

PENTECOSTAL HERALD

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THE LOVE OF CHRIST.

By the Editor.

LET it be remembered that God does not love us because Christ died for us; but Christ died for us because God loved us. The Scriptures are very plain here. John 3:16 is one of the most precious scriptures in all the New Testament: "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." Let us keep in mind this great truth—that God loved a lost world and gave His Son to redeem it.

Our Lord never uttered a more beautiful and touching parable than that of the prodigal son; in this parable we are taught that however far the sinner may go, however deep he may fall, however desperate his case may be, when he comes back to the Father's house with true penitence and confession God will meet him with open arms. This parable is a very window into heaven; it is an overwhelming revelation. It would seem beyond the limit of possibilities of grace had the teaching not come from Christ Himself. It appears almost too good to be true, but it is true. It is the word and teaching of Christ.

It would seem that all ministers of the gospel and all members of the Church would be set upon the one great task of making the Father glad by bringing His prodigals back to Him. We have never been able to understand why anyone claiming to be a Christian could jog along with seeming contentment without effort to bring souls to repentance and saving faith in Christ. This certainly must be the greatest work in the world, the greatest work in the universe. God's love were useless and Christ's death in vain, so far as the individual sinner is concerned, if that sinner is lost; and he will almost certainly be lost if someone of God's children does not bring him to repentance and lead him to Christ.

It must not be supposed that Christ died for us simply because the Father loved us and willed it so. Christ loved us. Christ knew man before man knew sin, in all of his original purity and beauty. He knew his capacities and the possibilities which stretched out before him in an eternity of growth, development and progress. He saw his fall, with all of its dire consequences, and He understood that He could redeem him, that He could take His place as an advocate, bear the guilt of man's sin in His own body on the cross. He loved him, He knew what he was when he came from the hand of God. He knew what he had become through sin; He knew what he might be through grace, and He willingly gave Himself to save him from what he is, and restore him to what he was before he gave a

listening ear to the tempter's seductive voice and sin had stamped its foul blot upon his once spotless spirit.

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That is a wonderful prayer of St. Paul's to the Ephesians, where he prays, "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 all knowledge, that ye might be filled with all the fulness of God." St. Paul's prayers were inspired. What he prayed for is possible; is within the limits of divine grace and the marvelous plan of human redemption. Let us aspire and press forward to the fulfillment of these things, to the answer of this prayer within ourselves, keeping in mind the love of the Father who gave the Christ, and the love of the Christ who gave Himself, that we might be redeemed from all sin and filled with all the fulness of God.

The Ecumenical Conference In London.

THE opening sermon of the Ecumenical Conference was preached in Wesley Chapel on the evening of September 6. When we arrived on the scene the yard in front of the Chapel, which is quite extensive, was filled with groups of men from the various quarters of the earth in quiet conversation. There was a feeling that we were on holy ground and every one seemed to be profoundly impressed with what God had wrought in the century and a half of Methodist history.

Men were saying to each other that Wesley would be surprised to come back and find that out of the small beginnings of City Roads revival fires he had kindled had burned around the world and to the ends of the earth, and his followers had become the most numerous body of Protestants in existence. Representatives were there from practically all countries. Great Britain, United States, South America, France, Belgium, Germany, Balkan States, China, Japan, India, Africa, and practically every country under the sun was represented either by its native people or some missionary.

The opening sermon was read from a carefully prepared manuscript by a distinguished minister who is a professor in a Methodist school in Toronto, Canada. The minister had given careful thought to his

subject but we could not see much of the old Methodist flavor in it. It did not stir and arouse the audience; there were no amens. We were inclined to believe that the people gathered expecting to hear something of Mr. Wesley, how God had raised up and anointed him, of the great doctrines he preached, of how these truths contain the power that appeals to the intelligence and hearts of men, and how the fire had spread out to the ends of the earth.

It is unfortunate when the people are expecting certain lines of thought and the preacher is on an entirely different trail. If time and space permit we shall publish some extracts from the sermon later on. At the close of the service a dead calm rested upon the place until a brother arose and requested that all the Free Masons present please to meet in a certain corner immediately after the benediction. I did not remain but learned afterward that they did not have an altar service. Many brethren looked each other straight in the eye and passed out quietly. I would not appear critical, but I believe if we had had a powerful sermon on the baptism with the Holy Spirit and an altar service we would have gone away with a holy glow on us.

The first day of the conference was a great day. The addresses and speeches were appropriate and unctuous; there was a fine feeling of fellowship. It was a great privilege to meet the brethren from all corners of the world, bringing up the reports of battles and victories on the far-flung lines of Methodism. Excellent entertainment was furnished to visiting members. Their hotel expenses were paid and the luncheon at noon, which was an excellent dinner, was served in the dining room of the Methodist school near the Hall where the conference met.

Central Hall is a vast and beautiful structure standing across the street from Westminster Abbey. It was erected at a cost of a million dollars. It has many large rooms and is well adapted to the work carried on there. The main auditorium seats three thousand people; the pastor, Dr. Disdale Young, preaches to large congregations in this Hall on Sabbath morning, and they tell us every seat in this vast auditorium is taken on Sabbath evening. Dr. Young is a man of great body and great soul. We heard him preach one Sabbath morning a sermon of remarkable unction and power. He is much beloved in London and preaches a gospel which appeals to the hungry souls of the people. We were pleased to learn that he is pre-millennial in his views and quite friendly to the old Methodist doctrine of sanctification.

On the Sabbath of the conference visiting preachers filled more than a hundred pulpits in and about London and we heard good re-

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DOWN SOUTH.

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



OUR line of camps and campaigns during the summer have taken us from Pennsylvania to Wisconsin, down South and Southwest as far as Texas, so that we have gotten quite accustomed to hot biscuits and fried chicken, to southern ways and accents and manners, and have been charmed by the courtesy and hospitality and open-heartedness of the people of the South.

From the southland have come some of our greatest orators and preachers and evangelists and it was the South that gave in the world war one soldier who for daring, courage, skill, sharpshooting and all-round soldiership exceeded anything exhibited in the war. Alvin York, of Tennessee, has been well named, "The one man army." Converted and sanctified before the war broke out he did not believe war is right, became a conscientious objector until through the kind forbearance of his Captain he became convinced that to take up arms against the Kaiser was the right thing to do. He went to France and on to the battlefields, and in the Argonne, single-handed silenced five or six machine gun nests and brought in 132 German prisoners including a Major and other officers. York went through the war keeping himself pure by the grace of God, no cigarettes, no swearing, no wickedness for him; when he came back he had offers enough from the movies and theater men to make himself rich, but he spurned them all for conscience sake; he chose Jesus and righteousness in preference to gold and glitter.

The South has given to the Church some of her most eloquent preachers, Kavanaugh and Bascom, Pierce, Wightman, Marshall, Munsey, and a host of others who have passed to the other side, and many who are with us yet. One of these still with us yet, but weighted with infirmities, tells of the epoch in his life when the call of God was on him to preach. It was down in Mississippi. He was in comfortable circumstances, doing a good business, had a wife and happy home, was well educated and no doubt would have prospered greatly in this world's goods if he had stayed in business, but the call to preach was on him and he was having a great struggle. Just at this time this event happened which he tells in his own eloquent words: "I was five miles from town when the day began to break. The cotton and corn fields had little spots and banks of silver haze upon them. A sweetness and freshness was in the air of the early dawn that was like an elixir to brain and heart. The hills were standing up in the indistinct light, solemn and gray, like great altars. A slight mist on their heads looked like rising incense. Nature seemed to be sacrificing to God. I was drinking it all into my already overflowing soul, when fully a quarter of a mile on one of the hills, I heard a negro man singing. His voice was rich, deep and solemn. The hymn was a plaintive old melody. The words and music God brought to me through the misty, tremulous, beautiful morning air were:

"Awake, my soul, stretch ev'ry nerve,
And press with vigor on,
A heavenly race demands thy zeal
And an immortal crown."

"How the sacred song echoed and re-echoed over the fields, in the valley, and was thrown back from the opposite hillsides! I was almost breathless, while the words 'heavenly race' and 'immortal crown' seemed to linger the longest.

"The singer was hidden from me in the

trees on the hill. He knew not that his song was reaching, filling and blessing me, and this made it all the more powerful. I had checked the canter of my horse, and was walking him along the road, that I might catch every strain and hear every word. The singer was deliberate. He seemed to be employed in some kind of work, and hence took his time; so that a full minute elapsed, giving the strains of the first verse full time to die away in the distance before he resumed again. This time it was:

"A cloud of witness around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

"This time I felt the wonderful strengthening and girding power of the words, and said most fervently, 'Lord, it shall be so.'

"Again, after a pause, came another verse, thrown outward by the mellow, solemn voice of the singer:

"'Tis God's all animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thine aspiring eye."

"As the negro sang that morning, would that all could have heard him in one of God's natural temples! And yet, as far as I could see there was but one listener and worshipper beside himself. What a pity not to have heard such a sacred song, with the sides of the valley for the sounding-boards, the opaline sky for a ceiling, the floating mist on the hilltops like incense rising from majestic altars, while the silent woods and fragrant, canebrakes seemed actually to be drinking the scene and sound in, like the solitary listener!

"The singer reached the fourth stanza. How triumphantly it rang out! Not a note or word was lost:

"That crown, with peerless glories
bright,
Which shall new luster boast,
When victors' wreaths and monarch's
gems
Shall blend in common dust."

"The world looked very little, and its honors and rewards very contemptible, under the words of the last verse. Heaven seemed the only thing worth living for. My heart was all melted, and the tears dropped fast."

"Let us add that the struggle resulted in his giving himself to the ministry and later to evangelism, and he swept through this country with a message from fire-touched lips that brought conviction, conversion and sanctification to multitudes.

Down South there is apparently more orthodoxy than in the North. They have not yet yielded themselves to the higher critics and to the new theology as much as we have up North. There is a stronger adherence to the faith of the fathers. There have been and still are giants in that land.

I was reading recently a vivid description of one of the old warriors. In Annual Conference he would brook nothing that robbed the Church of liberty or truth. On one occasion the presiding bishop assumed some positions offensive to the Conference. To the old war horse it was as tinder touching fire. The bishop's voice was hardly hushed before he was on the floor and in his deepest tones and with a voice that penetrated he uttered a string of startling questions:

"Where am I? What sounds are these that reach my ear? Is this the Vatican of Rome? Are these the puny thunders of a papal bull?"

And thus like fiery balls the questions flew, hitting the center every time, till one actually felt to commiserate the object of his

apparently merciless rebuke. This was followed by eloquent words in eulogy of individual liberty, and depicting the heinousness of its infraction. The Conference was awed into strange quiet, amid which the chair seemed glad to make apology.

Of this man's preaching it was said:

"His sermons were heavy artillery, slowly moved to their position, but overwhelming in their effectiveness. The supremacy of the truth of God, the supreme divinity of Jesus Christ, the atonement and its accessories, the pardon and restoration and hope of the sinner, were its grand themes. And with what weight of argument, cogency of reasoning, manly persuasion, sharp distinctions, and unequivocal rebukes, did he handle these topics! The grave sincerity of his manner, the delicate pauses of utterance, the logic which never hurried its conclusion, the unique gesture and tone and look, the jostled Bible, the eye often closed or glancing out from its shaggy archway with deep conviction, or the inevitable humor which played over his peculiar countenance, are remembered by all who knew him. Though he had serious bodily defects, and lacked the graces of elocution, he was yet an orator. He handled God's truth with the dignity of a royal ambassador. When fully roused, his majestic manner gave so much impressiveness to his subject that defects of person and utterance were forgotten. This is true oratory. Its secret is less in the man than in the divine agency which penetrates and empowers both preacher and preaching."

Down South there is an M. E. Bishop with prophetic soul—Bishop Candler. He preaches with authority and eloquence. He stands without a fear when it comes to questions of Methodist doctrine and orthodoxy. He gives no place to the higher critic or the new theology; man who belittles Moses or the prophets, undermines the Bible or detracts from the deity and glory of Jesus Christ. He stands foursquare for the old Bible and the old paths. Recently he wrote an article that I could wish would be read throughout the Church and nation. I shall give a few of the more important things he says:

"There has been in our day a tendency, as strong as it has been unreasonable, to submerge the individual in the murky currents of all sorts of 'movements.' The Scriptural and reasonable process of improving the mass of mankind by the regeneration of the individual has been displayed by the unscriptural and unreasonable program of regenerating the individual by the mechanical renovation of the mass.

"All this has been the natural outcome of the materialistic philosophy which teaches that character is the product of heredity and environment rather than the result of spiritual forces operating within the heart of the individual. Hence it has been argued that eugenics should take the place of regeneration, and that for the 'uplifting' of society, efforts should be bestowed on the outward circumstances around men rather than upon the inward conditions within men.

"Personality counts in the determination of the destiny of both single nations and all the nations of mankind as does nothing else. The Egyptian princess who lifted the infant Moses out of the basket of bulrushes on the banks of the Nile changed all the currents of history, and the conversion of Saul of Tarsus meant more for modern times than did the coronation of all the Cæsars.

"Our distressed times need some great leaders now to guide the perplexed peoples of the earth out of their disquietude and confusion. But when was the world so des-

titute of mighty men? Has our country a Madison, a Webster, a Clay, a Calhoun, or a Cleveland? The public service of Christendom seems to be suffering with an irruption from Lilliput. We live under the reign of the Pigmies.

"The fatalistic creed of materialism cannot produce great men. Its machine-made men, 'the product of the times,' cannot be great, for they believe more in machinery than in manhood. If we accept that fatalistic dogma, we must believe that men like Moses and Paul and Wesley changed nothing by all that they said and did. They were mere puppets apparently agonizing to bring forth a new world, although in reality they were the natural and inimitable outcome of an old world. Perhaps we may see evolved soon some more imposing puppets than they.

"Ah! we will find no men like them until we throw off the stupor induced by this paralyzing anodyne of fatalism, which our materialists have injected into the scientific, social, philosophical, literary, political, and religious life of the world during the last fifty years.

"Great men are the masters of their times rather than the manufactured products of their times. They are the creators of good, and not the creatures of a mere evolutionary process.

"Rugged old Thomas Carlyle proclaimed years ago the same truth in a different form of words. He said:

"This is an age which, as it were, denies the existence of great men; denies the desirableness of great men. Show our critics a great man—a Luther, for example—they begin to what they call 'account for him'; not to worship him, but to take the dimensions of him, and bring him out to be a very little kind of man. He was 'the creature of

the time,' they say; the time called him forth; the time did everything; he did nothing but what we, the little critic, could have done, too! This seems to be but melancholy work. The time called forth? Alas! we have known time call loudly enough for their great man, but did not find him when they called! He was not there. Providence had not sent him. The time calling its loudest had to go down to confusion and wreck because he would not come when called.

"I liken common, languid times, with their unbelief, distress into final ruin—all this I liken to dry, dead fuel, waiting for the lightning out of heaven which shall quicken it. The great man, when his free force, direct out of God's own hand, is the lightning. All blazes now around him. The critic thinks the dry, moldering sticks have called him forth! They are critics of small vision, who think that the dead sticks have created the fire. To lose faith in God's divine lightning, and to retain faith only in dead sticks—this seems to me the last consummation of unbelief."

"Perish this fatalistic doctrine of evils, which, while holding that the fittest survive, makes creation to culminate in a race of slaves, chained by an invincible heredity to an equally enslaved ancestry shading ever toward brutality behind it and bound to a posterity of unredeemable bondmen in front!"

SOME THINGS DOWN SOUTH.

A deacon—smoking a cigar and a preacher with his mouth full of chewing tobacco waiting on a member of the church to warn him that if he doesn't stop attending a holiness meeting he may be turned out of church.

A committee of women calling on Sunday

afternoon upon a little woman of saintly life and holy power to inform her that she may be dropped from the church books because she attended a holiness camp meeting when her own church was open and her preacher was fighting real religion and teaching them the best they could do was to sin and repent.

A backslidden Methodist informing a Baptist preacher fighting holiness, that he fought holiness so long that he lost all his religion and that he, the Baptist preacher, would lose all the religion he ever had if he kept on at his holiness fighting business.

A certain preacher chewing tobacco and one of his members smoking it, conveying a holiness preacher to a certain point in a wagon and spending the two hours abusing holiness and the holiness people.

At a Fourth of July the preacher greasing the pig and then running a race for a box of cigars and getting mad all over when it appeared in the paper.

Hand-shaking revivals don't go far enough. Very few of the converts shake off their sins and get down to a real repentance and clear cases of regeneration.

A preacher in a Presbyterian protracted meeting using the "baby" argument for the peopling of heaven. It is a grave wonder that men of sense and education, not to speak of theology, will argue that heaven will be more largely peopled than hell because so many babies die and go there. I like to think of heaven as something more immense and wonderful than a baby asylum. Lots of preaching today is infantile in its logic and message.

The Holy Spirit in Christian Life and Work.

Evangelist H. E. Copeland.



ON the day of Pentecost the startled people, amazed at the manifestations of the Holy Spirit in the lives of the apostles and disciples, and being under pungent conviction, asked: "Men and brethren, what must we do?" "Peter said unto them, repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

The gift of the Holy Ghost, as a Presence to the soul, is the highest gift promised and provided for in the Atonement. In the Old Testament the prophecies focalize in the "I will put my Spirit *within* you." In the New Testament the heart of the promise is "He shall be *in* you." In Acts 2:38, the Apostle Peter seems to be holding before the eyes of the people the gift of the Holy Ghost as an inducement to them to repent of their sins. Yet he does not fail to separate the gift of the Holy Ghost from remission of sins. His instruction to them, "repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins" would be complete of itself, if remission of sins, or the New Birth, were all that God wanted to do for them. But the Apostle Peter, understanding the divine plan, having received it from the Lord Jesus Himself, added the latter member of the compound sentence, connecting them with and, "Ye shall receive the gift of the Holy Ghost." The *within* you of prophecy, and the *in* you of promise define the gift of the Holy Spirit as a presence to the soul, secured by faith.

The Holy Spirit is more than a name, power, or influence. He is a person—the third person of the Holy Trinity. The man-

ifestation of His presence to the soul is quite different from the manifestations of His ordinary workings in the soul, in pardon, etc. To have Him in you, is quite different from merely having Him with you. In order to a clear apprehension of the gift of the Holy Ghost there are two very important distinctions to be made:

First. The gift of the Holy Ghost is entirely different from the supernatural endowments of the Holy Ghost. St. Paul, in the 12th chapter of his first letter to the Corinthians, speaks of different gifts of the Spirit; gifts of faith, of miracles, of prophecy, of healing, of tongues, etc. All of these are the gifts, or endowments of the Holy Ghost, that He gives to whomsoever He will, but they do not, either individually or collectively constitute the gift of the Holy Ghost. Neither is their presence the sign that their possessor has the gift of the Holy Ghost, or their absence the sign that one does not have the gift of the Holy Ghost. Many of these Corinthians had these supernatural endowments, gifts of the Holy Ghost, who did not have the gift of the Holy Ghost, as is evident from the warnings of St. Paul to them. There were unseemly rivalries and strife among them; they were "yet carnal."

Paul allows that these gifts, or endowments, of the Spirit are desirable, and may be coveted, after a certain order. "And yet show I unto you a more excellent way." Here follows his great apostrophe to love, the 13th chapter of 1 Cor. And with this John Wesley is in perfect harmony when he says, "There is nothing better, nor higher, in religion, than love; and he that seeks anything other, or more, than love, seeks wide of the mark." Paul had the gift of healing at some

times, not at others. The gifts of the Spirit are transient; the gift of the Holy Spirit, Himself, is abiding. "Whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away." "He shall abide with you forever."

Second. The gift of the Holy Ghost is distinct from His gracious bestowments: Every child of God is the happy recipient of the Holy Spirit's gracious bestowments: as awakening, renewal, assurance, comfort, strength, warmth, guidance, love, etc. These are gracious and rich bestowments, but do not constitute the gift of the Holy Ghost.

To make clear our meaning, let us suppose a husband—father in South Africa, while his wife and daughters remain at home in America. He remains away from home for years, sending his gifts at frequent and regular intervals, and in large sums, until there is plenty of substance for their future needs, maybe some to spare, still he is sending his gifts. What wife and daughters, if they love him, and we are to suppose that they do, would not sit down and write a letter, saying, we appreciate your gifts more than we can ever express, but no amount of substance will satisfy our hearts while you are away. We don't want more of your gifts, we want you. Just so, the Holy Spirit as an abiding Presence to the soul is more and more to be desired than even His richest bestowments.

The Holy Spirit as a Presence imparts a distinctive temper to the soul. I have seen two pieces of steel, the same size, same shape and same color; but one piece possessed a power not held in the other; when

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Profit and Loss Eternal.

J. L. Brasher.

PART II.



