mr. Sobel is an accomplished violinist, well known for his playing ability. Dr. Max I. Reich is president of the Hebrew Christian Alliance.

Rev. Earl Moody assisted the pastor, Rev. J. A. McDowell, in a revival at Ky-Rock, Ky. Mrs. McDowell had charge of the young people's meetings which contributed much to the interest of the meeting. Rev. Huffman was in charge of the music and rendered excellent service as singer and pianist. Ky-Rock is a mining town with a million dollars invested in machinery, and has become a five million dollar asphalt plant and paves the

highway of the country with the best road material. The Asphalt Company erected the church building and selected Methodists to take charge of the work. It was a hard battle but the people came and seemed interested. We had a number of conversions, while others refused to yield.

I am entering the field as an evangelistic song leader, in response to a definite call of God to this work. I have had considerable experience and will appreciate a call from any of the brethren needing a songleader for church or camp meeting. I will go anywhere and trust God and the good people for my financial needs. My address is 368 E. Washington St., Winchester, Ky.—R. D. Baber.

It gives me great pleasure to recommend Mr. R. D. Baber to any pastor in need of a songleader for revival meeting. I have seen him in action and he does splendid work. He is giving up a good job to enter this field. He and his wife are members of our church at Dunaway. He is consecrated to God and has a passion for lost souls. Give him a call and he will prove his worth in this field and will do your church good.—J. W. Parish, Pastor Mt. Zion Charge, M. E. Church, South, Winchester, Ky.

The most successful revival ever held in the Methodist Church, Woodlawn, Ill., came to a close April 9. On the closing night the altar was lined with seekers. We had as our Evangelist and singers, Rev. and Mrs. Viehe Jackson, of Sparks Hill, Ill. I can heartily recommend the "Jacksons" to any one desiring an evangelist who preaches the full gospel, and possesses the blessing in all of its fullness. Rev. Jackson plays the accordion and guitar. His wife assists in singing and their songs are a great inspiration to all. Twenty-five people prayed through to real victory. Great crowds filled the church at every service. The entire town and community were stirred by Rev. Jackson's messages, and regardless of denominational differences, all felt that his messages were convincing, and backed up by God's Holy Word. Any church may consider themselves fortunate if they can secure the "Jacksons" to assist them in a revival.—Rev. Ruth Martin, Pastor.

Hansberger Memorial Church is easily located being on the corner of Cleveland Ave. and 13th St., on State Route 33, one of the main thoroughfares of the city. Meal facilities will be arranged so that no time need be lost between services.

Without question they have one of the best choirs I have ever stood before, and such singing one will seldom hear this side of heaven. Our labors with the young people were much enjoyed. A great host testified to definite help, for which we were grateful. It is always a pleasure to take subscriptions for The Herald. Pray for us that God may use us as never before.—M. V. Lewis and Wife.

CENTRAL OHIO SYCHAR RALLY
MAY 1.

The third and last Camp Sychar Rally of the winter and spring season will be held in Hansberger Memorial Methodist Church in Columbus, O., on Monday, May 1. A great day of old-fashioned camp meeting services is in prospect and every Herald reader and friend within reach of it is invited to attend. The workers engaged are Dr. Robert Lee Stuart, president of Taylor University; Dr. J. A. Huffman, dean of Theology at Winona Lake Bible Conference and Taylor University; Dr. John F. Owen, well known evangelist; Rev. W. L. Mullet, Sychar songleader; and the Taylor University Quartet. The schedule for the day:

- 10:30 A. M.—Preaching.—Dr. J. A. Huffman.
- 1:30 P. M.—Love Feast—Dr. John Owen.
- 2:30 P. M.—Preaching—Dr. R. L. Stuart.
- 6:30 P. M.—Youth Rally—Taylor Quartet.
- 7:30 P. M.—Preaching—Dr. J. A. Huffman.

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A BLIND PREACHER'S VIEW-POINT.

The Lord said to Paul, after he had prayed three definite times regarding his eyes, "My grace is sufficient for thee, and my strength is made perfect in weakness." In other words, the Lord's strength is made perfect in, and through, our weakness. We never hear of Paul complaining about his infirmities again, but rather he gloried in them. What would you think of a farmer's business judgment if he had gone to the expense and trouble to drill an oil well on his farm, strikes a real gusher, and then he lets it gush and ruin all his land and timber and becomes a real liability to him?