A GAIN I argue the value of a soul from its *capacities*. What a strange being we are. We have a soul that is capable of progress. The only creature in this world that is a creature of progress is man. He is the only progressive animal. He is the only one that changes. The spider weaves his web in your room in spite of your broom, as he wove it in Solomon's house when he wrote the proverbs. The higher animals pursue the same course they have from the beginning. Man is the only being that came from the primitive shelter to a palatial home. He is the only one that gave his thought to material things. He gave his thought to the expanding molecules in water that began to make the kettle dance and make the engine go, to set the spindles running, and the cranes lift, and engines clamoring until the world is turned into one great hive of industry under the touch of man's progressive intelligence. He is the one that began to feel the lightning tingling on his fingers from the clouds and captured the force that lights our houses, keeps our food cold, drives the car and looks clear through you and sees every bone in your body. Man has found out some things and he is still after them. Now he takes a little gas and makes an explosion and goes clear across the country. He makes a machine all of metal that goes up in the clouds. It is a literal fact.

Oh, I have stood yonder on that dizzy height that spans Niagara's thundering commotion and thought of his genius. I have thought of the man standing on the steps of the White House commanding that fleet of airships with wireless telephone.

Do you know God never has you until He gets that something? You say you will give God your soul but your mind does not amount to anything. Young people, you have no business to settle down with a piece of ground and a mule and marry, if you can get an education. A world is longing for deliverance. Would you be so sordid that you take the pleasures of the hour? We ought to be ashamed if we go to college and stay in college in order to get an education to be a bigger fish to swallow the smaller fishes. If you do that, you are too contemptible for me to show you my respects in any language I have at my command. God wants you to have a mind trained to help the world.

Man's moral capacity. Animals have souls. A cow has a soul. A dog has a very sensitive soul that seems to be ahead of some folks in respect of faithfulness and love. But they have not got an immortal soul, nor a humanly rational soul, nor a soul capable of moral quality or capacity. You don't put a cow in the penitentiary for getting grass through the fence. She has no moral capacity, she has an appetite. Some folks have. You are not a mere animal. You are more. You are capable of doing right. You are capable of doing wrong. You are capable of choice. You can choose the right and nobody can stop you. You can choose the wrong and nobody can prevent you. God made you free. He gave you power to do as you please. He didn't give us the *right* to do it, but He gave us the power to do it. When we think we have a right, we are mistaken. If we can do wrong we can do right. I am glad that we are built like that. I can, if I will, choose wrong in spite of the prayers of all my friends, in spite of the minister's pleading, in spite of angels, in spite of the atonement in Christ, in spite of the spirit of reproof that comes through the

Holy Spirit. I want to speak very reverently in His presence. I give Him glory in doing so. I have power to resist God's will in time and eternity. His thunderbolts cannot free me from the pursuit of my choice. I can do it in eternity and as long as I exist. I can disobey Him in any particular. This is a fearful thing. When you are afraid your friends will overcome your opposition by their prayers, you are acting very unwisely: you are building a wall of habit which only infinite grace can break down. On the other hand, I am so glad to think I can do right forever. I can refuse to do wrong in spite of all the devils in the pit and in spite of all that man and all the forces bring against me. Bless God there is moral capacity in my soul to do right.

I like to think there are millions of martyrs in heaven who could have lived if they had chosen. You say you have got to live, but that is a lie. There is something about a human soul so mighty, so sublime in moral action. You can, if you will, give your allegiance to God and keep it there forever and forever, *forever and forever*. And you could be so happy, if you would yield your soul to God and keep it there forever!

I am glad in the next place, that we have a *capacity for holiness*. That is wonderful. The rest of the world has capacity for some things, but we have capacity for the most wonderful thing underneath the stars. Isn't it wonderful that a soul is so devised that God has somehow left in us in spite of the devil, a power with which He can ally Himself and lift us out of our sins and out of our ruin and make us walk in holiness? Beloved that is worth while.

As a boy I had often been hungry. I worked for eight dollars a month and did more work than some of you folks who work for ten dollars a day. I love to think how He came down to my poor soul, covered with profanity, steeped in iniquity. Oh, I was raised as well as you were, but as mean as the devil wanted me. But God got His hooks of love on the inside. The soul that had laid down in its aspirations began to get new life and He kept pulling till after a while the cords of sin snapped, broke, until they are all broken up to reconciliation, up to where He could take away the guilt, then He got such a love planted in your heart, you began to pant after Him. All the honors of man couldn't satisfy it. All achievement couldn't gratify it. "As the heart panteth after the water brooks, so panteth my soul after thee, O God."

That which is capable of moral action, choice, decision, becomes allied to the source of all moral nature and lifts itself by faith and desire up, up, by the hooks of love that still hold it, up toward the arms that wait to receive it until at last by the lifting of the great God in answer to your soul's extreme cry, you repose on the bosom of the infinite God. His will is your law and His joy is your love and His service is your first delight. Folks, you ought to be glad you have something like that. The idea of your trading that off for a few limousines and corner lots. It is all right to have these things, if you don't lose your soul to get them. If the fire had swept the town—which I am glad it did not—until every industry had been wiped off the map, you could lift up your faith and say, "Bless God there are some things that can never burn up." I stood one day at the fire that swept away our girls' dormitory. I was pastor and I preached the next morning: "They shall perish; but thou remainest; . . . thou art the same and thy years shall not fail." Though the things of the earth may be

worth while, they are not enduring; but the soul has capacity for holiness that makes it superior to all that.

O my soul, thou wast never built to dwell in the dust. Let's have done with this doctrine of a "poor weak worm of the dust." We were not built for the dungeon, but for the altitudes. We were not built for chains and slavery, but for thrones and empires. We were not built for time, we were built for all the proud stories of eternity and everlasting life. More than all that, we have capacity for holiness. Think of a man swapping his soul for a little thing and stopping to quarrel with another fellow about the size of his necktie or whether he had one or not. Give us sense to put some things on. Give us sense to put some things off.

I bring to our final consideration, the soul is *capacitated for God*.

When we say that, nothing else can be said. *Capacitated for God!* I have some such delightful fellowship with some folks. The longer I live the more I love my friends, the more absolutely babyish I am about them. I wrote to my children. I told them there was more poetry in my soul at fifty than when I was twenty. I love my friends, and yet, for time I have to give up being with my friends and the folks I love. I would like to live by the side of a road and be a friend to man.

There are some folks that are so cultivated that when I am in their presence my words stumble on my tongue and fall down. And then I have met some folks and I always felt lifted every time I met them. While I wasn't on their level, my capacity reached up after them. There was a woman in Tennessee so cultivated that she never let you know it. In Tennessee cabins she went where they called her a "gal." I never felt embarrassed when I was with her. Somehow I began to walk more alert, straighter, felt a little thrill, had a more elastic step, my soul became a little more chivalrous, lifted more up toward God. A capacity for God! What would I do in King George's palace? What do I know about the etiquette of kings and great ones? I was brought up in a log cabin. I should have to have six months' training at least before I would know how to get in and out without breaking crudely the etiquette of the king's palace. Isn't it marvelous that the Infinite One who created all things by His own word, isn't it a wonder that He who kindled the furnace of the sun and put stars on high and set them burning about His throne, was so kindly in life that children climbed down from their mothers' arms and went to Him and wanted Him to tell them a story. What a wonder it is that we can come into His presence and talk out the deepest things of our souls, just turn our hearts inside out and say, "Lord, infinitely removed from all creatures, enthroned in glory, yet somehow my soul can talk with Thee, somehow my heart can thrill in Thy presence; Thou hast put something in me that keeps me from being ashamed in Thy presence."

Do you understand that? Not a bit of it. It is a greater wonder the more I study about it, but it is true. Old people sitting here with gray hair, don't think you are getting old. You are getting ready to go up to your crowning. You will have to throw away those old glass windows, your face will grow radiant and your whole being will grow vocal with prayer and filled with His infinite love. Your soul has been lifted and transformed above the things of the earth and time and sense, and the conflict is past, and the smoke is cleared away, and the

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OF ASBURY THEOLOGICAL SEMINARY

mists have dispelled, and the darkness has fled away forever, and God's glory breaks in on you and your soul is filled with glory and you strike up a brand new Te Deum in the throne of heaven. God lifted you from the night because you were capable of this. He brought you into the relation of sons and now you shall sit upon the throne with Him.

O brother of mine, sister of mine, soul eternally bound, capable of holiness, capable of God, don't let us go on in sin! Oh, give yourself to Him, to Him, to Him. We ought to be saying, Hallelujah! Some day when we see what I have intimated tonight we shall begin to sing. Their shouting was like the sounding of many waters. I shall one day listen to the thunder of that music. Are you ready? Has He done His work for you? Have you realized your capacity? O soul, come to Jesus tonight! God save us forever from thinking we are cheap. Oh, we are princes and kings and princesses! We are a royal priesthood! God made us infinitely rich.

Evangelizing in Louisiana.

Dr. John Paul.

This year my camp meeting campaign, which began in the northwest, reached its conclusion with two camp meetings in Louisiana—the State where I was born. After twenty long years of work in other states I returned two or three years ago with a providential call to begin some work in the land where naturally my heart has always been.

Louisiana is a state of great natural resources, largely undeveloped. It is coming to the front now more rapidly than the average state. A net work of splendid gravel roads is being constructed, educational enterprises are up to a high standard, and there are many other omens of improvement, though I fear the evangelistic campaign that is needed has not yet been enterprised. Genuine Spirit-filled laborers are few in this field, compared to the immense needs and considering the apparent ripeness of the field.

Outside of those sections where there is much foreign blood, Louisiana represents a fine type of American people, a little different from the other types of the south, due to an originality induced by the early history of the settlement of the state.

In a neglected field, at Center Point post-office, about the center of the state, I have gone in by faith and built a tabernacle, which at present is serving a great neglected population, and which after proper equipment is secured, and a better nucleus is formed locally, is intended to become an evangelizing center, where summer training courses will be given and Bible Conferences will be held in connection with meetings for holiness evangelism. Perhaps it was a bold dash for me to make myself security for \$1,500 in the outset to start this work, but I have already received a strong vote of confidence in the form of financial gifts from Louisiana, all the way from New Orleans to the northern part of the state. Half of our burden is yet unlifted and if a Louisianan anywhere reads this who wants to have a part in the establishment of this work for the future, we should be glad to hear from him. This is the only tabernacle with which I have a permanent annual engagement for every year, excepting my jubilee year, in which I go to the foreign field.

We made our beginning under this tabernacle a year ago with floods of rain, and with farm animals falling on every side of us with a dread disease known as charbon. It looked as if the powers of darkness did not want us to succeed. This year there was

a rift in the clouds. Providence favored us through the weather, and hundreds, almost thousands, in the larger services, flocked about the tabernacle to listen to the word of God, which was a rare thing in some of the communities from which they came. It is indeed a thirsty land, made up of people of the finest blood, who if they had the chance that people have in some sections, would give a great account of themselves in the service of Christ's kingdom. We had some very gracious results, but we tried to do foundation work so that the final consequences might be more fitly compared to a ground swell than to a tidal wave. Rev. L. E. Crooks helped us most of the time in the singing, and did some acceptable preaching. Rev. R. A. Young usually alternated with me in the preaching. Rev. W. L. Doss, the Methodist presiding elder, and Rev. Jasper Brown, the pastor, came fifteen or twenty miles from their homes to show an interest and Bro. Doss preached one excellent sermon which was well received. There were other visiting preachers and workers—"Mother Paul" among the number, who takes this as one of her main mission fields.

Our other meeting, the final for the season, an established camp with a good reputation, was Mineral Springs camp, near Pleasant Hill, La. This is a favorite place for a multitude of the best people farther up the state to assemble in the summer and listen to messages on full salvation. They have had some of the best known evangelists, and the camp is visited and supported by some people of splendid character and outstanding strength. Bro. W. H. McCleod, who was to be my co-worker, failed to come on account of sickness. This gave me a very heavy load to carry for most of the meeting. Some good visiting pastors preached the afternoon sermons for me, and our veteran brother, W. W. Tucker, took care of the prayer meetings and the 9:00 o'clock Bible studies. Rev. E. J. Theus, the Nazarene pastor at Shreveport, was invited to alternate with me in preaching, the last three days. He did us some very effective work. Bro. C. E. Edwards, well known in many fields as a song evangelist, had charge of the singing. He is indeed a faithful helper for any evangelist. He is always at his post, diligent and efficient, and can do many things besides sing. He sometimes made altar calls and directed the altar services.

We had some most genuine results in this meeting. A few people of outstanding importance, including a preacher or two, entered definitely into the experience of holiness and a number of souls were reclaimed, converted or sanctified. It is interesting to know that the church and camp meeting agencies, and so many consecrated individuals, are going forward with faith in God to make plans for the salvation of souls and the advancement of Christ's kingdom in Louisiana.

Asbury College Opening

We have had the greatest opening of Asbury College in our history; the largest number of students matriculated up to this time, and the finest and most advanced body of students we have ever had. When we got into Wilmore, Friday, September 23, we found Dr. Paul preaching, with faculty and student body rallying faithfully in a gracious revival. Many have been converted and sanctified. I conducted a testimony meeting Saturday evening; every seat in the College chapel and gallery was occupied, with a number standing. I wish all THE HERALD family might have heard the glowing testimonies of this body of young people.

There are people of large and smaller means in the world who desire to use their money where it will produce the largest results for God and humanity. I wish those persons could have sat on the platform with

me Saturday night and looked on that wonderful scene and realized our need of more and larger buildings, and a students' loan fund for young ministers and students preparing for the mission field. I am sure if they could look upon the institution and feel the power and impulse of the Spirit they would be ready to give a helping hand. It is unthinkable that such an institution should exist without the opposition of Satan. Pray for us, that God may keep His hand upon us, and that we may be delivered from every influence that would hinder this gracious work.

Faithfully,

H. C. MORRISON.

Let Us Pray.

I have just received a very encouraging letter from Bishop John C. Kilgo. He is very hopeful over the present condition of his health. He is a great preacher, a faithful and noble champion of the truths of the gospel. Let all THE HERALD family pray God to heal him and raise him up. God answers prayer.

Faithfully,

H. C. MORRISON.

Salvation From Sin.

S. R. Reno.

In John's gospel we have a consummate portrait of the Christ. In his epistles we have an unconscious portrait of his own soul and Christian experience. In his Apocalypse, The Revelation, we have an inimitable picture of heaven. His epistles are not a disconnected rhapsody on philanthropy, nor a creedless composite of a miscellaneous sweetness. They did not drop down from the sky and rest upon some unknown place, at some unknown time, and to some unknown people; but are the experiences retold of a man who was saintly in his character, blameless in his life and chaste in his speech. They are a defense of Christian purity against the heretic's and the gnostic's purity in sin; purification from, not in, sin by the Spirit of God, through Jesus Christ's great sacrifice, which produces a real spiritual holiness, and which is the opposite of all sinful practices. And at the center of this holiness is love—love that produces a spiritual unity both within and without, between a pure God, a purified Church and a purified soul. From such a union we obtain eternal life! Who may attempt to paint a rose, or gild a sunbeam? One may not find a simpler and purer and more spiritual statement of Christian experience elsewhere than in John's gospel and epistles! The latter, from internal evidences, is the fruit of his ripened years and memories of his three years of fellowship with his, and our Divine Lord. His affirmations are, I have heard, I have seen, I have gazed upon with my own eyes, and I have handled Him! Who? Jesus! Fellowship with Him—this is what he covets for his (*teknia mou*) my dear children! This is an endearing term common to saintly and chastened and ripened years. Fellowship with Jesus, in order to be real and permanent, implies a cleansing from, not in, sin, all sin, all unrighteousness.

Today, as truly as in John's day, there are some who hold to a kind of gnosticism, a notion that a Christian can carry a whole lot of worldliness along with him and in some way expect God to save him in his sins instead of saving him from his sins. The three Hebrew children were saved in the fire, but I think you would prefer to be saved from the fire. Daniel was saved in the lions' den, but I suspect that you would have a more comfortable feeling to be saved from the lions' den.

Beloved, pray and trust God to save you from all sin, rather than pray and expect God to save you in your sins. "Thou shalt call his name Jesus; for he shall save his people from their sins."

Good News From The Evangelistic Harvest Field.

Report of Evangelist J. H. Crawford.

The Lord has been real good to me since I last reported to the dear old HERALD. I have had some hard pulls but God has never failed me yet. Victory has always come, and I believe will when we meet conditions and pay the price. God will not turn His away.

Our meeting at old Mt. Zion Camp near Hamlin, Tex., was a great meeting, the best they have had in years. Many souls prayed through and were saved and sanctified. The Nazarene Church was greatly strengthened and several new members united with the church. Bro. Ed. Wooten, the faithful pastor, knows how to get under the burden and help push for God. Bro. P. Jamerson and faithful wife know how to make a fellow feel at home on camp ground. Thank the Lord for the saints of God at Mt. Zion.

I went from there to Guymon, Okla., for a two weeks' battle where God honored His word and a number prayed through to definite victory, and eight united with the Nazarene Church at Hooker, Okla. Others were not present who will come in later. My wife, (Mrs. Maggie Crawford) was called to take charge of work there until Assembly. We met a fine body of folks at Guymon and believe some day that will be a great center for the ingathering of lost souls. We shall never forget the kindness shown us by the dear folks there. May the Lord richly bless and keep them.

My next meeting was Stonewall, Okla., three miles north of this little town, under an old-time brush arbor. This meeting was wonderfully honored of God. About ninety were saved and sanctified in this meeting. They came in cars, buggies, and wagons, filled the arbor and the hillsides around. They almost disturbed the towns around going in singing and shouting. We organized a Nazarene Church with 39 charter members. So you see we have no evil report but the Lord has been so good to us. Glory. I am filling slate for fall and winter. If any of the readers of this want an old-time holiness meeting write me, Hooker, Okla. If I can I will give you date anywhere in U. S. I also would like to get in touch with a good singer and player. Must be saved and sanctified, free from jewels and completely out for God. I am taking a month's rest now. Will be open for calls after the meeting at Hooker, Oklahoma, October 14-30.

J. H. CRAWFORD, Evangelist,

Coffeeville, Mississippi.

Mt. Carmel camp meeting, Coffeeville, Miss., Aug. 19-29, preacher, Rev. A. J. Vallery, Supt. Bethany Rescue Home, has gone into history and the judgment only will reveal the much good done those ten days. Our attendance in the day services were very small, but at night the attendance was large, being ninety per cent young people. Very few old people attended, but the interest manifested by the young people was very great. The attention was noticeable by the older Christians and several expressed themselves as having never witnessed such a quietness at night. Bro. Vallery prayed much for the young people and was rewarded in his efforts as many young people, boys and girls, gave their hearts and lives to God.

Bro. R. B. Gore and family, of Rosebloom, Miss., was song leader and helpers in meeting. Bro. Shepherd, of Mt. Carmel neighborhood, rendered much help. Our camp is expecting larger things in 1922 for the Lord. Much improvements are to be made before our next camp, and we ask the readers of THE HERALD to pray for the officers and executive committee and the general committee of the camp.

We are eight miles from the I. C. Railroad, Holly Springs branch and the Memphis branch; fine road. We will appreciate inquiries from those who wish to camp with us in August, 1922. Tents free, and there will be a lunch stand for all foreign campers who cannot bring cook stoves, etc. Cots will be furnished at \$1.50, you bringing your bedding, etc. We have a fine spring of water, clear as crystal, with pure white sand foundation. We are expecting to have Dr. Gaar and Rev. Sutton for 1922.

THEO. W. FLY, Treas.

Council Bluffs, Iowa.

The twelfth annual camp meeting of the Pottawattamie County Holiness Association, Sept. 2-11, both inclusive, closed Sunday night, Sept. 11, and is now a part of history, and eternity alone can tell the results.

The workers were Rev. A. P. Gouthey, of Seattle, Wash., Rev. Joseph H. Smith, of Redlands, Cal., evangelists. Rev. W. B. Yates and daughter Eva, assisted by Miss Marie Duesler, of Woodbine, Ia., had charge of the music.

There were three services daily, Bro. and Sister Morris, of Derby, Ia., conducting the early morning prayer meetings. The attendance was good, many at the altar for prayer. The expenses for the ten days amounted to over \$900, all of which were raised within a few minute's time just previous to the 3:00 o'clock services on the last day of the meeting, Sunday, Sept. 11, and the people seemed to really enjoy what they were about in making their contributions.

J. V. HOWARD, Sec.-Treas.

Hogsett, West Virginia.

Some nine years ago in the beginning of my evangelistic work I held a meeting for the United Brethren Church at Mt. Carmel near here. Six weeks ago, after an absence of eight years, I was permitted to visit this place again to meet my old friends and to renew acquaintances. I found some of them had moved away, some had gone to eternity, and some remained. They began at once to persuade me to hold a few days' meeting. Having one month's vacant time and feeling it was the leading of the Spirit I consented. We began with a dead church but a good crowd, and soon under red-hot gospel preaching backed up by prevailing prayer things began to move, crowds began to increase, interest began to grow with every service, conviction began to fall on the people like a pall, and finally the break came and we had the pleasure of seeing sixteen souls come to God and find peace in Him. I baptized six candidates in the waters of Sixteen which was a blessed time in Zion.