I was converted at the age of 21 years. Started to school at 22 in the fourth reader. I worked my way through school for eleven years, finishing Hendrix College, Conway, Ark., in 1911, with an A. B. degree. I have had over ten thousand conversions and additions to the Methodist Church, and between three and four thousand joining other churches. I had the misfortune of losing my sight eight years ago. My church superannuated me because I went blind. The Lord has dealt wonderfully with me. I can preach better and more effectively than ever before. I can be worth more to the Kingdom of the Lord and to the church than ever. I had forty conversions and thirty-three adult additions to our church last August. I'll go anywhere, and will give one-

fourth of my collections to the local church Conference Claims. I will guarantee faithful, abiding work, and not be much trouble. I appeal to my church, especially to my brethren in the ministry, to give me the opportunity to convert my misfortune of being blind into a positive asset and blessing. I would like to hear from anyone regarding meetings, or anything you care to suggest. Contact blind evangelist, R. F. Shinn, Lewis, ville, Tex.

CADILLAC, MICHIGAN.

We count ourselves fortunate in having Rev. L. C. Robie, Sky-pilot, of Union Springs, N. Y., with us to hold a Victory Meeting. Having heard him sing at a meeting of the Grand Traverse District, and being recommended for his effective service by our District Superintendent, we were happy to have him labor with us here in Cadillac, Mich. Unfavorable weather hindered some from being with us, yet the interest was good, sinners were converted, backsliders reclaimed, and many members renewed in spiritual fervor to greater usefulness in the church. At our final service 25 precious lives were kneeling at the altar seeking salvation.

Our choir was enthused by the leadership and inspiring interpretation of great hymns, by Rev. Robie. The messages were scriptural and convincing, and will bear fruit in the lives of the young as well as those well ripened in years.

If the church could send out a thousand men as fully given up to God as Sky-pilot Robie, our nation would soon be on fire with great Victory Meetings, and millions of our people would come into the Kingdom of God.

Rev. C. A. Lohnes, Pastor.

REVIVALS STILL HAPPEN.

Words are inadequate to describe the revival which we have had in Epworth Church under the preaching of Rev. Henry A. Screws, pastor of Frisco City, Ala., and a member of his conference committee on evangelism. From the first service God's Spirit was manifest in an extraordinary manner. Conviction for sin was deep and pungent. The Holy Ghost seemed to have full charge of the preacher. Every one who came under his voice seemed profoundly impressed. It was indeed a revival for my church such as I had for many years prayed. There was not a barren service. No begging the people to come forward for prayer. They seemed to come as God's Spirit moved them. Children, young people and adults crowded the altar for prayer. No less than forty members of my church entered into a new experience of grace. Children wept for their sins and found Christ in a definite experience. Dynamic, sudden, cataclysmic conversions among children were followed by every manifestation of the fruits of the Spirit. This happened night after night, at the services. Young and old mingled together in rejoicing, laughing, crying and praising God in one accord. Words fail me, but God and the recording angel have the record. Not counting those who were merely blessed in the revival, there were fifty-nine definite professions of either reclamation, the new birth or sanctification. No less than six people gave up tobacco. And yet the evangelist did not hobby on tobacco

or anything else. Among all the rest I must testify that I must have been blessed more than any other. I no longer doubt that his blood sanctifies my heart.

I attribute the success of this revival to three things. First a holy man sent from God who on his knees in Alabama, in a terrific struggle in prayer got an answer of assurance of victory before he came to us. Second, to a weekly cottage prayer group which had been meeting for some two or three years praying for a revival. And third, for the proper emphasis upon the doctrine of scriptural holiness as the fathers of Methodism gave it to us.

I must not fail to mention the extraordinary help given us by "Mother Clark," who was used of the Lord in helping the children into a definite experience. We borrowed her from Springfield Church, where she is so well known and loved.

By no means incidental to this revival was a generous pounding brought to the parsonage at the close of the last service. Pray for this pastor that God will undertake for me in extending the influence of this revival and in finding places for the proper direction of this mighty work in the lives of those who have been so well saved.

Yours for greater things from God.
W. R. Howell,
Pastor of Epworth Church,
Jacksonville, Fla.

REMEMBER MOTHER.

Soon Mother's Day will be here again. Then let us now with paper and pen, Begin a letter to Mother dear, To cheer her through the coming year.

If only a line to say I am well, Although, that's all I now can tell. It will lighten her heart on Mother's Day, Just to hear from her boy so far away.

How glad she will be to hear from me, Although, far away I then will be. A line from her son, "The Wandering One," She will cherish 'till life's journey is run.

Many years have gone by since I saw her last, But I am sure not a day has passed, That she has not prayed to her God above That he would keep me in His love.

In my picture on the wall, Happy memories doth she recall, Of when my little prayers were said, Then snugly tucked me in my bed.

May I not ask of you today, You boys who live so far away, Will you not write your Mother dear, To cherish her while she is here?