This is not a holiness church but as I gave message after message on holiness the folks eagerly devoured the doctrine and for the first time in my life I met no opposition to holiness. Praise God.

The pastor, J. W. Wallace, and the membership, stood by and did all they could to assist me. Will Crawford had an extra horse and buggy he placed at my disposal during the meeting. I secured several subscriptions for THE PENTECOSTAL HERALD which I am sure will be a blessing to the readers.

I have not found a more clever, social or generous people anywhere than these mountain folks. In a financial way they really surprised me by their offering and they asked me to return next year which I shall do (D. V.).

I closed the meeting in a good spirit and as I looked up at the throng of people anxious to hear a man of God preach out of the

Bible I looked up and thanked God that I was a little holiness preacher. I find folks are hungry for the full gospel. Let's give it to them.

I need a fully saved girl who can play and have charge of the singing in evangelistic work. Parties feeling led to a work of this kind write me at once. My home address is 727 Fehr Ave., Louisville, Ky.

T. A. SWARTWOOD, Evangelist.

Meeting Report.

Another annual camp meeting has gone down on record in Western Kansas. The place of holding it was at Wakeeney, Kan. For more than twenty years this camp has been doing business for the King in this Trego County, Kan. This year was specially honored of the Lord in the way of results. In the face of some conditions over which we had no control, all who attended were convinced of the presence of the blessed Holy Ghost in all the services. I think but one service of the whole ten days, that there was no one at the altar of prayer. Many times it was full. The messages of truth were clear from both the evangelists. The doctrine of Scriptural holiness as taught by the Bible, and preached by John Wesley, Finney, Fox, and many later evangelists, was made clear to the hearts of the people who heard Rev. J. G. Morrison, of Jamestown, N. D., and Rev. H. T. Davis, of Wilmore, Ky., in this camp. Those who did not attend, or could not come, will never know what great opportunity they missed. The attendance increased from the beginning. The interest deepened and at the closing date we found ourselves wishing for the continuance of this blessed fellowship. Plans were made to move the camp to Ransom for the coming year, with the same workers to assist if it be the will of God.

Rev. Lee Everhart was chosen as president of this camp for the ensuing year. His home is near Ransom, Kan. With his enthusiasm, and a people at Ransom who will stand by him we are looking for the greatest camp yet. T. J. NIXON, Conf. Evangelist.

Indianapolis, Indiana.

We are closing up our second year as pastor in this city and are glad to report the best year of our life. We have had a constant stream of seekers at our altars. We have had house-to-house campaigns. We have made hundreds of pastoral calls. We have tried to put the gospel on the front porch of everybody in our part of this city.

With the co-operation of some other brethren we have put on a city tent campaign under a large tent, and we had about three months and a half of this sort of meetings. We had seven campaigns under tent and used two tents about all the time and three part of the time. We had hundreds of seekers and had great crowds, and the campaign cost about \$4,000.00, and finances were not any great burden. We kept services going in our church and it was on the increase all the time. We see no reason why any pastor could not have from one to half a dozen campaigns in our large cities if they really want them. The truth about the matter is that if good, attractive evangelists are secured the outdoor meetings are generally self-supporting, and when we have a church back of us we can do almost anything on this line. The great masses of people on our streets and in our parks are hungry for something and it is up to the full salvation preachers to give them the gospel.

Two very interesting meetings were: the one with our foreign people, and the other was a colored meeting we put on. We se-

cured the well-known colored evangelist, J. M. Humphrey, of Los Angeles. This meeting was held in the heart of our great colored district. Our colored people are drifting away from their two line or two great denominations, Baptists and Methodists. We found out that Christian Science, Russellism, Spiritualism and all the new, unscriptural cults were making noticeable inroads. Yet there was a great hunger manifested and we had one hundred colored people at the altar and some fine cases of real salvation. These good people begged for the meeting to continue. I should say this colored meeting paid its own way. And we received the best hat collections in this meeting of any of the seven tent campaigns we had during the summer.

Just a word as to our first experience with the foreign people. We had revelations of conditions here also. One thing we discovered that Catholicism has not got the grip on her people that she once had. We found that the Catholic people were beginning to wake up and they are more open to the real gospel than ever. While we had only a few converts yet we found many open hearts. And while this is purely missionary and should be community work, yet "Protestantism" should wake up out of her slumber and make a charge against this foe.

We wish to say this, there is a great field in our churches for full salvation. But do not forget that ninety per cent of our American people never darken any church door. Why not go out into the highways and hedges and get the masses and reach people who are easily reached.

This word in conclusion. My church and her worker have had some 2,500 seekers in the last few months. We are convinced that the world is not gospel hardened, but our old method of staying too close to our meeting will not reach the masses. We must have souls.
EVERETTE O. CHALFANT.

Conneautville, Pennsylvania.

The Peniel Holiness Association held their twenty-fifth annual meeting at Conneautville, Pa., Aug. 5-15. It was a wonderful meeting. The workers were Rev. William Huff, Rev. Thomas Henderson, (who have both been at Peniel several times), Rev. Bud Robinson, Rev. A. P. Gouthey, Rev. J. M. Harris, Miss Ruth Harris, Miss Alice Jones, and Rev. James Harris who directed the platform.

It would be impossible to find better workers. The ministers are all deeply spiritual men and splendid teachers, and the song leader and soloist made the music a source of power and inspiration. All the workers were at their best and the Lord blessed every session. There were seekers at the altar on the first night and throughout the meeting there was not one fruitless altar service. Several times the altar room was insufficient. There was a remarkable spirit of prayer and of unity during the entire meeting. Not one unpleasant thing occurred.

The anniversary service held the second Saturday morning was in charge of Rev. John Hampe who was president of the Association until he moved to California two years ago. He served as president for seventeen years and as he told of the growth of the camp and of how God had blessed the work, there was much rejoicing. It was a great pleasure to see Bro. and Sister Hampe again.

The prayer and praise services led by various Christian workers, were seasons of refreshing. Much good work was done in the Young People's meeting by Miss Ruth Harris, and by Miss Alice Jones in the Children's Meetings. No regular missionary meeting was held but money was given to help send our Bro. Huff to South America.

The workers in the dining hall, dormitories, and office took splendid care of us and

gave us a good demonstration of practical Christianity.

At the business meeting the old officers were re-elected. These men have worked faithfully and efficiently to make the camp a success. During the year they have given much time to plan and oversee the building of a new dormitory, several cottages, a tabernacle for the children's meetings, and the installing a new electric pump besides many other improvements. Money was easily raised to finish paying for this and to begin work for next year. The attendance is growing so rapidly that it keeps the management busy to provide accommodations for all. The crowd is becoming too large for the tabernacle so that it must be enlarged. We praise God for all these blessings and pray that He will make Peniel one of the largest and most helpful holiness camps.

Hixson, Tennessee.

Had a good meeting at Hixson, Tenn., Bro. Pangle, pastor. The church was graciously revived and several souls came out into freedom. I am now at LaFollette, Tenn., a town of 4,000 population, and the Lord is honoring the Word. There have been several professions and many asking for prayer. Am looking forward to a good winter campaign.
JORDAN W. CARTER.

Home address, Box 373, Harriman, Tenn.

Report.

The camp meeting season is over, and I am in my first church revival at Erie, Pa. Yesterday was the first day and there were twelve seekers at the altar last night. The camps this year have been seasons of gracious victory. I assisted in seven: Aberdeen, S. D., West Chazy, N. Y., Aura, N. J., Gastonia and Colfax, N. C., Fairmount, Ind., and Greer, S. C. My association with the different evangelists and singers was delightful and helpful. Altogether it has been one of the best summers of my ministry. A revival spirit has been more in evidence. The altars have been lined from time to time. Hundreds have prayed through in the old-fashioned way. The gospel is not outlawed. Elijah's God still answers by fire.

The last day of the Greer, S. C., camp was wonderful beyond expression. There were more than fifty seekers throughout the day with not one barren altar service in the camp. Frequently in the praise meetings there were seekers forward for pardon or holiness. The spirit of prayer pervaded the grounds. I have seldom seen or heard more strong crying and fervent intercession. Surely prayer brings victory. The great need of the hour is the propagation of a full gospel preached with the power of the Holy Ghost. This message will win out on any battle field. I am in this way to stay. Hallelujah!
FRED DE WEERD.

Report.

On Sunday, Sept. 4, we opened fire on sin and uncleanness with Mrs. Margaret Crammond, of Lansing, Mich., as evangelist, and her husband, Prof. C. C. Crammond, as pianist and song leader. Sister Crammond preached a full gospel, declaring that sin can be uprooted and utterly cast out of the human heart. As is nearly always the case when this truth is preached, opposition is stirred up, but in spite of opposition souls walked in the light and received the blessing of full salvation.

This is a Methodist Church which prided itself for its spirituality and piety, but when the truth was presented and came "close and searching" some found that they were without spiritual life and strength. We thank God that, as nearly as we could keep record, thirty-six souls came to the altar of prayer. Some for pardon, some for reclamation, but the majority for a clean heart. The revival

was almost entirely within the church. Seven new family altars were erected and five tithing stewards were secured.

We thank the Lord for the labors of Brother and Sister Crammond. They have a great and needful message for the church today. They preach and sing the full gospel, very clear and unmistakable in its application. May God's richest blessing be upon them in their further labors in the Lord's vineyard.
EARL F. KURTZ, Pastor.

Commerce, Tennessee.

The eighth annual camp meeting at Commerce, Tenn., closed Sept. 11. This was the greatest camp of any yet held in many respects. Nearly twice as many campers this year as any previous year. Victory in every service, about fifty saved and sanctified. The camp took another step forward in organizing into an interdenominational holiness camp, and plans are being laid to enlarge the borders, in the purchase of grounds for more campers and the erection of permanent buildings. The Lord is putting His seal on this work in such a way as to warrant these steps. A number of our young people are being called into the Master's service from this camp and they are saying "Here am I, send me," which always means preachers, missionaries and lay workers, which also means greater responsibility for the camp. This is the only permanent camp in this section of Tennessee, where Bible holiness is preached, and of course it means much for this people. We earnestly request the prayers of THE HERALD readers that we may grow in usefulness as we grow in size.

Rev. B. F. Neely, of Bethany, Okla., and Rev. J. H. Wells, of Gloster, Miss., were the preachers this year. They did great service in Jesus' name.
J. H. BARBEE.

THE HOLY SPIRIT IN CHRISTIAN LIFE AND WORK.

(Continued from page 3)

brought close to the iron filings. One possessed that peculiar power we call magnetism, the other did not. I have seen the same in the lives of Christian workers; one could win souls to Christ, the other could not. I have seen a person that could not win souls changed into an effective soul winner. I was assisting a pastor in revival meetings in Iowa; his wife was an earnest Christian worker, but could not lead the young people to Christ. More than once did I see her go to various young people during an altar call and return with sorrow, empty-handed. One night I observed her leave her seat the very moment I gave the invitation; she spoke with a young man with whom she had spoken many times before; and in less than a minute he was coming to the altar; she turned to a young woman with the same result, and to another, and another, until more than a half dozen young men and young women were at the altar from her personal work. You say what made the change? At the afternoon service of that very day, she had received the gift of the Holy Ghost.

No less is this peculiar temper of the soul noticeable in the patient suffering of the child of God, in times of distress, sickness, disappointment, or other adversity. His gracious Presence keeps the soul of the Spirit-filled saint in constant peace, joy, love, and all the fruits of the Spirit. Who of us does not remember some old saint, whom we knew in childhood, whose whole life seemed to be lived in the very atmosphere and presence of God, in never-failing kindness, patience, tender sweetness of spirit, purity of life and speech, that made us want to live better lives. Reader, you may have the gift of the Holy Ghost as an abiding Presence in your soul.

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Continued from page 1.

ports from every quarter. The writer was appointed to preach morning and night in the United Methodist Church in Streatham. We had a fine audience and many expressions of appreciation. The English are critical hearers and appreciate much more a careful discussion of the text than they do mere religious oratory. The British ministers are careful Bible students and perhaps, lack something of the element of arousement, the more direct appeal to the conscience, but they are teachers of the Word.

It was very manifest that the Methodism of England, which is broken up into several bodies—the Wesleyan Methodists, Primitive Methodists, and United Methodists, with perhaps some other organizations of the Methodist family, are in great need of a revival. There is no doubt but modern criticism of a character that fosters doubt and question rather than faith and assurance, has made considerable inroads into British Methodism, and it does not produce a spirit of religious enthusiasm, evangelical faith and revivalism. No man can convict sinners and produce a revival by undertaking to prove that much of the Old Testament Scriptures was simply folklore, that Daniel never existed, that the whale did not swallow Jonah. The destructive critics must look entirely to their evangelical brethren who hold to the old faith to produce the revival and build up a church in order that they may get financial support while they carry on their investigation and proclaim their findings which are so contrary to the faith of our fathers. The great masses of London and the British Isles are not evangelized and they will never be warmed up by the buttoned-up processes of Episcopalianism or the fine-spun theories and negations of the destructive critics.

English Methodism has many strong preachers, men of culture and devotion, and they are doubtless serving well their day and generation, but among some the spirit of modern criticism has paralyzed all revivalism and among others there is a leaning toward Episcopalianism. The services in many of the Methodist churches are quite like the services in the Episcopal Church; such services do not fan the fires of Methodism, warm the hearts of the people or appeal to the unevangelized masses. Much is being said about the union of the various

Methodist bodies in the British Isles. Such union, no doubt, might be made to contribute graciously to the work and upbuilding of Methodism, provided the tendency is not toward ecclesiasticism but toward evangelism. The spirit of true evangelism is the need of the hour. We shall have something further to say next week.

The Aftermath.

NINTH LETTER.



HE aftermath of the World War is anything but promising. Those men who prophesied that the human race had reached a stage of civilization and moral culture where war was about to become impossible, and that we only needed one more terrific storm of battle to purify the moral atmosphere and make the lion and the lamb of human controversies to lie down in peace together, were wide of the mark.

In the first place, wars have gone on constantly since the signing of the armistice in the great world struggle. But for the World War the conflicts which have been going on would have been looked upon as great wars with terrible loss of life and bloodshed. In the second place, the World War did not regenerate the heart of Europe; the spirit of hatred is rampant. France continues to fear Germany and Germany hates France with bitter hatred, promising herself a day of vengeance in the by-and-by.

Traveling in France, Belgium and Germany we found the atmosphere surcharged with suspicion and hatred. These nations have all been suffering for decades, you might say for centuries, with great spiritual drought. Unbelief, worldliness, Sabbath desecration, and general immorality have been at high tide in the nations mentioned. Romanism has been the dominant religion. The intellectual people have rebelled against this superstition and idolatry but have by no means turned to Protestantism or saving faith in Christ. The war was not a means of grace; it did not regenerate these people. Men who cry out to God in time of physical distress and make promises and pledges while in a state of great fear forget their promises and cast their fears aside with the clearing away of the smoke of battle and the dust of conflict.

An intelligent old German gentleman said to me a few days ago, "Germany is much worse, morally, today than she was before the war. The people say, 'What's the use? If we make anything we have to pay it out in war indemnity,' and so they seek pleasure in drink and carousal." Everything about us indicated the truth of his statement. It is perfectly safe to say that the war has produced no spiritual awakening in Germany. Wars never develop good morals in a nation. Germany is filled with the bitterest hatred toward France and she will not forget. People do not forget the effronts, the wounds, slaughter and wastage of war. Centuries of time will not blot out these remembrances. They are taught, written and sung and handed to rising generations.

And yet, the German people are a great people. They are great physically; the habit of industry and economy is ingrained in them. The drinking, hilarious crowds in restaurants, dance halls and theaters do not tell the whole story. The great farming multitudes are quiet and busy at their tasks; the black flag of smoke is waving from the top of thousands of smokestacks; industry and economy count. The German people are prolific; they have large, healthy families, and their little toddlers get busy early

in life with books and tools; work is their pastime. An industrious, economical, prolific, healthy people are indomitable. Germany is, and will be, a tremendous fact and factor in Europe, and while she has an immense indemnity to pay she has no navy to keep up, and but a very small army to support, which will in a large measure offset the indemnity.

France is uneasy; she is keeping up an army of some 700,000 men. This, with her navy, will eat up a large part of her share of the indemnity and will keep her tax rate a heavy burden upon her people. The French budget is an enormous sum, and she knows that Germany can no more forget or rest contented with the results of the world war than she could forget or rest contented with the results of the Franco-Prussian war of 1870. The outlook for Europe is gloomy indeed.

There is some hope in disarmament; men who carry pistols are quick to take insult; they are sensitive and ready to fight. Men without arms are far more likely to evade difficulties and get along peaceably. If we can have disarmament; if the armies of the nations can be reduced to the lowest possible limit; if factories can cease to turn out the instruments of death; if people can be delivered from the iron yoke of taxes for war; if we can sing songs of peace and cultivate the spirit of fraternity there may be some hope of at least a few decades of peace among men.

But the root of the trouble is the fact that out of the heart are the issues of life, and the heart of the nations has not been changed, and there are certainly no indications of a great spiritual awakening. Beautiful France is a spiritual desert. She is under the blast of the breath of Romanism. Protestantism in France amounts to but little, and there is no sort of indication of a spiritual awakening which would touch the nation and purify the moral atmosphere. The intellectual people of France have drifted into rationalism; multitudes of them are cold-blooded atheists, do not believe in, or care anything about God. Infidels can be desperate fighters; the Turks and Arabs can fight like demons. The splendid fighting qualities of the Turkish soldiers was no evidence that they feared God or loved humanity with anything in the slightest degree akin to Christianity.

The French people are wonderfully attractive; they are industrious, artistic, sentimental, brave and heroic as a people can possibly become, but they are not prolific, their families are small; thousands of them do not reproduce the species at all, and we noticed the other day that the death rate of infants is two hundred out of every thousand. We suppose this comes, in part, from the reckless love of pleasure and the lack of proper home life; from whatever cause, it tells on the population and greatly weakens the man power of France. It will continue to keep her population far less than that of Germany, and so their "sins find them out," in the weakening of their power of resistance.

What these great peoples need is a revival of pure religion. If, in the providence of God, there might be raised up among them mighty men to turn them away from the superstitions and idolatries of Romanism, from the blight of unbelief to Christ; if there could appear among them men like Wesley, Finney, and Moody, to arouse their fears, to awaken their souls, and turn them to Jesus Christ there would be hope. A few scattered missionaries with quiet little sermonettes and moving picture shows is not even a good religious joke; it were like casting a birdshot into the ocean. May God help in some mighty way, or the calm which may last for a few decades will be preceded by a mighty tempest of war.

Central Holiness Campmeeting

While on my way to Europe, and a day out from New York, I received a telegram notifying me that I had been elected President of the Central Holiness Camp Meeting, Wilmore, Ky. I sent a wireless back stating that I accepted the office. My election was a complete surprise; no one had mentioned the matter to me, and there had never been a thought in my mind that I would be elected president of the camp. Having accepted the office I shall do all within my power to make this camp a means under God of spreading scriptural holiness.

I know of no way to successfully combat the unbelief and worldliness which are flooding the church but by the earnest preaching of the gospel of full salvation and praying down the baptism with the Holy Ghost upon the people. This camp was once a center of great spiritual power; it would be impossible to calculate the gracious benefits which have gone out from this center the past years. For several years the interest was permitted to run down, this past summer there was a gracious meeting, a rising tide of revival and salvation. The people are greatly encouraged to go forward with the good work. We are looking forward to next summer's camp with hope and prayer, and we fully intend to mix with this hope and prayer earnest, hard work.

I appeal to the preachers of Kentucky who believe in the Wesleyan doctrine of entire sanctification to remember this camp in their prayers and to arrange their plans for next summer to be present with us there. We need a gracious revival of the holiness revival. Now and again we need to get together for the refreshing of our souls, for close and holy fellowship, for renewed anointings of the love of Christ, for fresh girding to go out and win the lost to salvation. There is great dearth in spiritual life and revival power in the land. The ministry needs to be set on fire in order that we may warm the Church and bring sinners to repentance.

I appeal to the laity, brothers and sisters throughout the state, who have received the blessing of entire sanctification to rally with us to this camp meeting next summer and help to kindle the holy fires of a great revival. We need a revival; God calls on us to help set going a revival that will save lost multitudes from sin and hell. We cannot be indifferent; the outpouring of the Holy Ghost in sanctifying power means conviction of sinners, conversion of penitents, the reclamation of backsliders, the sanctification of believers, the rebuke of sin and the upbuilding of the kingdom of God.

I appeal to hungry-hearted Christians, preachers and laity, everywhere, who are longing for a blessing on their hearts, who are struggling against inward sin, who battle against doubts and fears and worldly lusts, to come with us to this place of prayer and power. The Lord is gracious and He is mighty to save, strong to deliver. There are thousands of souls who carried their burdened hearts to the holiness camp meetings and went away rejoicing in the fulness of the blessing.

This year the Central Holiness camp meeting opened July 14 and closed the 26th; next year it will cover about the same date; exact date will be published in ample time for all who desire to make their arrangements to be present.

Faithfully your brother,
H. C. MORRISON.

Classics on Bible Holiness.

We cannot commend too highly the following books. They are classics on Bible Holiness. I refer to "The Central Idea of Christianity," by Peck; "Half Hours with St. Paul," by Steele; and "Perfect Love," by Wood. These are great books.

THE BEST OFFER IN OUR HISTORY.

We propose to send THE PENTECOSTAL HERALD to new subscribers from November 1 to February 1 for 25 cents. These months will cover one of the most important periods in the history of this paper. We are to have those instructive and thrilling articles on Destructive Criticism and the New Theology from Dr. Harold Paul Sloan and the "Knight of the Pelican Pines," Rev. Sam Steele, D.D. The arrows of these splendid archers will find the joints in the harness of the enemy of our Methodist Israel. We want them read by ten thousand Methodist preachers and a half million lay people.

With the first issue of November Dr. Morrison will begin his series of articles on "What is Bible Holiness?" and will show that an article which appeared under this title some time ago in the Quarterly Review is

First. Out of harmony with the creeds of the churches.

Second. Out of harmony with Christian experience.

Third. Out of harmony with the Holy Scriptures.

Fourth. Out of harmony with Methodist doctrine, history, hymnology, and experience.

This will be one of the strongest and most interesting series of articles that have ever come from the pen of our editor. We want ten thousand devout souls who stand for the Bible and the doctrines of the founders of the Methodist Church, to invest a dollar in this great forward movement for an evangelical revival, by sending to this office the names and addresses of four persons, accompanied by the dollar to pay for same for the time mentioned above. If we will sow the seed God will grant us the harvest. Those who cannot send the dollar with names, do your best to get a list of subscribers. There are thousands who would be interested to read the above articles if their attention is called to it. It is as necessary to sow the seeds of truth in order to have a revival of religion, as it is to sow wheat in order to have a good harvest. The necessity is so great, God is so all-powerful, let us sow the seed and trust in Him. GET BUSY.

made. The Imperial State Crown made for Queen Victoria is to be seen, and was worn by King Edward and again for King George. The whole crown contains about 3,000 diamonds and 300 pearls and weighs about 40 ounces. We saw the block where Simon Lord Lovat and many others paid their last debt by being beheaded. It is awful to contemplate the tragedies which were committed in those days of bloodshed and death. Within the prison walls were many places cut by the prisoners and some passages of scripture, two of them we recall especially: "Be thou faithful unto death and I will give thee a crown of life," and "He that endureth to the end shall be saved." We must remember that within these walls were confined many Christians who were not incarcerated because of crime but to satisfy the thirst for blood. Over a fireplace was this inscription: "The more suffering for Christ in this world, the more glory for Christ in the next." We could tell of many more interesting things we found there such as the armors, Duke of Wellington's coat, General Wolfe's cape on which he died, all sorts of firearms for many centuries back, but we must leave you and tell of our visit to Wesley Chapel, the place of all most dear to Methodists.

It is located opposite Bunhill Fields, which is a desolate expanse of time-worn tombstones, many of them of men and women whose names are bright in our religious history. The earliest date on any stone is 1623. Here lies the body of John Bunyan, with a lifesize figure of himself on top, and on either side of the block was "Pilgrim" with his burden seeking deliverance, and where he caught sight of the Cross and it fell from his shoulders. Here rest the ashes of Susannah Wesley, the mother of John and Charles Wesley, and seventeen children beside. We copied the following from her headstone:

"In sure and certain hope to rise,
And claim her mansion in the skies.
A Christian here her flesh laid down,
The cross exchanging for a crown."

Across the street is Wesley Chapel, the stone of which was laid by Wesley in 1777, with the remark: "Probably this will be seen no more by any human eye, but will remain there till the earth and the works thereof are burnt up." In the churchyard lie the remains of our beloved founder and a statue of Wesley marks the spot of his last resting place which was erected in 1891 to commemorate the centenary of his death, and bears on the pedestal his well-known words, "The world is my parish." Hard by the Chapel is the house in which he lived and died, now converted into a museum of Wesley relics. We had the privilege of visiting his study room, saw his hymn book, the bureau at which Charles Wesley wrote many of his soul-stirring hymns; also went into the prayer room where doubtless thousands of prayers ascended to God for the people for whose salvation he longed. We could not refrain from bowing our body, head and heart while in that sacred place, asking God to make Methodism true to the principles and ideals for which the Methodist Church was raised up. We were in the room where he breathed his last. We consider this one of the rarest, if not the rarest privileges we have had. The first sermon of the Ecumenical Conference will be preached in this Chapel, Sept. 6. It still has a regular pastor and is well preserved inside and out.

Next week we shall tell you of some other points of interest in this great and marvelous metropolis.

If you desire a book to stir and warm a young preacher's heart to a profound sense of responsibility, full of vigorous thought and live suggestions, send him a copy of Dr. Morrison's new book—Sermons for the Times. Price. \$1.00. PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

In London Again.

MRS. H. C. MORRISON.

UPON our arrival in England we spent two nights in London taking in a few of the most noted places, then turned our faces toward France where we spent several days looking at the wonders of that interesting city; then to Brussels, Belgium, viewing the varied scenes of the devastation wrought by the World War; then to Germany, of which we have written in previous letters, and on through the little but thrifty country of Holland where we took ship for Folkstone, one of the seaports of England.

Since returning to London we have been busy visiting many places of interest, trying to get this out of the way before the Ecumenical Conference convenes Sept. 6. We visited the Tower of London, which had its beginnings in Norman times, and has been used as a fortress, a royal residence, a state prison, and in later days an arsenal and barracks and the most interesting British showplaces. On entering we find Trinity Square to our left, and a railed enclosure known as Tower Hill, where was set up the scaffold on which a number suffered death at the hands of the executioner, among them Cromwell, Earl of Essex. The Bell Tower is where Princess Elizabeth was imprisoned, and where Monmouth spent the last of his wretched days. The Bloody Tower owes its name to the murder of the sons of Edward IV, by order of their uncle. Here Sir Walter Raleigh was imprisoned for twelve years, during which time he wrote a history of the world, a copy of which may be seen in a case.

Wakefield Tower, the reputed scene of the murder of Henry VI, is where are kept in an iron cage the Crown Jewels, including King Edward's crown used at the coronation of all monarchs since Charles II, for whom it was

OUR BOYS AND GIRLS

Dear Aunt Bettie: I come again to your happy corner, as my first letter was not in print. Will you let a little Ohio girl join your happy band? I will describe myself. I have light brown hair, fair complexion, light grey eyes, 5 feet two inches tall. Who has my birthday September 9? My age is between 13 and 16. The one who guesses my age I will send a letter. Thomas H. Ellis, I guess your age 13. If I am right send me a letter. The one who wants to correspond with me my address is, South Point, O. Merle Sutton.

Dear Aunt Bettie: How are you getting along these days? I just got home from Greeley Colo., last night. I have been visiting with my sister. I have written to a girl in Florida, one in Missouri, and one in Illinois, but did not get an answer. Inez Holton, I guess your age to be 12. Elsie Marie Goss, yours is 9. Vista Leckliter, yours is 10. If I am right, send me your picture. My age is between 12 and 18, the one who guesses it I will write to them. I have brown hair and eyes, light complexion and am 5 feet tall. I am in the 8th grade at school. I have 4 brothers and 3 sisters. Mrs. C. M. Rodman has heard Brother Morrison preach in Des Moines, Ia. Who has my birthday September 23? The one who guesses my first name I will write them. It begins with N and has 5 letters in it. Marie Herrin.

Dear Aunt Bettie: Here comes a little South Carolina girl to join your happy band. This is my first letter to *The Herald*. I guess you wonder how I look. I have fair complexion, light hair and brown eyes. I am between 8 and 11. The one who guesses it will receive a card from me. I am visiting my grandmother in Timonville. I live in Denmark, S. C. My mother has seven children, but one is in heaven. I joined the church this year. My grandfather is a Methodist preacher. I am trying to be a Christian. My grandmother takes *The Herald* and I enjoy reading the Boys and Girls' Page. Who has my birthday November 8? It just has come a big shower. Who is that? It is Mr. W. B. He has on his wet clothes and he has to take them off, so I hope this letter will escape. Love to the cousins. Sarah Lesley.

Dear Aunt Bettie: Will you let a little Arkansas girl come into your happy band of boys and girls? This is my first letter to *The Herald*. My grandmother takes *The Herald*. My mother is dead, so I stay with my grandmother. I am 4 feet nine inches tall. I have blue eyes and light hair and sunburned skin. My age is between 11 and 14. The one who guesses my age I will write them a letter. I go to Sunday school every Sunday I can. How many of the cousins study their Sunday school lesson? I do. I am in the fifth grade. My Sunday school teacher's name is, Miss Katy Schutt. I like her fine. Aunt Bettie write more letters to us cousins. E. Bertina Rott, I guess your age is 12 years. I have a little brother 7 years old. My address is, Stuttgart, Ark R. K. 1. Leah Smith.

Dear Aunt Bettie: I want to join your happy band. I am a girl between 11 and 15. I will let you guess my age. My birthday is July 13. Has

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any of the cousins that birthday? If so, I would be glad to write to them. I have brown hair, dark gray eyes and dark complexion and weigh 115; am 5 feet 6 inches tall. I belong to the Holiness Methodist church. I was taken in the church about 4 years ago. Go to Sunday school every Sunday. I enjoy going. My mother and father are both living. My mother is a Sunday school teacher and she likes it fine. My father professed religion two weeks ago during our meeting. I have one sister living. I have one sister and two brothers gone to heaven. I have always wished for a brother, but the Lord took them away. I live on a farm. I work every year. I do not take your paper but a friend of mine does and I read it. This is my first letter to write; and I hope brother W. B. is off sparking when my letter arrives. I would like to receive a letter from all of you cousins. I would be sure and answer it. My address is, Keatchie, La., Route 1, Box 29. Mattie Mae Morris.

Dear Aunt Bettie: This is my first letter to *The Herald*. My papa takes it and I enjoy reading it. I am a little girl 10 years old this August. We'll Bessie Dobbs you have got my birthday. Our school is out now. My teacher's name was Mrs. Fannie E. Fair and I sure did like her. I guess she will teach for us this winter. I will be in the fifth grade. I have one brother and two sisters and I am the oldest one. If any of the cousins want to write to me my address is, Cherry Hill, Ark. Carrie Philpott.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? This is my first letter to *The Herald*. My father takes *The Herald* and I sure do enjoy reading it. I am four feet eleven inches tall, have blue eyes, and brown hair and have a few freckles. I go to school and am in the fifth grade. Eula Sells I guess your age to be ten. Am I right? Beulah Plunk I guess your age to be 13. Am I right? My birthday is October 2 and my age is between 8 and 11. To the one that guesses my age I will send a card. I go to Sunday school every Sunday and I am in the junior class. I hope Mr. W. B. will be taking a visit when this letter arrives. My address is, Scott, Ga. Elizabeth Fort.

Dear Aunt Bettie: This is my second letter to *The Herald*. My sisters are playing the organ and singing. Edith, Ruth and Pauline Mitchell guessed my age. Miss Linda Frances Smith, I guess your age to be 7. Linda you have my sisters birthday her name is Ebba. She will be 6 the 30th of August. Miss Beulah Plunk I guess your age to be 14. If I am right please send me the card. J. A. Mills my sister and I will remember you in our prayers, send us your address as we would like to correspond with you. My address is, Roseau, Minn. R. 2 Box 17. Ina Johnson.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls. This is my first letter to *The Herald*. We do not take *The Herald* but one of my friends takes it. I enjoy reading the Boys and Girls' Page. Who has my birthday October 18? My mother died October 19, 1916. My age is between 9 and 13. The one who guesses my age I will send you a card. I go to Sunday school every Sunday. I hope Mr. W. B. will be taking a nap when this letter arrives. My address is, Scott, Georgia. Edith Elizabeth Carter.

Dear Aunt Bettie: Perhaps you will think I come too often, but I have a few words to say to you and the kind cousins who have written to me. Aunt Bettie I enjoyed your splendid letter so very much and the

reason I call it splendid is, you corrected our mistakes, and I hope you will always do that whenever you write. You said you were going across the big pond and that you would write every week, after you started. I have been so anxious for your letter, and I hope you will soon write. I have heard from so many of the cousins and their letters have been so interesting. Thank you cousins for writing to me. I also have received a book called "The Gospel of the Kingdom." To the one who sent it I want to thank you. It was read with great interest and I enjoyed hearing it so much. I do not know who sent it to me, but it was very kind of the one whoever sent it. Laura Johnson you wrote a fine letter. Irene Miller you have my school chum's name. Stacia you have my Sunday school teacher's name. Olga O. Powell I guess your age to be fourteen. Nodeen Sandee I guess your age to be fifteen. Margaret Harbison I guess your age to be 11. Can any of the cousins guess my age? I am five feet and four inches in height, blue eyes, dark brown bobbed hair and medium complexion. Some of the cousins know but they must not guess. I gave a recitation at our society Sunday called "What Have We Done Today." I read a piece before that called "Looking Off Unto Jesus." I have been in Dakota this summer too, but I missed the camp meetings. We were at the Nazarene meetings which were being held there. Irene I guess your age to be fourteen. I will close with a Bible verse, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matthew 5:16. Love to Aunt Bettie and the cousins. Agnes Johnson.

Dear Aunt Bettie: How are you and all the cousins? I hope you are well today. Elva Baker I guess your age to be 16. Am I right? If so I expect your picture, don't forget. Mattie Baker I guess your age to be 13. Am I right? Bernice Nervaline Sisk you are right. I am 11. I will soon be 12 next month. Martha Corwin neither you nor Beulah Plunk are right. My middle name is Verle. Well school will start soon wont it? Are all of the cousins glad? Well my letter is getting long so I will close. My address is, Akron, Colo. Marjorie Walters.

Dear Aunt Bettie: Greetings in Jesus' name! Will you let a Washington girl have a corner of your room to sit and chat awhile? I never was so glad in all my life that Jesus saves and sanctifies me now. If we miss heaven we miss everything. I am glad that the picture shows, dance halls and styles of the world do not lure my attention off of God. I belong to the Nazarene church at Yakima, Wash. I have two brothers in the ministry. They both are Nazarene preachers. I am sure proud of them. I am 15 years old, have dark hair, brown eyes and fair complexion. If I do not see this in print I will not be very much disappointed, as it is my first letter. I surely would love to hear from the cousins. May God bless all of you till His coming. Write to me all that can. My address is, Yakima, Wash. 211 So. 3rd Ave. Verna Anglin.

Dear Aunt Bettie: This is my first letter. I hope I will see it in print. My grandmother takes *The Herald*, and I do love to read the Boys and Girls' Page. I would love to see you Aunt Bettie, you must be awfully nice. I am between 9 and 12 who can guess my age? I am taking music lessons. I have light hair, brown eyes and weigh 65 pounds. I am in the 5th grade. I have one brother five years old. I will close for fear of Mr. W. B. I hope he will be out feeding the chickens when this letter arrives. Evelyn Smith.

Dear Aunt Bettie: This is my second letter to *The Herald* and as my first letter was printed I thought I would write again. I am 4 feet tall, weigh 59 pounds, dark brown hair,

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brown eyes and fair complexion. I will leave my age for the cousins to guess, it is between six and ten. I believe I hear Mr. W. B. coming. Annie Gilmore.

Dear Aunt Bettie: Will you let a little Kentucky girl into your circle? I am five feet tall, slender, have light brown hair, blue gray eyes, and fair complexion. My age is between 12 and 16. I will write to the one who guesses it. School begins Sept. 5, will be in first year high school. I want to be a missionary to the Cumberland Mountains. I know a lady who was sent from Wilmore, Ky., out there. My grandfather was a Methodist minister. I play the piano, and like to read, ride horse back, and swim. Beulah Plunk, I guess you to be fourteen. Am I right? Bernice Nevaline Sisk, are you the one that used to go to Browders Chapel? If so, do you remember me? I live five miles up the Cumberland river. Any one who wants to write to me, my address is, Smithland, Kentucky, Box 24. Irene Hanner.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am four feet 10 inches tall, brown hair, gray eyes and fair complexion. I am 12 years old. Who has my birthday February 17? Floy Armentrout, I guess your middle name to be May. Am I right? Mary Ruth Fowler, I guess your age to be 13. Am I right? Bernice Earickson, come again. Oh is that Mr. W. B. coming? I must run. If any one wishes to write to me my address is, Smithland, Kentucky. Helen Hanner.

Dear Aunt Bettie: Will you let a little Tennessee girl join your band of merry followers. This is my first letter to *The Herald* and hope to see it in print. Aunt Mary takes *The Herald* and I enjoy reading the Boys and Girls' Page. I have brown hair, blue eyes, fair complexion, am 5 feet 4 inches tall and I weigh 105 pounds. My age is between 15 and 18. If any one has my birthday, July 13, I would be glad to hear from them. Floy Armentrout I guess your name to be Floy May. Am I right? I would like to see my letter in print as it is my first one. I think perhaps I had better close as my letter is getting long and I must leave space for some one else. Love to Aunt Bettie and the cousins. My address is, Rigley, Tenn. Dorathy McMahan.

Dear Aunt Bettie: Will you let a little Wichita girl into your happy band? I am 8 years old and in the fourth grade. My grandma Shively takes *The Herald* and I enjoy reading it. I live near the river and love to go swimming. I can swim quite well and can dive also. I have two dogs' their names are Rits and Jiggs. I am in Russell this summer visiting my grandmother. We go to the M. E. Sunday school and church every Sunday. If any of the cousins want to write to me my address is, 1143 Coolidge Ave., Wichita, Kansas. Doris V. Wood.

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Fallen Asleep.

LEE.

'Twas Friday noon, August 26, that the death angel visited the home of Rev. J. W. Lee and summoned his wife, Mrs. Winnie Lee, into the beautiful beyond. She was 37 years, 3 months and 25 days old. Eighteen years ago she was married to J. W. Lee, who afterwards became a minister of the gospel of the Methodist Protestant Church, Louisiana Conference. To this union were born eight children, five boys and three girls, two of whom preceded her to the heavenly home. She also had eleven brothers, ten of them reached her home for funeral services.

Sister Lee was one of those staunch Christian characters that would shine for the Master anywhere—a real soldier of the cross—one who was willing to suffer for her Lord and rejoiced that she was counted worthy to do so. In her last moments, even while her body was racked with pain, she looked heavenward and exclaimed, "O, 'tis grand! 'tis glorious!" What consolation to know that the experience she possessed in this life, was so rich and sweet in the hour of death. Truly a soldier has fallen on the battle-field leaving to her loved one an inheritance of faith, hope and love which is far greater than all material wealth.

F. G. Wardlow.

COOPER.

Frances Alice Carter was born Jan. 12, 1869, departed this life Aug. 13, 1921, aged 52 years, 7 months and 1 day. On May 4, 1890 she was united in matrimony to Ben F. Cooper. To this union four children were born, three of whom survive her. She professed faith in Christ at an early age and united with the C. P. Church. Later she joined the M. E. Church, South, with her husband. She walked in every ray of light she had and lived a consistent Christian life. In April, 1906, she attended a holiness meeting conducted by Sister Mattie (Brown) Pomeroy and was blessedly sanctified. Her life was full of labors and devotion to her Master. She was a beautiful exemplification of perfect love. She has gone to be with Jesus. We have no doubt or question with reference to her present place of abode. May God grant grace and wisdom to those of us who knew and loved her dearly to finish our course and join her on the other side.

An eloquent testimony to the high esteem in which she was held was the large congregation that attended her funeral conducted by J. L. Smothermore. So let's take courage and gird ourselves afresh for the battle and press forward toward the prize which awaits us in Christ Jesus. May the Lord bless and comfort the bereaved ones is my prayer.

"Miss Dellu."

ALLEN.

Rev. Samuel Covington Allen, son of David and Margaret Allen, was born in Garnettsville, Meade County, Ky., on June 17, 1838. His education was obtained in the public schools of Meade County, his associates in school and social life being members of such families as the Overtons, the Puseys and the Lawsons. And when called into the gospel ministry and received on trial into the Louisville Conference, in 1859, his name appears in the class with James M. Lawson, G. B. Overton and others.

He was married to Miss Mildred Ayers, of Hancock County, Ky., in 1861. Of the two boys and four girls born to this union, there survive one son and three daughters. Mrs. Allen died July 16, 1913, after an illness of two years.