Perhaps your Mother is old and gray, And has not long on earth to stay. Soon God may call her home above, So write to her and send your love.
Mrs. J. L. Deaton.

Bishop J. L. Decell, says of "Catechism on Bible Baptism," by Rev. B. F. Atkinson: "I have read your book on Baptism and I wish to thank you for the same, and I heartily recommend it to all of our ministers, both young and old."

The prayer of faith shall save the sick and the Lord shall raise him up. James 5:15.

EVANGELISTS' SLATES.

ALBRIGHT, TILLIE McNUTT
(850 2nd Ave., St. Petersburg, Fla.)

ARMSTRONG, C. I.
(Lock Box 181, Houghton, N. Y.)
Asheville, N. C., April 16-30.
Grand Rapids, Mich., May 2-14.
Rochester, N. Y., May 16-28.

ARTHUR, FRANK E.
(Rt. 2, Hinsdale, Ill.)

BEATTIE, E. J.
(Transfer, Pa.)

BECK BROTHERS
1370 So. 3rd St., Louisville, Ky.)
Sandusky, Ohio, April 25-May 15.
Harrisburg, Ill., May 25-June 25.

BLACK, HARRY
(511 Coleman Ave., Los Angeles, Calif.)
Turlock, Calif., April 18-30.
Long Beach, Calif., May 2-14.
Knoxville, Tenn., May 18-28.
Revivalist Camp (Cincinnati) May 29-June 4.

BRASHEB, J. L.
(Attala, Ala.)

BUDMAN, ALMA L.
(201 N. Market, Muncy, Pa.)
May—Open.

BUSH, RAYMOND
(Missionary Evangelist, P. O. Box 26, Sebring, Ohio.)
Elrama, Pa., April 10-23.
New Brighton, Pa., April 24-May 7.

CALLIS, O. H.
(605 Lexington Ave., Wilmore, Ky.)
Petersburg, Ind., April 10-23.
Hancock, Md., April 24-May 7.
Mitchell, Ind., May 14-28.

CARNES, B. G.
(Wilmore, Ky.)
So. Webster, Ohio, May 1-14.
Evausville, Ind., May 15-28.
Open—July 2-16.

CARTER, JORDAN W.
(Wilmore, Ky.)
Address 213 Eurton St., Greensboro, N. C.

CHURCH, JOHN R.
(Rt. 4, Winston-Salem, N. C.)
Greensboro, N. C., May 4-7.
Burlington, N. C., May 8-21.
East Point, Ga., May 28-June 11.

CLEVENGER, FRED AND DAUGHTER, NAOMI BETH
(Sims, Indiana)
Georgetown, Ill., April 24-May 7.

COBB, DEE W.
(Preacher, Song Evangelist, Y. P. Worker.
Box 42, Wilmore, Ky.)
Crestwood, Ky., April 24-May 7.
Alabama, May 8-21.
Linden, Ala., May 22-June 4.

CONNETT, MILTON
(Evangelistic Singer, 1209 E. Elm St., W. Frankfort, Ill.)

COUCHENOUR, H. M.
(145 Canton Ave., Washington, Pa.)

CROUSE, J. BYRON
(Wilmore, Ky.)
High Point, N. C., April 17-30.
Winston-Salem, N. C., May 2-10.
York, Pa., May 14-21.
Kokomo, Ind., May 21-June 4.

DENTON, JOE
(646 N. Broadway, Medina, Ohio)
British Isles, May 2-June 3.

DeWEERD, JAMES A.
(Gaston, Indiana)
High Point, N. C., May 14-28.

DONOVAN, JACK
(1230 So. First St., Frankfort, Ind.)
Mt. Carmel, Pa., April 23-May 7.
Port Matilda, Pa., May 14-28.
Brookville, Pa., June 4-18.
Joliet, Ill., June 24-July 9.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia, South Carolina)

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Albany, Ky., April 16-May 7.

EBERT, CONRAD
(2110 Pensacola Ave., Chicago, Ill.)

FAGAN, HARRY AND CLEONA
(Singers, Planist and Children's Workers, Shelby, Ohio.)
Open dates.

FERGUSON, DWIGHT H.
(401 N. M. St., Tacoma, Wash.)

FLANERY, B. T.
(Winnebago, Minn.)
Mitchell, S. D., April 18-May 7.

FOSSIT, D. W. AND WIFE.
(1039 E. Kentucky St., Louisville, Ky.)
Kannapolis, N. C., April 30-May 14.
Louisville, Ky., May 14-June 4.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Indianapolis, Ind., April 24-May 7.
Kansas City, Mo., May 9-14.
Lexington, Ky., May 16-30.