Bro. Allen's first appointment in the Conference was as Junior preacher to Chas. Y. Boggess on the Hawesville circuit. Then at Providence, Henderson, Calhoun, Hawesville, Middletown, Yelvington, Cloverport, Big Spring, Hardinsburg, Lewisport, Hodgenville, Presiding Elder of the Owensboro District, Hawesville, Cloverport. During the years 1882 and 1883 he served as Conference Book and Tract Agent. During the next three years as a Superannuate and the next four as a

Supernumerary. In 1891 he was sent to Virginia Ave., then during four years presiding elder on the Elizabethtown district, three years on the Princeton District, one year at Jeffersonton, and from that year to the Superannuate. His retirement, however, was owing to a serious throat trouble. His general health was good, even to the end. His mind was clear, and he took a keen interest in all the affairs of the church. At about nine o'clock on Saturday, July 23, 1921, in full assurance of the truth of the gospel in the preaching of which he had brought blessing to so many, he passed into the beyond. The funeral service was held in the Portland M. E. Church, near which he had, during so many years lived. The writer was assisted in the service by a number of the pastors of the city, all of whom testified to the helpful life of the deceased brother. Especially were the words of the Rev. J. D. Sigler appropriate to the occasion, he having been converted under the preaching of Bro. Allen, and has since joined him in the city of God.

E. F. Goodson.

WALKER.

On Aug. 10, the cruel angel of death visited the home of Bro. John B. Walker and took from him his wife, Eliza Virginia Walker. They were married very young and had raised a family of several children and grandchildren. Sister Walker was sweet, patient wife, and everyone who knew her never forgot her sweet, gentle manners. Now to say she was a Christian does not express the fullest meaning or revelation of her true inward and outward life, for we have never met one that was so devoted to her Lord and it was an inspiration to hear her pray, and during all her prayers her heart was ever burdened for her children to be saved. To say we miss her is putting terms that do not express in full the sadness in our hearts. We missed her the week later at Mt. Carmel camp meeting where she attended yearly for 25 years.

Sister Walker's entrance into heaven does not place her among strangers at all as she has many loved ones and friends gone on before, and don't you know there was great rejoicing upon her arrival.

Sister Eliza Virginia Walker was born Jan. 29, 1849, and died Aug. 10, 1921. Her last admonition to her husband, Bro. John B. Walker, was, don't weep for me, you know I am ready to go and cannot stay longer with you. May God's richest blessings rest upon her husband and four boys left behind.

Theo. W. Fly.

"A BLESSED CAMP MEETING CLOSED AT ECHO, MINN."

It pleased the Lord to pour out His rich blessings upon the town of Echo, Minn. For weeks the German Methodist church had been praying for a real revival and God answered their prayers. We began there Sept. 1, and continued until over the 11th. Great crowds attended the services every night. I am sure we had scarcely less than 200 out every eve and on Sundays we had 400 or 500 people present. The Spirit of God began to work and Holy Ghost conviction settled down upon the people, one man came through to victory at his home 2 o'clock in the morning, his wife got through later on to a glorious experience. All in all we prayed with about 60 souls either for pardon or purity. Rev. C. C. Clements the pastor of the church is an old man of about 70 years but full of Holy Ghost power and energy. People came from neighboring towns they got blessed and were a blessing. Miss Marie Danielson had charge of the children's meetings and also of the singing and added much to the success of the meeting.

Yours for a real salvation,
H. O. Jacobson.

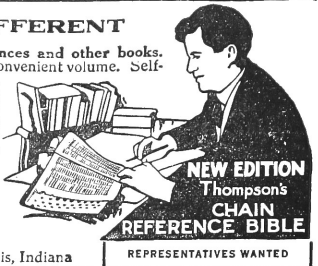
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MINERVA TENT MEETING.

The meeting at this place opened Sept. 2, and continued ten days. Arthur C. Zepp of Upland, Ind., was the preacher in charge and the writer was the song leader. Minerva, Ohio, is a beautiful little town with many professors of religion but with very few living up to their privilege in Christ. There are many hungry souls at this place and there is great need of a full Gospel being preached here. On account of the rainy weather the crowds were not large but very appreciative and God used Bro. Zepp in bringing the truth to the people with great effect.

Tom Guy, a young man from this place who was brought under deep conviction in a meeting at Newell, W. Va., held by Bro. Zepp last June and later was saved and sanctified, received the call from God in this meeting to preach the gospel and he at once made arrangements and started Sept. 12, with Brother Zepp for Upland to enter the school at that place to prepare for his life work. Only eternity alone will reveal the extent of the work accomplished in the meeting.

Brother and Sister Cox from Klondyke, Ohio, were with us for two days and took charge of the song service. Any one in need of a song leader will make no mistake in securing Brother Cox. J. C. Mackey.

BROOKLYN, N. Y.

God is blessing us here in the Home Camp Meeting of the John Wesley Church. This is the 22nd day of the meeting. We will continue to Oct. 2, inclusive. The crowds have continued to come. Pastor Norberry says, "We have had more strangers out to this meeting than there has been to any other convention in Greater New York."

The tent is not large enough. It is in a locality of Jews, Italians, and other foreign elements, yet it has been filled on the inside and outside every night, Saturdays and Sundays not excepted. Some have found the Lord. Many have been convicted, but the thought of seeking Jesus publicly has been a standing hindrance to them. The pastor and people asked for several messages on healing. This was done, and several healing services were held with gratifying results. All glory to Jesus!

Various pastors from the city churches and missions have attended, and all have agreed that God is with us of a truth. Personally, and to the glory of God, I wish to say the unction, glory, joy and liberty of the Holy Ghost has been upon my ministry from the first moment until now. Hallelujah!

My next meeting will be with Rev. T. W. DeLong, Warcham, Mass., Oct.

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9-23, inclusive. I have some open dates.

Yours in the fulness of the blessing,
Rev. F. W. Cox,
Lisbon, Ohio.

NOTICE.

I am ready to make definite dates with anyone desiring my services in revival meetings. Am now making out fall and winter slates.

All for Jesus,
T. J. Nixon, Evangelist.
Salina, Kan.

NOTICE!

After connecting a chain of God's providences with the leadings of the Holy Spirit, I am constrained to believe God would have me re-enter the evangelistic field. I am open for calls, and any people desiring my services may write me at my home address, 395 Scranton Ave., Marion, O. N. O. Stucky.

REQUESTS FOR PRAYER.

H. A. Inman requests the prayer of The Herald readers for a full salvation, also for the healing of his son who is badly afflicted.

Mrs. V. B. Mooser asks prayer that she may be healed of all diseases, and that she may yet do something for God.

Mary Bell Inman asks prayer for the healing of herself and that her family may be saved.

A Reader: Please pray that my brother and his wife who are separated may be reconciled to one another, and that they both might be saved from sin. Also, that a mother who is the asylum may have her mind restored and be able to return to her home.

A reader requests prayer for herself and two children.

Weary sufferers everywhere—especially those with incurable diseases, and who will get right with God, or be wholly His, if you would like me to unite with you in believing prayer, drop a line to address below.

Leila M. Conway,
Hurlock, Maryland.

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

THE CURE FOR DIVISION.

Date: For October 16, 1921.

Subject: Paul writes to the Christians at Corinth.

Lesson: 1 Cor. 1:10, 11; 13:1-13.

Golden Text: "Now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13.

In the midst of our studies of the life of Paul we are invited to examine some of his epistles, which give us a sample of his teaching, and an insight to the spirit of the man. This epistle to the Corinthians comes in about the time of those developments in his ministry which we are now studying, and it will be found that a close acquaintance with the apostle's local circumstances at the time he writes an epistle contributes much to a better understanding of the references contained in that epistle. This epistle to the Corinthian Christians was written during that remarkable two year ministry in Ephesus, of which we studied in our last lesson. It probably came near the latter part. The references in chapters 1:10, 11, indicate that he received some news from the work he had planned at Corinth which gave rise to his writing this remarkable epistle. We are not to suppose that everything in the epistle was called forth by the information which had been brought him from Corinth; but we are to understand that the Spirit led him in connection with the specific object of writing to put on record many great thoughts on the doctrines and policies and hopes of the gospel for the benefit of people to whom it was directed, and also for serious people of all time to come.

The Central Theme.

The news of "contentions among you," gave to Paul's mind the entering thought of writing this epistle. He sums up many subjects which are associated with these contentions, but the passage which is selected for our lesson introduces the one great experience which is designed to cure contentions. It is the experience of perfect love. It is the only thing through which the Church can realize the ideal indicated in Paul's introduction to the 13th of 1st Corinthians, found in chapter 12:27-31. In this he likens the Church to a body, the body of Christ, in which all the members are unified, but he plainly implies that the unity is not ideal till the Church is perfected in love, as he carries out his proposition immediately after he makes it, verse 31, to show them the more excellent way. The thought in verse 13 of this chapter, that by the baptism of the Holy Spirit we are all baptized into this one body, does not imply that it takes the baptism of the Spirit to get us into the converted life. It takes this to unify believers so that the group of regenerate believers will be entitled to be described under that impressive figure, the body of Christ. Using the figure in another sense, or perhaps expressing it literally and not using the figure at all, one is in Christ when he gets the new birth; but so long as he does not have that entire sanctification which saves him from the gross of original sin, he and those of

his kind will fail to represent the unity indicated by the expression "the body of Christ." There is liable to be division or enmity or faction among them. This does not deprive them of the right to be called "babes in Christ," but it does prove that they do not have that perfect love which takes all of the carnal mind out of their spiritual natures. This is perfectly clear to the one who will read the first three verses of the 3rd chapter, without having a pre-arranged theory to take care of.

Complexion of the Audience.

The class of people described in such passages as the third chapter, and in the allusions leading up to the thirteenth chapter, have their faults and imperfections, but they were not unsound in their morals. The discriminating reader will observe that when Paul makes reference to persons unsound in their morals he uses the pronoun of the third person. The pronoun of the second person in which he identifies the direct receivers of his epistle refers to "all that in every place call upon the name of Jesus Christ, our Lord, both their's and our's." The epistle is not to all who hold membership in the Church at Corinth, but to that class of members who are "sanctified in Christ Jesus, called to be saints," by this we understand him to mean those who are provisionally sanctified in the atonement of Christ, and who are called to become actual possessors of the experience and life.

ANNOUNCEMENTS.

Mr. E. S. Anderson, of Needmore, Ga., desires to communicate with a consecrated young man or middle-aged woman who could care for an invalid shut-in young man.

Having decided to quit the pastorate and take up evangelistic work I am now ready to make dates for the fall and winter months. Anyone desiring my assistance please to address me Hartford, Ky., Route 6.—H. T. Speak.

Evangelist W. A. Vandersall, of Findlay, Ohio, is in need of a Spirit-filled song leader for a tent tabernacle meeting in southern Ohio. Anyone who can play as well as sing preferred. Reply at once to the above, 1208 N. Cory St., Findlay, Ohio.

The subscription list taken for Heart and Life at Wilmore camp meeting has been found and all subscribers will get their papers beginning with October number.

Rev. R. L. Hollenback, an elder of the Church of the Nazarene, and well known in the central states in that church, is planning to evangelize this winter. He has several dates in the spring and a few in the fall which are not slated. Address him, 1614 C. Ave., New Castle, Ind., or Ryan, Okla.

Rev. J. E. Garrett, presiding elder of the Waverly District, Waverly, Ill., has a three-point work; two of them will pay \$500, with \$100 missionary money. The third appointment can be worked up and will help maintain a preacher. Anyone interested may address as above.

Owing to change of dates, Brother Jack Linn and wife have a couple of open dates for this fall. Address him at Oregon, Wis.

Rev. H. G. Grosdidin, 417 A. East, Hutchinson, Kan., wants to get in touch with a singer to assist him in a meeting beginning Nov. 1. He wants a man in the experience of holiness, who can pray and do altar work, and preach, if necessary. Expenses and offering are promised.

I have a fine opportunity to loan out books in a needy field. If any of The Herald readers have any they can send we shall appreciate them. Address W. Verlan Culver, Miami, Okla., Route 1, pastor of Friends Church.

Rev. George Bennard will make his home in California this winter. He requests that all orders for song books be sent to 1754 Washington Blvd., Chicago, Ill., also his personal mail until he gets permanently located.

Anyone desiring a good singer will do well to communicate with D. L. Shaupe, of Otey, Va. "I have had him with me and what he can't sing up he will pray down. He is a lovely character." So writes Rev. M. C. Pullin.

Rev. J. P. Gardner, of Cairo, Ill., has some open dates for fall and winter and desires to assist brethren who need an evangelist. Since Dec. 26 he has had 241 kneel at the altar and get victory. He preaches the Wesleyan doctrine of holiness.

Dr. Theodore M. Hofmeister, better known to our readers as "Ted," the evangelist, was united in marriage to Miss Robbie Smith, of South Solon, Ohio. Dr. Hofmeister is located at Greenfield, Ohio.

REQUESTS FOR PRAYER.

A reader asks prayer for her sister who is not a Christian; also for her husband that he may be saved.

Bro. Peacock requests prayer for his wife who has recently undergone a serious operation.

Bro. Dan Isbell asks for prayer that he may be healed of rheumatism.

A shut-in reader of The Herald desires prayer for her husband and daughter that they may be converted; also for her healing and that she may receive the baptism with the Holy Ghost.

A reader who has been paralyzed for eight years wishes prayer for her recovery.

A seeker wishes to be filled with the Holy Spirit.

A friend desires prayer for her family and self that they may be what the Lord would have them be.

Mrs. Viola West asks prayer for her healing, and that her husband may be saved.

Pray for a young man to be restored to health, who has been a sufferer for four years.

A reader wishes prayer for complete victory, and to know she is saved.

G. C. D. wishes prayer for healing and for more faith.

A wife desires prayer for the salvation of her husband, that he may be saved.

Please pray for one who is afflicted with lung trouble, that he may be restored to health.

Mrs. Gibson wishes prayer that a revival may come to her church.

Henry Boland earnestly requests prayer for the healing of his body.

A mother asks prayer for her boy and family that they may become reconciled, and be saved.

E. W. Bevill wishes prayer that he may be healed without an operation.

Mrs. Lena Roberts requests prayer that she may be healed of what she fears may be a cancer.

SPECIAL NOTICE!

For many years, year after year, I have run from one meeting to another with but little or no rest between meetings. Often I have promised myself that I would turn away from all invitations for meetings and take some rest, but up to this time that promise has been unfulfilled. Now I am redeeming that promise by taking a whole month for absolute rest at home. After the first of October I will be afield again.

I am holding in prayerful consideration some calls from the middle and eastern section of the United States, and some farther west, maybe as far west as the Pacific Coast. The Lord willing, for some personal reasons, I should prefer to labor in the middle and eastern section of the United States till after the Christmas Holidays, but shall accept calls elsewhere as the Lord may lead. Persons can address me, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

NOTICE!

Recently I have had letters from persons saying, that they had written me before, and that their letters had been returned to them. Let all those who wish to correspond with me, address me at my home address, 1584 N. Lake Ave., Pasadena, Cali., and my mail will be promptly forwarded to me; thus insuring an answer. If anyone should write me at the places given in my slate they should always put general delivery on their letters for safe delivery.

J. B. McBride.

To Whom It May Concern:

This is to certify that, I, A. E. Fritch, have audited the books of Central Holiness University from July 1, 1919 to July 1, 1921, and have found no evidence of fraud; and aside from "book-keeping errors," a list of which are filed with Mr. D. E. Vance, Treasurer, and which corrections have been made by me. I believe the books to be correct at the present time.

A. E. Fritch.

MACEDONIA CALL.

I feel that God has put it on my heart to call for help through The Pentecostal Herald. If any brother in Christ that reads these lines feels that the Lord is calling you this way and puts a burden on your heart for this place, please write O. R. Eby, New Albany, Kan. We have a cold, backslidden church and would have to have the meetings in a tent or brush-arbor. This is a small place but needy. We earnestly request the prayer of The Herald family.

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Gospel Tents

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MISSIONARY REVIVAL CAMPAIGN, DETROIT, MICH.

An old-fashioned gospel meeting and Missionary Revival will be held in Detroit, Sept. 25-Oct. 2, at St. Andrews Auditorium in the heart of the city, conducted by Ford Hendrickson, Missionary Evangelist, assisted by a score of other missionaries, evangelists, ministers, singers and gospel workers. The missionaries that will accompany Brother Hendrickson into the tropical jungles of South America and spread the gospel among the neglected heathen tribes will convene at this meeting. We are asking God to stir the city and give us an old-fashioned revival. Plan to attend this meeting. Pray for the Missionary Expedition.

Truly in the Lord,
Ford Hendrickson.

ANNOUNCEMENT.

I am now making up my slate for the winter campaign. I preach a full gospel as advocated by the leading holiness papers. I am no place picker, but will go to any church or people either in town or the country; also, city missions. My terms are co-operation and free-will offering. I go as Jesus said, "Without money and without price." I trust God and stand on Phil. 4:19. No poor needing a meeting need not let the finances stand in the way. God will see me through. He always has. Amen. If you desire my services you will have to write quick. Address, 727 Fehr Ave., Louisville, Ky.

T. A. Swartwood, Evangelist.

ATTENTION, PLEASE!

One of my old friends, Rev. Wm. Davidson, a man who was Dr. Talmage's personal worker for seven years, a preacher who has done much to spread scriptural holiness over the land, an evangelist of no mean ability,

a missionary to the Mountains of Kentucky, who has worn his life out in the cause, deserves our respect and support. Listen to a portion of his letter to me. "Pray God to supply my needs. (Phil. 4:19). Wife died in Cincinnati, O., in July. I am alone now and looking across the stream and wish to go if the Lord delays His coming for I am tired and worn out." How this ought to appeal to the lovers of holiness. Bro. Davidson desires to go to Florida to spend the winter. He needs our prayers and financial support. Reader, if you can spare some of the Lord's money for this worthy cause send it to Bro. Davidson, Bloomington, Ill. Write him today.

Yours in Christ,
Andrew Johnson.

SECOND COMING OF CHRIST.

Mrs. I. E. Gass.

As we study the Scriptures, we find that our Savior is coming again. God has given us His word that we may become acquainted with its teachings.

Paul tells us in Heb. 9:28, that unto them that look for Him shall He appear the second time without sin unto salvation. Further assurance is given in John 14:1-3, where the Savior Himself says: "If I go and prepare a place for you I will come again and receive you unto myself . . .". And in Acts 1:9-11, we read of the manner of His coming:—"And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel which also said 'Ye men of Galilee why stand ye here gazing up into heaven: this same Jesus which is taken up from you into heaven shall so come, in like manner, as you have seen him go into heaven.'"

It seems very plain, after reading these texts, that His return is to be a real, personal, literal coming. So when we read an account of someone who has come to our city, or to some neighboring town, claiming to be Christ, we can say No! It is not the Savior who died for us, for we are looking for His return in the manner in which He went away.

And we read in Matt. 24:30, that He is coming in the clouds of heaven with power and great glory, and Rev. 1:7 says that every eye shall see Him and they, also, which pierced Him. So we see that His coming cannot be counterfeited. We can see who is coming with Him by reading Matt. 25:31, which says all the holy angels are coming with Him and what a vast army that will be is found in Rev. 5:11, where we read that the number of them was ten thousand times ten thousand and thousands of thousands.

What a great longing in my soul as I meditate upon this spectacle; to see this great army of God's dear people and as I try to picture in my mind how the work of these beautiful angels will be accomplished I read Matt. 24:31 and it tells us they are coming to gather His elect from the four winds of the earth. What a grand and glorious time that will be for all who are watching and praying for His return.

What a beautiful thought it is that the guardian angel who has faithfully watched over us from the time of our entrance into this world unto that time, will be the one that will, in all probability, come for us to prepare us to ascend to the clouds to meet the Savior.



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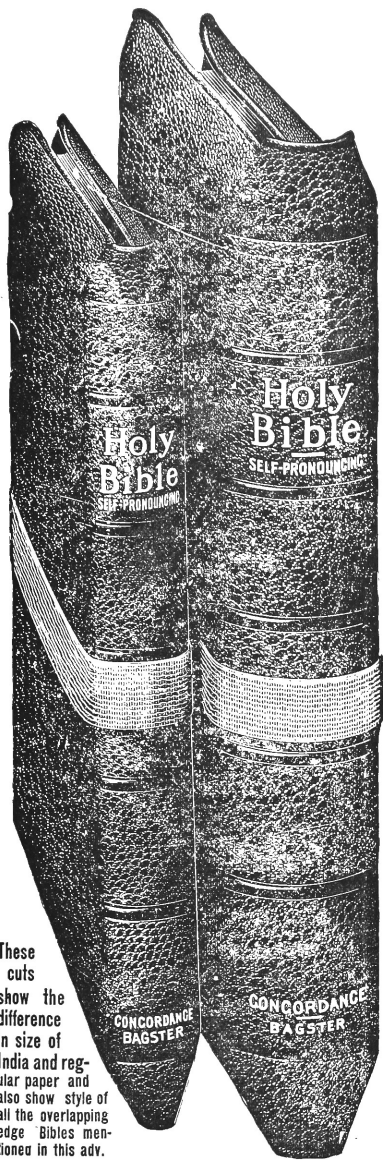
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JESUS MIGHTY TO SAVE.

By the Editor.

WE receive many letters from persons who are in distress about their souls; who are discouraged and cast down; some of them in fear that their salvation is impossible; some of them have tried and are almost ready to give up overwhelmed with their failures. To all such we would say, Jesus is mighty to save, and strong to deliver. The Christ who loved us well enough to die for us will not turn away those who come to Him the right way.

The first step towards salvation is in forsaking sin; then one must exercise faith. Doubt is the chasm deep and wide that separates souls from Christ. Doubt, from whatever cause, makes salvation impossible. Some poor souls hug their doubts, talk their doubts, think about their doubts and come to feel that it is a sort of religion to doubt; to believe themselves so unworthy that Jesus will have no mercy on them. This shuts the heart up in its darkness and closes the door of salvation in the face of the doubter.

Quit doubting! Don't think about your doubts or talk about them. Use what faith you have. Say to yourself, I believe the Bible. I believe that God in His mercy gave His Son to die for me. I believe that Jesus bore my sins in His body on the cross. I believe that He is willing and able to save. Talk your beliefs, sing your beliefs, shut up and drown out all the whispers of doubt by declaring your belief in God, the Bible, Jesus Christ. Sing your doubts into shame. Praise God that He loved you and Christ died for you. Praise God that His mercy has kept you out of the pits of doom. Praise Him until your heart warms within you. Encourage yourself to believe the gospel and to trust in Christ as a personal Savior.

Your Bible and hymn-book, with prayers and songs of praise, will prove doubt killers and faith revivers. I have often helped my own soul by breaking out into song. The song of a soul longing after the Lord drives away the devils that would darken our minds with doubt. Remember that the love of God and the death of Christ are of no avail to you if you persist in clinging to your doubts instead of holding on to Jesus by faith. Trust in Christ will bring the victory. Some poor souls have thought doubt, talked unbelief and practiced it until they are well-nigh paralyzed. Come, dear hearts, there are countless thousands of souls in heaven who were once in gloom and darkness, who once felt as if they were cast off forever. They have trusted in Jesus and found deliverance and victory; so may you. Begin believing and keep on believing that Christ who loved you well enough to die for you will most assuredly gladly grant you salvation. It is faith in Jesus that

brings the soul into regenerating grace and sanctifying power. Think of Jesus, worship Jesus, sing His praise and appropriate by faith the merit of His atoning death upon the cross.

The Ecumenical Conference At High Tide.

THE evening of September 12 was devoted to the reception of fraternal delegates. The first speaker was Lord Bishop of Chelmsford, one of the great bishops of the Episcopal Church, which is the Established Church of Great Britain. He is a man of fine presence, snow-white hair with shining face. The chairman who introduced him referred to the fact the Bishop had been born a Methodist but later had joined the Episcopal Church. The Sabbath evening of this fraternal gathering this same Bishop had preached to a Methodist audience in the old Wesley Chapel, a new thing in the history of Methodism. The Episcopal Church of England is manifesting an entirely new attitude toward Methodists and non-conformists generally. The Bishop appears to be a man of very devout and fraternal spirit. He paid the highest tribute to John Wesley of the entire conference. He spoke of him as the greatest preacher ever ordained by the Church of England, that his influence had been most widely wielded for the advancement of the Kingdom in the salvation of souls. His address was almost entirely a plea for church union, and while the audience gave him most respectful attention and often punctuated his perorations with great clapping of hands, it was well understood that practically all churches are in favor of union provided all other denominations will unite with us.

We can conceive of no greater calamity befalling Christendom than that the various evangelical churches living and laboring among the people should shut themselves up and button themselves up in the Episcopal Church, and we are quite sure there is not the slightest danger of any such calamity. That there are many good people in the Episcopal Church no one can doubt, but Episcopalianism with its beautiful conceit of apostolic succession, its robes and chants and painfully long formal services, and the great importance it gives to laying on of hands, its catering to the wealthy, its liberal attitude toward modern unbeliefs, and the excessive worldliness of its rich and fashionable people, is so out of touch with the masses of humanity and such a complete stranger to the spirit of true evangelism that it is entirely unthinkable for the pres-

ent day needs of a rapidly moving world which is running away from the stilted and formal ceremonies of religion and hungering for Christ and His salvation, the Holy Spirit and His divine power, and the genuine spirit of holy brotherhood in the family of God.

The solicitude of Episcopalians for church union is a bit amusing; they feel that they are making a beautiful concession in agreeing to take all Protestantism into their fold, and to lay their hands of ordination upon the ministers of other churches so as to bring them into the line of apostolic succession. No doubt there are some Methodists in England who look favorably upon these propositions and in fact and spirit are close akin to Episcopalianism; but the Protestantism of this great old world listens with pleasure to any tokens of a spirit of fraternity from this church which has so long stood aloof from the general household of faith and with tolerant amusement to suggestions to come within the fold of a dead ecclesiasticism. Episcopalianism, as we have already suggested, does not appeal to the spirit and needs of the age. It is interesting, however, and encouraging to notice the new and hopeful attitude of brotherly fraternity.

Rev. Mr. Gillie, of the Presbyterian Church, who is also president of the National Free Church Union, delivered a very fraternal and taking address which was thoroughly enjoyed by the great concourse of people. The Free Church Union is an organization of the dissenting churches of these Islands; that is, the churches other than the Established Church. Mr. Gillie brought a beautiful message of fraternity from all these non-conformist organizations.

It was reserved to Dr. S. Parkes Cadman, fraternal delegate from the union of the Christian churches of America to deliver the great address of the occasion. Dr. Cadman was prepared as no other man could be, to bring a message to this Ecumenical Conference from the United States. He was born and reared in England; he is now a member of the Wesleyan Church in England, at the same time he is pastor of a large Congregational Church in Brooklyn, N. Y., and is regarded as one of the greatest preachers in the United States. He has traveled and lectured extensively East and West. North and South, and is thoroughly acquainted with our great country. He is an attractive speaker, with a clear, strong voice, a fine vein of humor and genuine unction. The multitude was held in close attention and broke out again and again with prolonged handclapping.

Dr. Cadman spoke eloquently of the part that the United States played in the World war. He denied the charge that the people of our nation are eaten up with the spirit of

(Continued on page 8)

WAYSIDE SKETCHES

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

SEVERAL years ago I was traveling in the West and had the opportunity of spending a couple of days in a great city where the Annual Holiness Convention was being held. The special preacher-evangelist was Dr. H. C. Morrison and now in the absence of Dr. Morrison from the country I venture to describe through THE PENTECOSTAL HERALD, a scene and a bit of preaching that went through in that night service.

It was the fifth night of the meeting and the preacher made a speech ahead of the evangelist in which it was plainly to be seen that he was under heavy pressure. He first asked all in the house who loved the Lord to stand—of course everybody with but few exceptions stood. (It is to be observed that unregenerate church members will stand up in meeting as "lovers of the Lord" without the least conception of what "loving the Lord" involves.) The preacher then sailed into the holiness people for not bringing unconverted people to the meetings and intimated that sanctification did not amount to anything if (outside) sinners were not brought to the meetings. Now to our thinking, and meager knowledge of the situation, there were great numbers of unconverted people present who were members of this particular church—members who knew no more about real salvation than a door post. The evangelist preached a sermon that night which will not soon be forgotten. We count it a rare privilege to have heard that evangelist use the Gospel gatling gun on this particular occasion. He told of many church revivals he had witnessed where at first the meeting was opposed by members of the Church. One opposer was a prominent official of the Church who acted as if he was possessed with seven devils, who was eventually brought to repentance and cried for mercy and when saved pulled out a fountain pen from his pocket and confessed that he paid \$5.00 for that pen and stole the money from a preacher. Again he told of a great meeting he held in a Methodist Church where the Sunday School Superintendent got so under conviction for sin that at least he confessed to \$3,000 that he would have to restore to another man and was in a business that was sending his soul to hell. He told of a meeting in a distinguished church where the popular pastor warned him that a prominent steward of his church was not coming any more to the meetings until the evangelist ceased preaching holiness. True, he did not come any more, till the revival was over and the evangelist had gone; but before very long the "prominent steward" ran out of town with thousands of other people's money leaving two wives behind him. He afterwards took up his residence in the penitentiary.

The evangelist, burning with holy zeal, spoke further words of fire some of which we noted down as follows:

"I'll preach the truth and go to judgment."
"A man cannot love a holy God and hate holiness."

"We can be so eternally nice as never to wake up anybody."

"Bar-keepers may be saved but preachers who go back on the Bible will wake up in hell."

"There is no forgiveness for any guilty soul without mourning for sin."

"We are going to mourn in this world or mourn in the world to come."

"We must sing such hymns and preach such sermons as shall put sinners under conviction for sin."

Suffice to say that when the preacher got through that message on fire the pastor, district superintendent and everybody else in the house knew they had on their hands a prophet of God, but the pity of it was that they refused to heed his prophetic warnings and the opposition becoming so acute and ugly necessitated the removal of the convention to another church where they welcomed a full gospel. When I look back upon that scene and think of the sorry sequel I am reminded of the lines penned some years ago about "The church walking with the world." And they of the Church and they of the World

Journeyed closely, hand and heart,
And none but the Master, who knoweth all,
Could discern the two apart.
Then the Church sat down at her ease and said,

"I'm rich and in goods increased,
I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen—the beautiful Church—

Her shame is her boast and pride."
Thus her witnessing power, alas! was lost,
And perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,

And covered their heads with shame.
A voice came down from the hush of Heaven,
From Him who sat on the throne;
"I know thy works and what thou hast said,
But alas! thou hast not known

"That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant Bride of a heavenly Groom
Is the harlot of the World!
Thou hast ceased to watch for that blessed hope,

Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."
Let me in this connection pass on the following:

GOD'S CALL TO A COMPROMISE CHURCH.
O, Church of Christ, redeemed by precious blood,

(1 Pet. 1, 18-19; Eph. 5, 25-27; Eph. 3, 10.)
Break this alliance, glorify your God!

(Cor. 6, 20; 2 Cor. 6, 14-18; Eph. 3, 21.)
Forsake the Christless world that lures to ill;
(Heb. 13, 13; Rev. 18, 4.)

Thou mayest be blest and prove a blessing still.
(Gen. 12, 2; Eph. 1, 3.)
Away with ease and dalliance and play,

(Isa. 32, 9; 1 Cor. 10, 7; Rom. 13, 11.)
The Great Commission now in haste obey;
(Mark 16, 15; John 17, 18; 2 Tim. 4, 1-2.)

In holiness and zeal thou canst excel,
(1 Pet. 1, 15, 16; Rev. 3, 19; Gal. 4, 13.)
And save the perishing from sin and hell.

(Luke 14, 23; Jas. 5, 19, 20; Jude 22, 23.)
Gird on thy robes with purity impeared.
(Rev. 7, 14; Rev. 16, 15; Rev. 19, 8.)

And keep thyself unspotted from the world.
(Jas. 1, 27; 1 John 3, 3; 1 Tim. 5, 22.)
Humbled in dust and ashes, sin no more.

(Isa. 60, 1; 1 Cor. 15, 34; John 5, 14.)
Repent while Christ stands knocking at the door.
(Rev. 3, 20; Jas. 5, 9; Rev. 2, 16.)

O, let thy heart be true to Him alone,
(Jas. 4, 4; 1 John 2, 15, 16; John 21, 15.)
For lo! the Heavenly Bridegroom cometh soon!
(Matt. 25, 6; Rev. 3, 11; Rev. 22, 20.)

—Selected.

Some years ago Rev. S. K. Wheatlake penned the following with which we will close the present sketch:

"The service at our church today was very cold indeed

And hungry souls went from the place without the help they need.

'Twas just a miserable pretence, a form without power

Thunder without the lightning stroke, a cloud without a shower.

No ministration of the truth or Holy Spirit there

'Twas entertaining so they said and pleasing to the ear.

But I was there to feed my soul, get something from on high,

To help me on my journey to my mansion in the sky.

He had his sermon written down and read it with care

Each move and word in harmony with ministerial air.

They say he is an orator, what more could we desire,

But orators who preach the word should be baptized with fire.

The cultured people of the town say he's a learned man,

'Tis so, for he used many a word I did not understand,

For aught I know each word contained a thought to edify

Beyond my reach within the rack he placed the food too high.

The common of the town who used to worship there,

Are seldom seen in church today, but no one seems to care.

If to the poor, the gospel's preached so they can comprehend,

Then to their need in simple words preachers should condescend.

They say we have the leading choir, the best that can be found,

And yet I saw within their midst the hardest case in town.

They frilled and trilled, now high, then low, I did not catch a word,

They sang the most confusing thing a mortal ever heard.

Within that church some years ago I saw the glory fall,

And with the word the Holy Ghost fell on us one and all.

The sinner trembled as he saw his danger and the spell

Was only broken as he fled away from sin and hell.

The singing in the good old days was in the Spirit too,

And as we sang how Heaven came and thrilled us through and through

Many a loud "amen," "thank God," was heard amid the song

It seemed as if the angels came and mingled with the throng.

The young and old would testify to overcoming grace,

Some would shout, others would laugh with many a shining face.

The glory of those grand old days long since have passed away

'Twould be a general offense to shout in church today.

They say that I am out of date, a relic of the past.

Oh praise the Lord I'm glad its 'so, so their scorn won't always last.

The way the holy prophets went is good enough for me,

'Twill lead me to home above when earth's illusions pass."

Methodism Imposed Upon by Modern Thought.

BY REV. ANDREW JOHNSON, D. D.

IX.



WE want to speak in behalf of that part of Methodism that has remained true to the great Christian fundamentals. There are millions of Methodists in the world today who are yet standing for the great cardinal doctrines of Inspiration, Infallibility, Divine Revelation, the Atonement, the Deity of Christ, and the supernatural in religion. They have not surrendered the essentials of Methodism. They accept the Bible as the Word of God, as the supreme authority in all religious matters, as the man of their counsel and the infallible rule of their faith. They believe that the Bible, in its original form, is not only free from all religious error, but that it is free from any other kind of error—that it is correct in all geological, biological, zoological, anthropological, ethnological, geographical, astronomical and all scientific questions so far as it touches on them. They believe that the "Bible in its various versions and manuscripts, when freed from all errors and mistakes of printers, copyists and translators, is the very Word of God, and consequently free from all error."

They believe that the first chapters of Genesis are history and not myth. They believe in the Genesis story of creation. They repudiate the Darwinian theory of Evolution. They hold that "Creation is a designed origination by a personal and transcendent God of that which itself is not God." They reject alike both the Hindu idea of Emanation and Pantheism. They prefer such orthodox scholars as Dean Alford, Tischendorf, Tragelless, Lackmann, Henstenberg, Horne, Sir Isaac Newton, Adam Clarke, Henry Green, James Orr to destructive critics as Wellhausen, Kuenen, Hupfield, Harnack, Driver, Smith, Briggs, Kent and Co. They really believe that there has never been one single proposition put forward by the destructive critics but what has been answered by men equally as scholarly. They do not believe that all modern scholarship is on the side of the higher critics.

Furthermore, these millions of Methodists believe that Moses wrote the Pentateuch, that David wrote the majority of the Psalms, that Solomon wrote most of the Proverbs, that Isaiah, the son of Amos, wrote the whole book of Isaiah, that the prophets of the Old Testament were foretellers as well as forthtellers. They believe with Peter that holy men of God in olden time spake as they were moved by the Holy Ghost, and with Paul that all Scripture is given by the Inspiration of God. They accept the Word as final authority. They believe in the constructive study of the Bible, but not in the destructive criticism of the Bible.

They believe that the canon is a collection of authorized books instead of an authorized collection of books. They believe that the authority is not in the collection but in the books themselves. They do not believe that the books are authoritative because they were collected, but that they were collected because they were authoritative.

These millions of orthodox Methodists believe in the new birth, the witness of the Spirit, justification by faith, the baptism with the Holy Ghost, the immortality of the soul and the resurrection of the body. They believe in the old-time religion, in revivals, in Christian education, in missionary work, in social reform and civic improvement, in progress upward and onward forever.

What is Modern Thought going to do with these evangelical Methodists? Or what are these Methodists going to do with Modern Thought? We have dwelt upon the main

views of the great mass of evangelical Methodists. Now let us consider some of the essential elements of Modern Thought.

1. It is *rationalistic*. German rationalism is the main element in the so-called Modern Thought of today. Reason is elevated above Revelation. Reason is the sole umpire in all religious disputes. Modern Thought, therefore, would practically do away with faith—would dispense with the one great principle upon which salvation is predicated. We are saved by faith, not by reason. The Bible puts the accent on faith, while Modern Thought abolishes faith and defies reason. Modern Thought is self-contradictory. For it is unreasonable to make reason everything. Reason itself cries out against the unreasonable demands made upon it by Modern Thought.

2. It is *egotistic*. The Lord knoweth the thoughts of the wise that they are vain. The critics boast that they have the scholarship of the world. They are heady, high-minded, conceited and egotistical. These are not marks of true scholarship. They have bluffed and brow-beaten the Church. They talk of the *consensus* of scholarship. They rear back upon their dignity and declare that "no modern scholar" endorses such and such an orthodox idea! The sad thing about the whole matter is the fact that many have allowed the critics to monopolize the modern scholarship of the world! The critics are fool enough to claim the *consensus* of scholarship and too many are fool enough to let them do so. All scholars have never been on one and the same side of any question. The man who says that modern scholarship is all on the side of higher criticism justly forfeits his reputation as a scholar.

3. Modern Thought is *neo-scholastic*. The schoolmen of the eleventh and twelfth centuries developed a system known in history as scholasticism. Duns Scotus, Roger Bacon, Thomas Aquinas, William of Occam and others devoted their time to the discussion of hair-splitting distinctions in metaphysics. Scholasticism was subservient to Roman Catholic theology. Modern criticism differs from scholasticism in that it seeks to be the master instead of the servant of modern theology. The schoolmen bowed in submission to the Church. But the higher critics of today want the Church to recognize their intellectual authority and superiority. Both deal in useless, metaphysical, hair-splitting impracticalities. Higher criticism is nine-tenth philosophy and one-tenth science. Hence it is only a fraction better than scholasticism.

4. *Modern Thought is irreverent*. It does not matter how much higher critics talk about sober, careful, reverent, constructive criticism. Modern Thought, despite all claims to the contrary, is rank, radical, revolutionary and *irreverent*. Its very first postulate is proof of this. "The Bible," it affirms, "must be studied as any other book." Are we to pick up the Bible like we would an almanac or a dime novel? The critics treat the Bible writers as criminal suspects. They will not give the Bible a chance to speak for and explain itself. With unmitigated gall they boldly and unblushingly declare that Paul was mistaken and that Christ partook of the ignorance of His times. The critics claim they are reverent. But what they do speaks so loud we cannot hear what they say. The brewers and distillers in like manner claimed that they believed in Temperance. The dancing masters claim that they believe in modesty, morality and religion, and that they are opposed to all immodest dances. The trouble with the

critics, they claim one thing and proclaim another.

5. *Modern Thought is destructive*. Ask the higher critic if he is *destructive* and he will answer in the negative. All critics claim to be *constructive* and *re-constructive*. They deny that they are *destructive*. "Such is the way of an adulterous woman. She eateth and wipeth her mouth and sayeth I have done no wickedness." "There is a generation that is pure in their own eyes, yet is not washed from their filthiness." The critics claim to be moral heroes. Why, then, are they ashamed to come out and admit that they are *destructive* critics?

We all know that there is such a thing as *destructive* criticism. Is it confined to outside infidels? What shall we call it when the same thing is taught by higher critics inside the pale of the Church? If an infidel outside the Church makes a statement which all admit is *destructive*, and a critic on the inside of the Church makes the same statement, is it *constructive*? Modern Thought is radically *destructive*. It seeks to destroy the faith which was once for all delivered to the saints. It seeks to destroy the supreme authority of the Bible. Prof. Foster, of the Chicago University, admits that criticism and authority are mutually exclusive. Worse still, it would destroy the absolute authority of Christ. If this is not destructive, then pray tell us what is?

6. Modern Thought is *unscientific*. While Modern Thought claims to be the very essence of science it is, for the most part, unscientific. Science is certified and classified knowledge. Modern Thought marches to the tune of Darwinian Evolution, an unproved hypothesis. Higher criticism is sometimes called the *Biblical branch of Evolution*. The critics have no patent right on the scientific temper and scientific methods. The conservatives are truer to science than the radicals. The true scientific method admits all the facts in case before drawing a conclusion. The critics have rushed to an unwarranted conclusion. They exclude the miraculous and the supernatural. They are biased and lopsided and unscientific. They have the brazen audacity to publish and proclaim to the world their "Assured Results," one of which is the non-Mosaic or composite authorship of the Pentateuch. According to this dope the question of the authorship of the Pentateuch is settled beyond a peradventure. Some modern scholars, however, affirm that all questions are open. There is a contradiction somewhere. Prof. Andrew Sledd, of Emory University, maintains that neither in theology nor any other branch of knowledge is anything established, certain, sure, beyond question.