GALLOWAY, GEO. M.
(625 W. Jefferson St., Springfield, Ohio)

GIBSON, JAMES
(Main Ave., Cold Spring, Ky.)
Mariposa, Calif., April 18-30.
Colusa, Calif., May 2-14.
Upper Lake, Calif., May 16-28.

GROCE, J. W.
(Box 1888, High Point, N. C.)
Kernersville, N. C., April 16-30.
High Point, N. C., April 30-May 14.
Yadkinville, N. C., May 14-28.
Ickard, N. C., May 28-June 9.

GRISWOLD, RALPH S.
(Wilmore, Ky.)

HAMES, J. M.
(Greer, S. C.)
Abilene, Kan., April 17-May 7.
Spartanburg, N. C., May 9-22.
Roanoke, Va., May 22-June 4.
Augusta, Ga., June 7-18.
Bessemer City, N. C., June 20-July 2.

HART, RALPH H.
(20 Harrison St., Coldwater, Mich.)

HANDY, HERBER A.
(118 Newton Ave., S. W., Canton, Ohio)
Pomona, N. C., April 16-30.
Achilles, Va., May 7-21.

HAWKES, GEORGE E.
(Evangelistic Singer, Cornelius, N. C.)
Albermarle, N. C., April 23-May 7.
Burnesville, N. C., May 7-21.
Andrews, N. C., May 21-June 4.

HOBBS, E. O.
(Westfield, Ill.)

HODGIN, G. ARNOLD
(Asbury College, Wilmore, Ky.)

HORTON, NEAL
(The Mountaineer Evangelist, Rineyville, Kentucky)
Leopoldote, Ind., April 16-30.
Bradford, Ky., May 7-21.
St. Clairsville, Ohio, June 4-18.
Open date—July 16-30.

HOWARD, FIELDING T.
(Salvisa, Ky.)

HOWELL, ROBERT A.
(661 2nd Ave., Gallipolis, Ohio)

HUGHES, GUTHRIE
(Science Hill, Ky.)

HUTCHERSON, OY
(Glasgow, Ky.)

JACKSON, REV. and MRS. VIEHE
(Preacher, Children's Workers, and Special Singers, Spades Hill, Ill.)
Metropolis, Ill., April 16-30.
Hartford, Ky., May 1-14.
Pulaski, Ill., May 15-28.
Grand Tower, Ill., June 5-18.

JAMES, MR. and MRS. RUSSEL
(Lucerne Mines, Pa.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)

JOHNSON, W. EDWARD
(31 Hone Ave., Oil City, Pa.)

JOPPIE, A. S.
(830 So. Park, Owosso, Mich.)

KELLER, J. ORVAN
(Beloit, Kan.)
Stafford, Kan., April 23-May 7.
Garden Grove, Ia., May 14-28.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)

KUTCH SISTERS
(Singers and Playing Evangelists, 797 Lehman St., Lebanon, Pa.)
Greensburg, Pa., April 17-30.

LEWIS, M. V.
(617 N. Lexington Ave., Wilmore, Ky.)
Clarksburg, Md., April 25-May 7.
Columbia, S. C., May 9-21.

LINCICOME, F.
(Gary, Indiana)
Gary, Ind., April 17-30.
Chicago, Ill., May 14-20.
Kokomo, Ind., May 21-June 4.

LINN, C. H. JACK
(P. O. Box 443, Springfield, Mo.)

LONG, J. C.
(Telford, Pa.)

LYONS, COLMORE
(Kingswood, Ky.)

MAITLAND, H. C.
(603 College Avenue, Winfield, Kan.)

MARTIN, A. J.
(P. O. Box 53, Columbia, Miss.)

McAFEE, H. H. and WIFE
(Box 534, Lakeland, Florida)

MAYFIELD, L. H.
(Osborn, Ohio)

McDONALD, H. W.
(2716 E. 14th St., Chattanooga, Tenn.)

MEZO, CARL
(907 E. Clark St., West Frankfort, Ill.)

MILLER, F. W.
(Batavia, Ohio)

MILLER, JAMES
(958 W. Bellevue Pl., Indianapolis, Ind.)
Caldwell, Idaho, April 16-30.
Bell Gardens, Calif., May 7-21.

MILBY, E. CLAY
(Bentonville, Ark.)
Cushing, Okla., April 24-May 7.

MULLET, WALTER L.
(1804 Beall Ave., Wooster, Ohio)
Hudson, Ohio, April 17-30.
Coshocton, Ohio, June 8-18.
Bentleyville, Pa., July 6-16.

NETTLETON, GEORGE E.
(501 Huntley Drive, West Hollywood, Cal.)

NICHOLS, SILAS H.
(Plymouth, Iowa)

OVERLEY, E. E.
(3264 Del. Ave., Cincinnati, Ohio)
Leitchfield, Ky., April 30-May 14.
Booneville, Ky., May 21-June 4.

OWEN, JOSEPH
(Boaz, Alabama)

OWEN, JOHN F.
(124 West 8th Ave., Columbus, O.)
Butler, Ohio, April 16-30.

PAPPAS, PAUL JOHN
(314 Dierston St., Tarpon Springs, Fla.)
Edgefield, S. C., April 17-30.
West Helena, Ark., May 7-June 4.
Ellenwood, Ga., June 9-18.
Open dates—June 19-July 15.

PAUL, JOHN
(University Park, Iowa)
Ft. Wayne, Ind., April 23-30.
Meadville, Pa., May 7-21.
Milton, Ky., June 6-18.
Delanco, N. J., June 23-July 4.

PARKER, J. B.
(415 North Lexington Ave., Wilmore, Ky.)
Charleston, S. C., April 20-30.
Polsgrove, Ky., May 2-14.
Lake View, S. C., May 16-28.

QUINN, IMOGENE
(906 N. Tuxedo, Indianapolis, Ind.)
Markdale, Ont., Can., May 28-June 18.
Melway, Ont., Can., June 20-25.

REES, PAUL S.
16127 Birwood, Detroit, Mich.)

RICE, E. O.
(2020 W. Hancock, Detroit, Mich.)

RICHARDSON, M. H.
(309 N. Lexington Ave., Wilmore, Ky.)
Hinton, Ky., April 24-May 7.
Wheatcroft, Ky., May 7-21.
Worthington, Ind., May 24-June 4.
Willisburg, Ky., June 5-18.
Salvisa, Ky., June 19-July 2.

RIDOUT, G. W.
(162 Yale Road, Audubon, N. J.)
(In charge of—Argentina, S. A.
July and September—U. S. A., open dates)

ROBERTS, PAUL T.
(Wilmore, Ky.)

ROBERTS, T. P.
(Wilmore, Ky.)
Boyd, Ky., April 24-May 7.
Clay City, Ky., May 14-28.
Winchester, Ky., May 29-June 11.

ROBE VICTORY MEETINGS.
(L. C. Robie, Sky-Pilot, Union Springs, N. Y.)
Pife Lake, Mich., April 23-May 14.
Elkhart, Ind., May 21-June 11.
Port Huron, Mich., July 9-23.

SHELL, J. L.
(Song Evangelist, 404 E. Horton St., Bluffton, Indiana)
New Castle, Ind., May 1-14.

SHANK, MR. and MRS. R. A.
(P. O. Box 225, Lima, Ohio)
Roanoke, Va., May 1-14.

SHANNON, Wm. T.
(LaFrank, W. Va., Box 83)

SPURLOCK, CLIFFORD
(Home, Indiana)

STUCKY, N. O.
(151 S. Prospect St., Bowling Green, Ohio)

TERRY, THOS. L.
(315 N. Jackson St., Greencastle, Ind.)
Barterville, Ky., April 30-May 14.

TITUS, ALBERT
(East Liberty, Ohio)

THOMAS, JOHN
(Wilmore, Ky.)

VANDERSALL, W. A.
(Findlay, Ohio.)

VAN HOUGHTON, E.
(Wilmore, Ky.)
Eucyrus, Ohio, April 18-30.
Walbridge, Ohio, May 2-14.
Ashland, Ohio, May 15-21.
Bowling Green, Ohio, May 22-28.
Wilmore, Ky., (Home) May 29-June 4.
Orville, Ohio, June 5-11.
Open date, June 13-25.

VAN WINKLE, MISS DELPHA M.
(69 Day Ave., Newark, Ohio)
Landess, Ind., April 10-30.
Winchester, Ind., May 1-14.
Sidney, Ohio, May 15-28.

WATTS, EMMA T.
(4400 Fairmont St., N. W., Washington, D. C.)

WHALEN, CLARENCE W.
(Cynthiana, Ky.)
Charleston, S. C., April 17-30.

WILLIAMSON, S. H.
(897 Salem Ave., Hagerstown, Md.)

WILLIAMS, L. E.
(Wilmore, Ky.)
Claremont, Ill., April 30-May 14.
Open dates for camp meetings.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Hurlock, Md., April 26-May 7.
Gordon, Pa., May 8-20.
Thomasville, N. C., May 21-June 4.
Cressona, Pa., June 8-18.

WISEMAN, PETER
(Asbury College, Wilmore, Ky.)

Camp Meeting Calendar.

FLORIDA.
Facil, Fla., June 28-July 9. Workers: Rev. C. B. Cox, Prof. A. S. London. Write Mrs. Austin Brown, Lake City, Fla.