7. *Modern Thought is Pantheistic*. It has not as yet reached full Pantheism, but its tendency is decidedly in that direction, it is at least pantheistic. It tries to blot out the distinction between the secular and the sacred; the natural and the supernatural; the human and the divine; revelation and discovery; inspiration and genius; miracles and extraordinary events; transcendence immanence; creaturehood and childhood; creation and preservation; the apocalypse and the apocrypha; the Deity of Christ and the divinity of man. It has gone far toward final pantheism.

8. *Modern Thought is baptized infidelity*. It is in the Church and sailing under the colors of Christianity, but at heart it is infidelity. All the great noted infidels of the past, if living today, could easily qualify as *bona fide* higher critics. Porphyry, Celcus, Julian the

(Continued on page 7.)

Rey W. B. Godbey, D. D.

(The following memoir of Dr. Godbey was read by Rev. W. E. Arnold, D. D., Editor of *The Central Methodist*, at the Memorial Service at the recent session of the Kentucky Conference.)

It is easy to write the life sketches of some men. They are so like other men, and live so nearly as other men live, that an adequate summary of all they were, and of all they did, can be made in a few commonplaces and with a few stereotyped phrases. It is not so with W. B. Godbey. He was unlike any other man we ever knew. He lived as no other man lived with whom we have been acquainted. He did not look like other men, nor was his life pitched upon the plane of other men. We have never known one who was quite so indifferent to ordinary conventionalities, nor quite so dead to the world, nor quite so intent upon the achievement of the "one thing" to which he had dedicated his life. His passion for souls was all-consuming. For the sake of saving men he sacrificed things that many men hold most dear. He had a good home, but he did not stay in it. He was well provided for in the things of this life, but he used very few of these things. He was a student, and loved books as few men love them, yet he forewent the delights of a study. In dress, in personal habit, in social and family relations, he was indifferent to many things and ignored many things that are highly prized by others. He neither feared nor flattered the customs of society. He was not controlled by the opinions of other men, nor by their methods of serving the Master. He appeared odd; he incurred criticism from persons who knew little of his passion; he was often ridiculed and laughed at; but we never heard of his missing an opportunity to hold a revival when the way was open for it, nor of manifesting any indifference when it was possible for him to lead a soul to Christ. He might wear brogan shoes in summer and a linen duster in winter, but we never heard that he was careless of sinners, nor indifferent that saints should be clothed in garments becoming godliness.

Brother Godbey came of a very remarkable family. He was born in Pulaski county, Ky. His forebears were among the first to settle in the wilds of this section of our State. We have heard him tell of the Methodist circuit rider, who, in that early day, stopped at the cabin door of an Irish Catholic who had found his way into the wilderness and built him a little home beside a bridge path. The preacher talked and prayed with the family, and, with the consent of his host, left an appointment to preach upon his next round. The result of it was, that the Irishman was brought under deep conviction and was soon happily converted. He and his family became faithful members of the Methodist Church. Out of that family, including the Kellys, the Godbeyes, the Ragans, the Vaughts, and others, there have come nearly one hundred Methodist preachers, some of them great men and able expounders of the gospel.

Dr. Godbey's father was a preacher. Rev. John Godbey married Orpha Kelly, daughter of the Irish Catholic whose conversion we have just mentioned. To them was born, on June 3, 1833, William Bayer Godbey, the subject of our sketch. Several of the Godbeyes have been noted for their remarkable memories and for strength of mind. From a child Brother Godbey showed that he shared, in an unusual degree, these family characteristics. His intellect was keen and he had ability to acquire quickly and to hold

tenaciously whatever he took in hand. He seemed never to forget anything that he read. His power of concentration amounted to complete absorption, so that he was utterly oblivious to his surroundings. While a young man he attended school at Perryville, Ky., and afterwards graduated from Georgetown College. A classmate testifies that he never came up with an imperfect lesson. His gift for the languages was wonderful. We do not know how many of the languages he could read, but he read the Greek with as much facility as other men read the English. His vocabulary was extensive. He revelled in words. He studied words, he dug up words, he coined words, he used words that few other persons ever heard of! But living in this atmosphere, this habit, which, in most persons, would have been mere pedantry and a most serious fault, was by him indulged with greatest simplicity and apparently without being conscious of it. The fault would have destroyed most men, but Brother Godbey succeeded in spite of it. His range of subjects and his information upon those subjects were truly encyclopedic. On a few occasions we have known him to abandon himself to the enjoyment of a friendly circle around the fireside, and then we never associated with a more entertaining and instructive man. Out of the storehouse of his really great mind, richly furnished through much reading and wide travel, he would bring forth incident and anecdote until the listener was lost in admiration and delight.

Brother Godbey was amenable to early religious influences. He was converted at sixteen, and licensed to preach at twenty. For several years he remained in the local ranks and taught school. He organized and was sole President of Harmonia College, at Perryville, Ky. Several preachers of the Kentucky Conference and some of our most worthy lay men and women were trained by him. While Harmonia College was a good school, and was dignified by a high-sounding name, it would scarcely rank as a college now.

For the first fifteen years of his ministry, Brother Godbey was not remarkable as a preacher. His sermons were on intellectual themes and were tropical in expression and illustration, but without any unusual grip upon the consciences of his hearers. There were not many converts. He ran along ordinary lines and his penchant for unusual words brought many a smile from his congregations. But in 1868, in old Wesley Chapel, a few miles out from Perryville, he sought and experienced the blessing of entire sanctification. This revolutionized both his personal life and ministry. It gave him his passion for souls. It made of him a flaming evangelist and one of most successful revivalists of his day. It made him father and leader of one of the greatest revivals of his Church and the apostle of the modern Holiness Movement. At the time he received his Pentecostal experience, the churches in this part of Kentucky were in the midst of a period of violent controversy. Methodism was fighting for its very life. Debates, especially debates upon the various phases of the ordinance of Baptism, were the order of the day. It was a time of immersionist and anti-pedobaptist bigotry and of most mendacious proselytism. Methodism arose in self-defense and won the conflict, conquering a peace; but this period of denominational militancy was also a period of spiritual declension. While the doctrines of the New Birth and of the Witness of the Spirit were not formally surrendered by Methodism, the experiences were not generally insisted upon, and hundreds were brought into the Church without any change of heart. What Bishop Pierce called "clear-cut, sky-blue conversions" were the exception and not the rule. Our meetings were held without a "mourners' bench," and testimonies to a conscious experience of saving grace were all

too scarce. To W. B. Godbey more than to any other man is due the revival among us of these old Methodist doctrines and the restoration of the old-time Methodist usages and experiences.

Brother Godbey joined the Kentucky Conference in 1866. It was just after the close of the Civil War. The "Loyal Eighteen" had located in 1865, and our Conference was suffering from scarcity of men. Brother Godbey came into the Conference, but for several years continued his work in his school and served charges within reach of Perryville. About 1870 he gave up Harmonia College and entered regularly upon the itinerant service. Revivals sprang up everywhere he went. When he was appointed Presiding Elder of the Barbourville District it was soon ablaze with revival flames. For many years you could hear at the testimony meetings in any part of that District the statement, "I was converted under W. B. Godbey at such a time and place." Brother Godbey could preach in more school houses, visit and pray with more families, and hold more protracted meetings in out-of-the-way places than any man of his day.

But Brother Godbey was neither a pastor nor a Presiding Elder. He knew nothing of organization and conservation, and gave himself little concern about the management of the affairs of charge or district. He was an evangelist, and this alone occupied his mind and engaged his effort. His charges prospered in revivals only. He used both the pastorate and the Presiding Eldership as occasions to evangelize, and had no genius for the detail work necessary to permanency and to the great program of the Church. When the writer of this was a boy and Brother Godbey was on the Sharpsburg and Bethel circuit, he preached nearly every day in the week—in private homes, in school-houses, in abandoned churches, everywhere he could get a hearing over a wide scope of country round about his charge. But the work was like a rope of sand. Like Whitefield, he left his converts to the care of some one else, or to the tender mercies of a godless world. While some remained faithful, many fell a prey to the roaring lion who goeth about to devour.

His gifts as a revivalist becoming recognized, and having so great a passion for this work, of course his brethren called him to their help, and it became increasingly difficult for him to stay with any charge to which he was appointed. Temperamentally and of choice he was a gospel ranger. Hence, at the Conference of 1884, upon the advice of Bishop McTyeire, he located and went into the field as an evangelist. For several years thereafter the columns of the Central Methodist abounded with accounts of great meetings held by him in the Kentucky and Louisville Conferences, and in Missouri, Arkansas, Texas, and other States. The hearts of the people were stirred as by the voice of one of the old prophets. Thousands were converted and professed the experience of "Perfect Love." Out of his abundant labors sprang one of the greatest revivals of modern times. Largely through his preaching and writings, the Wesleyan doctrine of Entire Sanctification as a Second Work of Grace, receivable by faith in the all-atoning blood, was brought back to Methodism. More than any other man he is the father of the so-called Holiness Movement of the present day. When the history of the Church is written, the name of W. B. Godbey will loom large in that part of it dealing with the revival which came to Methodism during the latter part of the last century.

During the years of his evangelism, Brother Godbey travelled far and wide. He visited almost every State in the Union and held meetings. Camp meetings and holiness conventions were the places of his chief delight. He made four trips to Palestine, and travelled around the world on a tour of evan-

gelism. As he got away from home, Brother Godbey, in our opinion, made the serious mistake of drifting away from his Church. While his labors were given in connection with the Church, and the results were conserved under the nurturing care of the Church, he was wonderfully used in reviving God's work. But when he drifted out into independent movements, giving his strength to independent meetings and groups and papers and schools, his life counted for little that is abiding and blessed. A friend and admirer of his remarked to us, that the last ten or fifteen years of Dr. Godbey's life had counted for little that would endure. Yet, his heart yearned for the fellowship of his brethren of the Kentucky Conference and he longed to die with them. In 1918, he came to our Conference asking to be readmitted, that he might die a member of the body to whose service he had given the years of his mature manhood. The Conference gladly re-admitted him and he died a member of our body, September 12, 1920.

This sketch is already too long, but much remains to be said. We touch but a few of these things.

Everybody recognized Brother Godbey as a good man. Odd, he might be; but goodness was a quality ascribed to him by all. He was so unlike others in mental endowment, in his views of life, in his aspirations, in the things he valued or ignored, that of course he appeared eccentric; an angel would appear eccentric to us. His natural eccentricities were accentuated by his religion. This to him was everything. It fully occupied him; absorbed all his time and thought and energy; and furnished the whole reason for being. For the sake of religion, he turned aside from everything else, wished for nothing apart from it, valued nothing that did not minister to its attainment or to his development in it, was dead to all outside the range of the religious life. To persons who set much store to the things of this world, of course any man was eccentric who did not care for the same things, and who put so little estimate upon what they estimated so highly. The outstanding characteristic of Brother Godbey was his religion.

As a preacher, Brother Godbey was not to be tried by any of the rules of homiletics. Effectiveness was his aim. Not the sermon, but the thing to be accomplished gave him concern. During the later years of his ministry, he seldom preached set sermons. He was so full of the truths of the Scriptures, and had such a gift of seizing upon the right truth, and such facility in presenting it to his hearers that he adapted his themes and sermon matter largely to the occasion. He had a vivid imagination and wonderful descriptive powers. Under the touch of his genius Bible incidents lived again and fairly assaulted the consciences of the people who heard. Once Brother Godbey announced as his text the passage, "Escape for thy life." It was a description of Lot's flight from Sodom. Before he had finished his sermon men were standing on their feet and many weeping as though their hearts were broken. He appealed much to the law. Sinai thundered; the lightnings of God's wrath played about the sinner until he trembled and yielded, or else fled the scene. Brother Godbey's description of the sinner's progress down the Black Valley railroad to Death and Destruction was the most awful piece of sacred oratory we ever heard. On the other hand, when portraying the beauties of holiness, the privileges of the saints, and the glories of the ransomed in heaven, we have seldom heard one who was more persuasive and appealing than he. Moreover he had that mysterious something called power. His preaching was in demonstration of the Spirit and power.

During the time when debates upon baptism were so common in Kentucky, Brother

Godbey took an active part in the controversy. His keen penetration of the heart of a subject, his thorough knowledge of the Scriptures in the original languages, his wonderful memory, his gift of repartee, his power of invective, and his clear and concise way of putting his points made him an antagonist which no opponent cared to tackle a second time. One of our preachers told the writer that, after a debate held by Dr. Godbey in a certain place, he baptized nearly every baby in that entire section. Brother Godbey used to say that it took him only half of his allotted time to answer the arguments of his opponents, and that he used the rest of it in preaching the gospel. It was somewhat disconcerting to his antagonist to have the debate interrupted by a shout or by the sobs of sinners weeping over their sins. He held many debates, and contributed no little to the conquest that followed this militancy on the part of Kentucky Methodism.

As a writer Brother Godbey was voluminous. His most pretentious books are his Commentaries on the New Testament. While useful, these will hardly abide. They lack carefulness of preparation. They were thrown together too hastily, and the author indulged too much his inclination to read into the text what he wanted there, for his undoubted scholarship to be taken seriously and for his comments to be of lasting good. His books on the Holy Land were excellent; but perhaps his very best are his small treatises on controversial themes. We have seldom seen anything clearer or more convincing than his booklets on baptism and Bible Holiness.

Dr. Godbey was a rare character. We shall not see his like again. He would have made an ideal pioneer preacher, but he came a little too late to be a pioneer. He was the last of his order. He has no successor and will not have. He wrought well in his day, and in his way. God through him revived His Church and saved many souls. If the ministry of the present day will aspire to his great consecration without his mannerisms; if they will enter into his marvelous spiritual experiences, and let the abounding life of the Holy Ghost flow out through channels of zeal and power appropriate to themselves and to the generation they serve, then the life and character of W. B. Godbey will be as precious to Kentucky Methodism as was the dust of that ancient prophet whose bones quickened into life again the dead man who was put into his grave.

The Fall Revival in Asbury College.

John Paul.

Matriculation in Asbury College usually begins three or four days ahead of the announced date. A certain class of home students and some from abroad show a commendable eagerness to get back home, which necessitates the opening of the Dean's office ahead of time. Even a man from Mars could have told that something special was going on around Wilmore if he had happened into town about the 9th of September.

The College opened this year with a larger number of matriculants in academy and college than ever before; and for the first time in its history the college students outnumbered the academy students. They are of a very high type of young people, representing nearly all the States of the Union, and several foreign countries. A splendid host of prospective ministers and missionaries are among the number.

Always in such an assemblage of humanity there are some backsliders, some who have not been converted, and some Christians who have not yet received their pentecost. Indeed, Asbury College has made good in so many ways, and attracted the attention of conservative Church people so that we have a few serious people come to

us to whom the entire message of holiness is new. It is the custom in Asbury College to begin early with a fall revival, and let the new student body get a full and fair view of the spiritual side of our program at the outset. For obvious reasons it is usually best for this opening revival to be held by the President or Vice President. This year our beloved President had to be away on his trip to England, and it became the writer's lot to conduct the meeting. We began with the matriculation sermon on the first Wednesday and continued through about eleven days. The co-operation of the leading students was wonderful. Only a day or two had passed till all were sufficiently adjusted for a mighty spirit of prayer to prevail in all the dormitories. Indeed the revival was on before the preaching began. In the prayer meetings of the first Saturday night, which were held separately, in the departments for men and women, four or five young men were definitely blessed, and about eight young women entered pardon or holiness. Not a single altar call was made in the meeting that did not prove to be definitely fruitful. There were some great altar services, attended by a mighty sweep of victory. At the close of the special meetings, several scores of young people witnessed to having received restoration, pardon or cleansing since coming to school, and those already fully saved had experienced a gracious anointing. Only a very few were left without a testimony in the large student body, and these are the subjects of affectionate solicitude and prayer.

The services were all brief and the religious work was so ordered as not to encumber the organization of class work. The school is enjoying a splendid start in its class work and its student organizations. Even the Literary Societies chimed in with the spirit of the opening and began their programs full blast.

By fortunate providence Rev. G. S. Pollock and wife of Pittsburgh, Pa., were visiting Wilmore to put their son in school at the time of our revival. They conducted the singing in a very helpful way, and did much valuable personal work toward making the revival a success.

The new Glide Building for women was not quite ready, which occasioned a little inconvenience in the Woman's Department, but it is now being occupied and will soon with its finishing touches prove to be one of the attractive landmarks on the Asbury campus. At this writing the students are coupling wholesome outdoor recreations with their study, and we are planning to give them a day to go down and enjoy the beautiful scenery of the Kentucky river valley, which is near Wilmore.

Just as the revival meeting closed, Dr. and Mrs. Morrison came in from England and gave a very interesting report of their trip through Europe and their visit to the Ecumenical Conference. They were received with a great ovation in the school, and there was much appreciation of their presence and their reports in the faculty and among the students.

Many Calls to Conferences.

The Editor of THE PENTECOSTAL HERALD, Rev. H. C. Morrison, has received calls to preach series of sermons at fourteen annual conferences this fall. These calls come from many quarters. His absence at the Ecumenical Conference in London deprived him of the privilege of attending several of these conferences, while conflict of dates will prevent his attending other conferences, but he expects to be able to meet with, and preach at quite a number of these annual meetings. Let THE HERALD family pray for the blessing of God upon his ministry. Dr. Morrison reports his health very much improved.

Good News From The Evangelistic Harvest Field.

One Day in a Tent in Prague, Czechoslovakia.

This is no effort to write of our European work in general. Many interesting things might be written of our work in Brussels—school, hospital, orphanage, etc. Many more interesting things might be written of our work in general in Prague, Czechoslovakia. But I shall say nothing of the relief work, of the camp for tubercular children, of the more than twenty colporteurs literally sowing down the republic with the Word of God and other good literature—of none of these things shall I write. I simply confine myself to one kind of work and for one day only. Rev. Joseph Dobes, once of Texas now a missionary here in his native land, is conducting evangelistic services in a tent in one part of this large and historic city. Great multitudes are attending the meetings. It was my privilege to meet this audience Sunday morning, July 24th, at ten o'clock. I preached a simple sermon of the Prayer Life, Brother Dobes interpreting. At the close of the service, knowing that so many people were professing Christ in these services, I called for those who were not saved to come forward and there and then surrender to Jesus Christ and accept Him as their personal Savior. Only one came and she an aged woman, a grandmother. As I went down the aisle to open the service, I was greatly touched to be met by a sweet little girl with a gorgeous bouquet in her hand. She presented me this bouquet and in her language expressed her appreciation of my being in Czechoslovakia. It was an immense bouquet of fragrant flowers of the richest hues. She spoke of their joy that in a sermon I had preached in that tent on Friday night thirty-six people accepted Christ as their personal Savior. At the close of the service a young father and mother presented their newborn babe for holy baptism. With the help of Brother Dobes I read the vows and administered the rite of baptism. The tiny infant was wrapped something like a papoose.

At three o'clock in the afternoon an immense audience assembled to hear Bishop Darlington. I was at the same time preaching in a church as were several of our party. Hundreds of people I was told could not get under the tent. They stood in the hot sun (and it was an unusually hot day for this country) and listened to the word of life as preached by Bishop Darlington through the interpreter. More than twenty came. Before the Bishop reached the pulpit they had presented him four great bouquets. At the close there was such a handshaking as Americans never saw. Americans shake hands indifferently and apathetically as compared to these Czechs. My first experience under the tent was overwhelming. These grateful people literally climbed over each other to get to the speaker. I am sure I shook hands with every one there and there was a vast audience (at least three hundred who could not get under the tent) and I have a suspicion that some of them must have come around three or four times for a shake. Often these ardent people seize the preacher's hand and not only grasp it with almost superhuman strength, but they deferentially bow and imprint a kiss on the back of his hand. That has already happened to me so often that I do not blush now as I did at first.

At seven-thirty Bishop Ainsworth was the speaker. Long before the Bishop arrived the tent was full and all the standing room near, filled with soul-thirsty humanity. (I did not witness this service either as I was preaching at the same hours in another part of the city). Before he reached the pulpit

he was the recipient of two immense bouquets. At the close of his sermon a call was made for those who would accept Christ as their Savior, and more than thirty came forward. The Bishop avoided the handshaking after the benediction by announcing that he had not had his supper and he was in great haste to get back to his hotel. The grateful congregation followed him to the car and gave him a great ovation. Never did he see such appreciation from any other audience on earth as he saw there that night. I hardly know what we preachers will do when we get back to America where we get no bouquets, no handshaking, no ovations. Drs. Beauchamp and Sledd were busy dispensing the Word of Life in other places. But I simply desired to give the readers a brief pen picture of what happened in one day under one tent in this wonderfully interesting part of the world.