INDIANA.
Columbus, Ind., July 6-16. Workers: Rev. Garnet Jewell, Rev. George Huff, Bates Sisters. Write Mart Walker, Nashville, Ind., R.R. 4.

KANSAS.
Newton, Kan., May 11-21. Workers: Dr. C. W. Butler, Rev. and Mrs. Richard Traver. Write Mrs. Ezra W. King, Sec. Hesston, Kan.

MISSOURI.
Troy, Mo., May 19-28. Workers: Rev. Levi Burkhardt, Rev. Ralph Wilson, Rev. Roy Adams. Write Louis J. Duewel, Troy, Mo.

NEW YORK.
Freeport, N. Y., July 26-August 6. Workers: Rev. Peter Wiseman, D. D., Rev. Glen Gould, Rev. B. Joseph Martin, H. Willard Ortlip, Prof. Robert L. Simpson, Mrs. Evelyn Duryea Martin, Rev. John A. Duryea, Pres. Write Rev. C. Titus Matthews, Cor. Sec., 106 Prince Ave., Freeport, L. I., N. Y.
Cohoes, N. Y., July 16-30. Workers: Rev. J. L. Brasler, Rev. Lloyd Wilson, Rev. H. W. Ortlip, Mr. and Mrs. R. A. Shank. Write Mrs. Ethel Boal, Sec., 1667 Becker St., Schenectady, N. Y.

SOUTH DAKOTA.
Wilmot, S. D., June 1-11. Workers: The Gaddis-Moser Evangelistic Party. James Cameron, Sec., Wilmot, S. Dak.

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16 % For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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HOW MINISTERS SHOULD BEHAVE.

I. Pastoral Standards.

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.
2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.
3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.
4. It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.
5. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts, and meet his bills promptly.

II. Relations with the Parish.

1. In attempting a pastorate, a minister assumes obligations which he should faithfully perform until released in the constitutional manner.
2. As a professional man the minister should make his service primary and the remuneration secondary.
3. A minister should not regularly engage in other kinds of remunerative work, except with the knowledge and consent of the official board of the church.
4. The confidential statements made to a minister by his parishioners are sacred and not to be divulged.
5. As a minister is especially charged to study the peace and unity of the church, it is unwise as well as unethical for a minister to take sides with any factions in his church, in any but exceptional cases.
6. The minister is the servant of the community and not only of his church, but should find in the opportunity for general ministerial service a means of evidencing the Christian spirit.

III. Relations with the Profession.

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he be careful to avoid the charge of proselyting from a sister church.
2. Except in emergencies, ministerial service should not be rendered to the members of another parish without the knowledge of the minister of that parish.
3. A minister should not make overtures to or consider overtures from a church whose pastor has not yet resigned.
4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in cases of flagrant misconduct to bring the matter before the proper body.
5. A minister should be very careful to protect his brother ministers against imposition by unworthy applicants for aid, and should refer such cases to established charitable agencies, rather than to send them to other churches.
6. A minister should be scrupulously careful in giving endorsements to agencies or individuals unless he has a thorough knowledge and approval of their work, lest such endorsements be used to influence others

unduly.

7. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation.—Christian Advocate.

"IF."

By A. H. Dixon.

- If you resolve to keep your mind on Jesus,
- When the scoffers are spreading doubt and fear;
- If you can smile despite the opposition,
- And realize His coming surely draweth near.
- If you can shout and shine and keep on trusting,
- When worldly friends advise you what to do;
- If you can do the lowly task He giveth,
- Be satisfied that He is pleased with you.
- If you can sympathize with those who need it,
- And lend a hand to others in distress;
- If you can patiently endure hard trials,
- He sees your heart and knows you've done your best.
- If you can smile and keep your chin up,
- When everything around you goes dead wrong;
- If you can trust and still rejoice in Jesus,
- He'll fill your life with sunshine and with song.
- If you can hear some evil spoken of you,
- And treat it as the Master said you should;
- If you can hear a load of vicious slander,
- Then He will turn the evil into good.
- If you can take hard knocks and not get angry,
- Or bitterly reply when harshly spoken to;
- If you can face the foe and keep on smiling,
- When all the world seems to have forgotten you.
- If you can fill each flying minute
- With work for Him and think it fun;
- If you will do all this, because you love Him,
- Eternity's joys for you have just begun.

CONFIDENCE.

Like as a father God does care
For all His children everywhere.
He knows the dangers in our way
And watches o'er us day by day.
Sometimes when heavy clouds appear
Casting deep shadows far and near;
Seeming the sun has gone to stay
And never will return our way—
Tempted, tested, tried we stand
'Mid frightful gloom on every hand;
The enemy of souls draws nigh,
Would have us question—wonder why?
'Tis then, yes, then, that faith cries out
God never failed me, why should doubt
Disturb my peace when He is near?
For perfect love casts out all fear.

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Mann of The Border



A new book, the story of a medical missionary who left behind everything life seemed to hold for him to take up his God-called work. Some of his experiences make one feel great anxiety, but his faith is so unwavering and he is so true to his Master that he always comes out on the victory side. He unexpectedly meets his former sweetheart and the climax of this meeting is a wedding; she joins heartily with him in his great work. A fine book to strengthen the faith of a young person, and one that they will not want to lay aside until they have read every line of it. Price \$1. You can't make a mistake in selecting this.

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By BERTHA B. MOORE.



Lovable characters from the North Carolina mountains people this story of affliction and achievement. Approaching blindness cast long shadows over Caroline's young life. The tenderness of the mountain boy who loved her was an extraordinary and beautiful as the bird songs Caroline sang. Helped by friends, she came to see that God's purpose was in a wedding day at "for good." There is a day of restored vision for Caroline and of great surprise. There is humor and pathos, movement and real idealism and character building material in the book. Price \$1.00.

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In His Steps

By CHARLES M. SHELDON, D. D.



A most fascinating, impressive story of what Jesus would do if he should come to America today, in the church, in the home, in business and everywhere. It has had the largest sale of any book ever published, with the exception of the Bible. Over 20,000,000 copies have been printed, in every major language of the world. Yet it is just as timely today as when it first came from press. This new, complete edition is printed from large, clear type, and has a jacket in two colors. Bound in cloth. Price, 60c, or two copies for \$1.00.

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By PAUL HUTCHENS



When handsome young Dr. David Carmen came to the little town at the foot of the mountains, unusual things began to happen. Pretty Marie Sherrill could not understand why he took her to call on Hamill Greene, nor why the old man took a deep interest in her. She only knew that she loved the doctor and his Christ. Then Helene came, and ambitious Frank Weston determined to show Marie what she had lost. The tangled plot ends in a most satisfying way. Price, \$1.00.

PENTECOSTAL PUBLISHING COMPANY, LOUISVILLE, KENTUCKY

An hiding place shall be my Lord—
A covert, promised in His Word,
A shadow of a mighty rock,
A shelter from the tempest shock.
Yes, all the time our Father knows
And cares for every one of those
Especially, who fully rest,
And trust Him in the hardest test.
Then all along the winding way
We learn, when shadows round us lay,
New beauties never seen before,
As sun bursts through the clouds,
once more.

Gertrude Pollock Litten.

"Mary Reed of Chandag," is the story of a young missionary who, in ministering to the lepers, became a leper herself. Her affliction did not deter her; she continued to minister

unto the unfortunate lepers in India. It is a stirring missionary appeal. One who believes in home but not in foreign missions, and the 'critic' who thinks too much money is spent for foreign missions should read this. It has a great challenge in it.—Chas. Wm. Grant, Frankfort, Ky.

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REVIVAL AT WARREN, OHIO.

We rejoice to report that the Lord gave us two good meetings in the last six months. Dr. John L. Brasher, of Attala, Ala., was with us in November and early December. His preaching was of a high order and in Uncle John's unique manner. He is true to the word of God and the message of full salvation. Our church was greatly blessed and fed on the riches of God's grace. There were about 24 seekers in all; but we have learned long ago that the number of seekers does not measure the good done in a revival; for the church to be helped, deepened and given light, means much for the future.

In February and March we had Miss Janie Bradford, evangelist from Washington, Pa., for a ten-days' meeting. She presented the truth of holiness in a very plain and practical manner. She brought truth to bear on the awful fact of carnality and inbred sin which brought conviction and heart searching that led souls to seek deliverance in Christ at the mercy seat. There were about 55 seekers in all. We praise God and press on. Our work is being blessed of God and the church is growing in numbers and spiritual power.

Between these two meetings this writer held a meeting in the First Evangelical Church of Greenville, Pa., the last of January and the first of February. From the first night we recognized the presence of the Holy Spirit in the congregation. The church had a spirit of prayer and they held on until the victory came. God came in the old-time revival manner and souls found God in conversion, reclamation and sanctification in a gracious manner. Have not seen church folk so willing to walk in the light of sanctifying grace for some time. In all there were over 100 seekers for pardon and purity. The meeting ran five nights over the time scheduled. The pastor, Rev. A. B. Hosbach, was a good yokefellow and co-operated in a fine manner and helped pray the blessing down. Praise God, the time of old-fashioned revivals is not passed.

Yours for Christ and souls,

H. E. Williamson,
Pastor Evangelical Church,
Warren, Ohio.

WHY NOT REACH THE MASSES?

By Harry S. Allen.

There are literally millions of unchurched and unsaved people in our nation. Everywhere, north, south, east and west the conditions are pretty much the same. The vast majority of this great host will not attend services conducted in church buildings. Whether it is due to prejudice against the church or for some other reason I do not know, but the fact remains the same, millions never darken a church door.

Now the question, what are we going to do about the souls of these people, every one of whom belongs to Christ; they have been bought and paid for by the blood of Calvary. Are we going to fold our hands and say, "If they won't come to the churches and hear the preacher, then let them perish?" Did Christ set such an example? Do we not find him going out seeking the lost sheep and compelling them by the persuasion of love to come in. Are we not to go out in the

highways and seek guests that the table may be filled. But the reply is made, "They just won't be reached." Some of them will not, it is true, but many may be reached if a persistent, intelligent and zealous effort is made to bring them in. An experience of over twenty years holding revival services convinces me that many of this class of people may be reached if a tent is spread with comfortable seats, and a program that is spiritual and full of life is provided. The objection is made that people converted under a tent never come to the services held in the church after the tabernacle revival is over. When soundly and genuinely converted they will attend and unite with the church and become regular attendants and praying, paying members as well.

I am planning a program of tent evangelism. The seating problem is the most difficult. I propose to eliminate this difficulty by providing folding metal chairs, a truck to convey them, platform, tent, sound truck for advertising, and everything complete so that one can drive on the lot, put up the tent, arrange the seats and be ready for a service in a few hours' time.

People are hungry for something, they hardly know what; in reality it is a soul thirst, for nothing satisfies but Jesus. "The thirst that from the soul doth rise, doth ask a drink divine." Don't believe it, if they tell you that people won't come to religious services. Put on something that is worth while, sanely but deeply spiritual, with life, joy and enthusiasm and the question is, how to seat those who want to come. Look all around you in your town or city and study conditions, and if you see the multitudes unreached and away from the fold, and you would like to make an effort to reach them, then let us get together in a great tabernacle revival as outlined above and "Attempt great things for God and expect great things from him."

FOR THE MASTER.

"I wish that I might do some deed
Of greatness for my Lord.
I wish that I might help to spread
The spreading of His Word."

And so one mused and pined all day,
To greatness would have won;
Nor took he thought that all the day
He'd service left undone.

The little things he had disdained,
Had they been added up,
Much greater greatness could have
gained

Than fills a monarch's cup.

So chances strewn along our way
Too often go unseen
And looking back how oft we say,
"Oh, think what might have been."

So Christians let us up and work
E'en though our task seem small,
Yet let us not the small thing shirk
In giving Him our all.

For when we stand in Judgment's day,
Who is there now to prove
That some great deeds will not make
way

For little deeds of love?

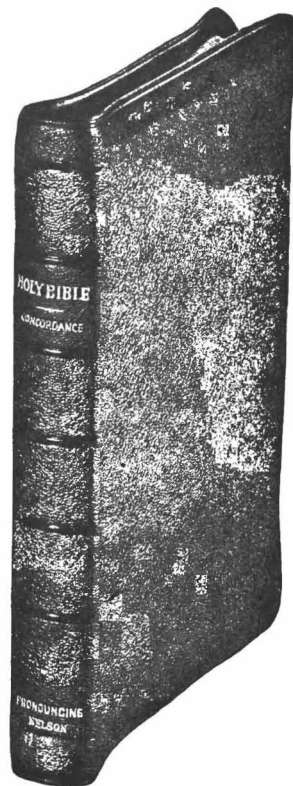
Laura Forinash.

NOT MINISTERS ONLY.

Once in a great while a new book appears that all Christians should read. Such is "The Romance of the Upper Room," by Fred B. Wyand.

"This book will not only stimulate

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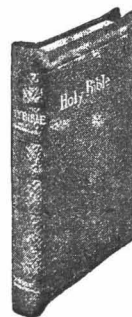
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or more copies to one address. Don't go to Pentecost without the aid of this book.

"The Romance of the Upper Room," by Fred B. Wyand. Price \$1.00. Order at Pentecostal Publishing Co., Louisville, Ky.

LEND A HAND.

By Vera J. Davis.

If your brother's down and out,
Don't start kicking him about;
Pull him to his feet again,
Tell him you think he's a man—
Lend a hand!

Smile, and tell him you're his friend,
He can count you to the end;
Back him up with all your might,
Let him know that, in the fight,
You'll lend a hand!

Tell him that, with courage true,
Any man can pull right through;
That you're putting faith in him,
That you'll stand by him, and then—
Lend a hand!