Several thousand people have made profession of faith under the preaching of Brother Dobes in his tent meetings. Hundreds of thousands are breaking with Rome and they are soul-hungry. Never was Protestantism faced with such an opportunity and such a responsibility. All of these converts were once members of the Roman Catholic Church. Some of them come direct from a Romish to a Protestant church. Many of them first become freethinkers, infidels, atheists, and not finding what their souls call for and what their children need, they come to Protestantism to see what we can do for them. There is a national Protestant Church and law makes membership in that body easy. Hence the danger of filling the Protestant Church with unconverted people. An unconverted Protestant church member may not be any better, yea may not be as good, as a Roman Catholic member. The Roman Catholic does have reverence for his church, does expect salvation in a sacramentarian way, but an unregenerate Protestant may not have that many virtues. The mission of Methodism is to present the fact of conversion, of the witness of the Spirit, of conscious salvation. This we are doing with all the power God will give us. Although I preached my first sermon last Friday night and this is the Tuesday following, I have taken by the hand one hundred and sixteen souls professing faith in Christ. I hope to reach at least one thousand during my stay here. If our Church at home could see what is going on in any one day in this one department of our work here, they would not begrudge any money spent in European work.

Bishops Darlington and Ainsworth and Dr. Beauchamp are giving the whole European situation most careful study. The problems are perplexing. Perhaps more so than in any other field, which we have entered. These men of God will wisely and faithfully perform the task assigned them by the Church. Europe, all Europe, so far as I have seen it, needs above everything else an evangelical gospel preached by men of evangelistic power. This wins anywhere on earth.

E. O. GODDARD.

Sychar Snap Shots.

Will O. Scott.

Walter Malone and wife were at Sychar this year for a short time. We never think of one of these dear people without the other. They "climb the hill together," as Johnny Burns sings, and are now far down toward the sunset. Their saintly, Quaker faces still betoken the peace and brotherly love that have so long dwelt within. Years ago they had charge of the young people's meetings, and, like Aquila and Priscilla here, and at the Bible School at Cleveland, they

have expounded to many an Apollos "the way of God more perfectly." (Acts 18:24-26).

Jack Linn broke through into the camp on his way to an appointment farther west. He was soon recognized by THE HERALD folk, his face corresponding with the familiar one that looks out from its corner weekly, and his "Hallelujahs" were soon resounding through the tabernacle. He was accompanied by his better half who is a sweet singer. She set the saints a shouting when she sang a selection of her husband's composition.

George Conant, bursar at Asbury, represented the College interests in a neat little speech which, with his easy manners and solicitations on the grounds, won quite a number of new students for the first and second semesters.

There is one Bishop, at least, in the M. E. Church who can speak the language of Canaan and can pronounce the Shibboleth of entire sanctification—one essential requirement for a place among the speakers at Camp Sychar. Joseph H. Berry is his name. And if any of his brethren in and out of the Episcopacy have any doubts regarding his attitude toward the Holiness Movement, they would have been disabused of that error on the Sabbath of Dedication when he declared that he was in perfect accord with the gospel that wrought a "double cure;" that delivered from all sin here in this life, affirming in ringing terms that the Bible taught it, John Wesley taught it and stressed the point that there would not have been the necessity for so many separate organizations if the Church he represents had stood true to the teachings that gave her birth and that are vitally necessary for her perpetuity through coming years.

Someone has said that "music is poetry in sound, and poetry is music in words." If that be true, then Prof. W. B. Yates, of Kentucky, who led the singing this year is a happy combination and embodiment of two of the most refining and delightful departments of physical, mental, and spiritual life to be found anywhere beneath the stars. His *repertoire* of songs is varied, his voice is flexible and its tone and compass are beyond measurement by the ear alone. One must be *en rapport* with all the levels and heights of spiritual harmony to fully appreciate such leadership in song. "Then was our mouth filled with laughter and our tongue with singing." Psa. 126:2.

Taylor University had a representative on the platform in the person of Rev. P. B. Smith, who spoke of the auspicious outlook under the Presidency of the new leader, James M. Taylor. Rev. W. R. Reed, one of the officers of the Association, goes to Oska-loosa, Iowa, to teach Greek the coming year.

Evangeline Reems came to camp this year almost fully recovered from the serious accident of a few months past in which her life was despaired of, in which she was almost crushed to death in an automobile wreck and, contrary to the expectations of her physicians, was restored in answer to prayer. Her face, though so badly disfigured for a time, has lost nothing of the expression of love and sympathy she manifests toward the fallen girls who make her Home at Columbus the refuge for lost and ruined lives, until Jesus says "Go and sin no more."

"And what shall I more say? for the time would fail me to tell of"—Miss McGheie, whose splendid talks, spoken with such readiness of utterance and fervor of soul marking her as a speaker of rare literary talent, and spiritual gifts and graces—in every respect most acceptable and efficient; of Chas. B. Kolb, whose work among the mountain-

eers of Tennessee embraces the home community of Alvin York and, borrowing from him the courage and ambition to be himself a "one man army" for Jesus throughout his great parish of more than a thousand square miles; of Geo. Bennard, author of "The Old Rugged Cross" who was prevailed on to preach a sermon replete with Bible imagery and closing with a powerful appeal to both saint and sinner to measure up to God's requirement; of J. M. Harris, Miss Shaner, and A. H. Johnston and wife, all of whom have been special song leaders here at different times; of the consecrated trio of song evangelists, Freese and Watkins, whose presence year by year is greeted with delight by all; of Mrs. Sadie Mishey whose faithfulness and efficiency in children's meetings and the tabernacle piano have made her an indispensable factor in the camp family; of Secretary Lovejoy whose enthusiasm for Sychar and her success knows no bounds, who has cut every shoreline that bound him to home and business in his native town; for it was in the pool of Bethesda while the pool was being troubled that he, like the impotent man in John 5:9, was not only "made whole" but "took up his bed and walked;" going to the Malone Bible School to assume the management of its clerical interests; of President Lewis whose tireless attention to every detail in connection with the camp merits all the confidence and esteem every Sycharite reposes in him.

And last, but not least, this list of worthies would be incomplete without mentioning that fully sanctified man of God whose reports of the meetings were found daily in the Mt. Vernon papers, whose name is not only found in Deuteronomy 32:30, but one which Jesus said is written in heaven. Luke 10:20. "One can Chase a thousand and two put ten thousand to flight." Amen and Amen.

Permit me in conclusion to relate an incident that fell under my personal notice showing one of the many marvelous ways our God moves in a mysterious way His wonders to perform: A Hungarian woman whose home is in one of the mining towns of Ohio, on solicitation of a Christian worker came to Sychar. She had been soundly converted and was longing for a second work of grace as all truly converted persons do. In broken English and smiting her breast she indicated that she "wanted Holy Ghost to come into her heart." Of course she was not long denied the blessing. Then her concern for her husband became so great that after requesting prayer for his salvation and shouting over the assurance she had received that he had been saved she left for her home. The day following, this woman returned with radiant face leading her willing spouse who had been saved at home while prayers were being offered for him in the tabernacle the day before. On the first invitation he came to the altar and accepted Jesus as his sanctifier. I venture to say that our Savior would be as ready to apply His words to this case as He did to the centurion whose servant was healed at home. "I have not found so great faith, no, not in Israel." (Matt. 8:10). What a splendid verification of the promise, Psa. 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

A Summer of Victory.

Inasmuch as it has been reported and telegraphed that the writer is dead, perhaps I better say a word and report that I am very much alive, weigh more than ever, and am now in my seventh camp for this season, at Loveland, Ohio.

This has been a hot, busy, but victorious summer. For a number of years I have suffered greatly in the back of my head with blood pressure and at times, especially in hot weather, I have had to use strong will

power to keep from screaming and going mad. I could only get relief by having an osteopath or some one with a strong grip massage my neck, shoulders and back. But thank God this summer while I was in a camp in Canada and wife and a company of saints were praying for me in a camp in New York, I was wonderfully healed. Help me praise Him for He is worthy. We have seen some grand scenes this summer—God saving and sanctifying and healing, and who dare say that the latter was a "side issue." Brethren, let us preach and practice a full gospel and thus silence Christian Science, Spiritualism, Mormonism and all other Devilisms. He who is at his best for God and souls need not have many, if any "open dates." Yours for souls more than ease, fame or gold. E. E. SHELHAMER.

Columbus, Mississippi.

A leap from Ohio to Mississippi is only a short jump for a general evangelist. In a recent report we barely touched on the Belfast, Ohio, revival. It developed into a great meeting. The church building was packed and jammed and crowded to its utmost capacity—the windows, vestibule and doors filled and people standing out in the yard and road. The weather was intensely hot and so was the battle. Souls were saved and sanctified. A number of ministers, first and last, dropped into the meeting for a service. Bro. S. A. Steele and Sister Steele are both good preachers. They are true to holiness. They are now in charge of the M. E. Church at Marathon, Ohio. May they meet with great success in their new field.

We visited the famous Serpent Mound near Peebles, O. It is the most noted relic of the pre-historic Moundbuilders. It consists of an elevation of earth in the form of a mammoth serpent thirteen hundred feet long, eighteen feet wide and four feet high. It is represented as swallowing an oval or egg one hundred and twenty feet long and about twenty feet wide.

We are now in a good meeting at Columbus, Miss., with Rev. T. E. Gregory, pastor of the Central M. E. Church, South. A thousand people were present at the service last night. Some have already been blessed and we look for a great revival before we close. Our next place is Atlanta, Ind.

Yours in Christ,

ANDREW JOHNSON.

Colorado Springs Camp.

It was our privilege and pleasure last August to be associated with the People's Mission Church and the Denver and State Holiness Association in their united camp meeting at Colorado Springs. Brothers Hestwood and Babcock were the advertised workers, but on account of physical disability, were not present which was regrettable indeed. Evangelist W. A. Vandersall, of Findlay, O., and the writer were called, and tried to take the places of these good men. Brother Vandersall did some strong preaching and efficient altar work and we enjoyed his company much. Blessings on him.

Here, close to the great mountains, Pike's Peak towering among them to an altitude of 14,152 feet, is located the Bible School and camp grounds of the People's Mission Church and here their workers gather annually for the "feast of tabernacles," and receive their appointments to their respective fields for the coming year. Rev. P. W. Thomas is the worthy and capable superintendent and we were pleased to become acquainted with him and his wife and their assistants. The meetings were well attended and the spacious wooden tabernacle comfortably seated and well lighted. Seekers prayed through amid the cries and tears of the workers and made the welkin ring with their happy shouts. The music and songs of the orchestra and choir were uplifting and

inspiring, and their street meetings down town every evening were fruitful and blessed. My soul was wonderfully blessed among these faithful soldiers of the cross, and we had marked freedom in sermon and song.

We greatly enjoyed seeing again the friends of other years with whom we had labored in different parts of the state, and rejoiced to find them still true to God and faithfully pushing ahead with the great work of full salvation. The Holiness Association is nobly standing by Brother Thomas in his commendable work and our hearts were encouraged to observe the unity of the Spirit that was so beautifully revealed in this camp. Praise God for the real fellowship among the holiness people! They are my people wherever you find them. Amen.

Coming again to the northwest, we spent two weeks at our home in Cheney, Wash., and then came to Bellingham, on Puget Sound, where we are engaged in special meeting at the Nazarene Church with Pastor Anderson and his faithful wife. Dr. O. G. Mingle-dorff, of Wilmore, Ky., is doing some splendid preaching and souls are finding their bearings at the altar and praying through to glorious standing ground in Christ. Our work as pastor will close at Cheney on October 2, whence we shall move to Nampa, Idaho, and take the position of Dean of Men at Northwest Nazarene College. Remember us in prayer. Yours for God's very best everywhere, REV. ARTHUR F. INGLER.

Sermons for the Times.

This new book of vigorous thought and powerful appeal by Rev. H. C. Morrison, D. D., is just off the press. It is a neatly bound volume, on excellent paper with large clear print. Dr. Morrison in this book discusses some most important subjects in his positive and clear-cut style. The book will be read with interest. It gives no uncertain sound. It does not undertake to discuss various doctrines, but is thoroughly practical—is what the title would indicate—Sermons for the Times. The price is only \$1.00. Send your order at once to The Pentecostal Publishing Company, Louisville, Ky.

METHODISM IMPOSED UPON BY MODERN THOUGHT.

(Continued from page 3)

Apostate, Voltaire, Volney, Gibbons, Tom Paine, David Hume, Bolingbroke, Herbert Spencer, Robert Owen, Bradlaugh and Bob Ingersoll would all make first-class modern higher critics. They all teach many things in common.

Now for Modern Thought such as we have described to seek membership with the millions of true evangelical Methodists is an imposition. The Methodist Church has certainly been imposed upon by higher critics. Every radical, full-fledged, destructive higher critic in the Methodist Church ought to be arrested and brought to trial for heresy.

How to hunt down and handle heretics has been an age-long question with the Church. There are two extremes on the subject. The history of the Roman Church represents one extreme—the death penalty. The modern Protestant Church represents the other extreme—call them scholars and promote them. To be sure there are exceptions to this rule. Andrew Johnson, the seventeenth President of the United States, declared that treason must be made odious and that traitors must be punished. Heresy must be made odious and heretics must be punished—not by death or imprisonment, but by the official condemnation of their theories and ex-communication in case they refuse to recant. We will have to exercise a little more discipline in the Church or we are doomed. Heroic treatment is the demand of the hour.

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Continued from page 1

commercialism. He asserted that the American people were ready to respond always to high ideals. He assured the great audience that the open saloon as it is in England would never come back to the United States. These sentences stirred the audience to tremendous enthusiasm. The newspapers in London put in much time and space lying in the interest of the whiskey traffic, and would make it appear that prohibition is a complete failure in our country, and that in time the saloon will come back. A few days ago an Englishman asked me, "How is it that your prohibition country is shipping such vast quantities of drink to England?" I replied at once it was because we had quit drinking liquor and was shipping it out to those peoples who continued to use it. He had quite a surprised look and lapsed into complete silence.

Dr. Cadman asserted that Methodism, with its tremendous evangelical spirit and millions of members and adherents, more than any one force, had saved the United States for Protestantism. He referred to the fact that the Bible and religious training has been excluded from American schools and insisted that we intended to have the religious training in our schools in spite of Romanists and politicians. This was a splendid note; it ought to be sounded from every American pulpit. He suggested that the great majority of the people of the United States could no longer be controlled in this important matter by a minority, and he is quite right. We must have religious training in our schools. He pointed out the fact that a highly educated people without religious and moral culture would become a dangerous people as had been proven in the great World War, and the conditions which had brought on the war. He covered a wide range of thought made an address which rang clear and true from start to finish, and concluded with the statement that the greatest need of the Church was the baptism with the Holy Ghost.

Dr. Cadman ought to be heard on these important themes throughout our entire nation. He undoubtedly has a message for the times in which we are living, and that message should be heard by the masses of thinking people in every community possible. Taken as a whole, the fraternal night in its addresses, spirit, and enthusiasm, was the high tide of the Ecumenical Conference.

The Coming of the Lord.

RECENTLY there appeared, by oversight, in the narrow measure of THE PENTECOSTAL HERALD an article under the above caption—The Coming of the Lord. It is the endorsement of a book which has recently appeared opposing the pre-millennial coming of Christ.

Those people who do not want our Lord to come are greatly exercised on the subject. They seem to feel that no greater calamity could befall our old world than that Jesus Christ should appear in His glory to set the world in order. The destructive critics are especially distressed on the subject. We can readily understand why they should be. Our Lord tells us that certain people, when He appears, will call for rocks and mountains to cover them out of His sight.

We shall not now enter upon a discussion of Snowden's book but will call attention to one of the paragraphs in the book which reads as follows:

"This type of theology is very pessimistic and fatalistic. The world, according to these people, is getting worse and worse. The gospel is a failure so far as saving the world is concerned. . . . This is one of the strongest indictments against it. It discredits the church, belittles the power of the gospel, and dishonors the Holy Spirit. It makes His work a failure and confesses Him to be unequal to the task for which He was sent into the world."

Nothing could be more false than this paragraph. Pre-millennialists are faithful believers in the inspiration of the Scriptures, in the Godhead of Jesus Christ, in the power and efficiency of the gospel and in the personal presence and faithfulness of the Holy Spirit; but God nowhere proposes to do away with man's free agency; men reject the gospel, deny the inspiration of the Scriptures, deny the deity of Jesus, deny the personality and presence of the Holy Spirit, and denying and rejecting, they wax worse and worse.

Here in this city where I am writing the gospel has been preached and is being preached by scores of men but the masses of the people are rejecting it and dying in their sins. No devout person discounts the efficiency of the Trinity and the power of the gospel because of this fact. All of this talk about pre-millennialists claiming that the gospel is not equal to the task to which it was appointed, and that the Holy Ghost is inefficient is the merest nonsense. It is a fact, however, that when men reject the gospel, grieve the Holy Ghost and set themselves up to oppose God and His kingdom God destroys them; not because the means of salvation were ineffective but because men rejected the salvation offered them. The gospel of Christ is the power of God unto salvation and is able to save the whole world, but the majority of people in the world are rejecting the gospel and must ultimately receive judgment without mercy because they have refused to accept mercy.

Sad to say, in many countries where the gospel has been rejected there is almost no gospel being preached. This is true of Spain, Italy, France, is largely true of Germany, and much of churcharity in dear old England is a form of godliness without power; and any man who is acquainted with conditions in the United States certainly knows that many of our churches are barren of regeneration, while vast rural regions are without regular preaching of any sort, and much that passes for preaching is not the gospel which is the power of God unto salvation.

No doubt, the antediluvians called Noah a

pessimist. The truth Noah preached would have saved the people had they accepted it, but they rejected the truth and God destroyed them. The Old Testament scriptures reveal the fact that the prophets of Israel who pointed Israel to the doom which awaited her were rejected and persecuted; nevertheless, Jerusalem fell and the Jews who had persecuted the faithful prophet went into slavery. Any man who dares to face situations and preach the truth today may expect to be called a pessimist. The men who pointed to conditions that were bringing on the World War were ridiculed as pessimists and eloquent blatherskites, who proclaimed themselves as apostles of optimism were telling us that we had reached a state of progress in civilization where war was an impossibility; but the guns went off and the earth was washed with blood, and the end is not yet.

One of the greatest missions in the history of Christendom is the China Inland Mission planted and set on foot by the saintly Hudson Taylor. He was a great believer in the second coming of Christ, and lived and labored for the spread of the gospel; the Holy Ghost was with him and God honored him. He and his co-workers penetrated into the heart of China and carried the light of the gospel with them. A. B. Simpson no doubt contributed largely to arousing the missionary spirit in these United States. He was the first man in this country to take public collections amounting to forty and fifty thousand dollars. He lived to send out into the mission field many hundreds of missionaries. At one time he had four or five hundred missionaries in the foreign field preaching the gospel. He was a strong believer in the pre-millennial coming of Christ. Time would fail us to tell of the devotion, faithfulness and success of earnest souls who have rejoiced in the blessed hope of the coming of our Lord.

There is much agitation on the subject and the opposers of this Bible teaching seem to trust more in attempting to prove certain portions of the Scriptures to be uninspired, and accusing those who are out of harmony with their views, of fanaticism and ignorance, than to prove by scripture that their teachings are true. So much of what they have to say is in accord with destructive critics, and is made up of false statements, that one becomes tired and disgusted at their tirades.

Looking About London.

TENTH LETTER.



THIS writing wife and I have spent several days looking about London. It is the greatest world center, a sort of clearing house for all nations. A stranger comes to feel as if it were a limitless city. There are scores of places where the buildings are so splendid, the throng of humanity so great, the traffic so crowded that one would think they were in the very heart of the city, but by and by one learns that it is a city with scores of hearts.

The throngs of human beings far surpass those of Paris; the only thing we have seen approaching it is at Madison Square in New York City at the crossing of Fifth Avenue and Broadway, as everyone knows who has been there. Fifth Avenue from Madison Square out toward the Bronx is a jam of busses, carriages, automobiles and pedestrians, and yet the jam there is not equal to that in many places in London.

One of the most interesting spots to me in this great city—I speak of an outdoor place—is Trafalgar Square, where stands one of the tallest and most splendid monu-

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ments in this city; it is the column erected to the memory of Lord Nelson, the one-arm Admiral of the British Navy who had won great honor in many conflicts and finally conquered the French in the great naval battle of Trafalgar, losing his life in this terrific sea fighting, after the scale of the battle was turned in favor of the British. He is one of the most beloved heroes of the British people. His last words were, "Thank God, I have done my duty." Just as he was dying he turned to Captain Hardy who was close at his side and said, "Kiss me Hardy." Those words have always touched me deeply; a splendid hero, a brave and lofty soul, tender, with a beautiful affection, and in the storm and crash of battle, as his eyes were closing in death, asking for the kiss of affectionate friendship.

In this same circle, near the splendid monument to the memory of Nelson, is a fine bronze statue of General Havelock, the British Commander who was the central figure and great leader in putting down the Sepoy Rebellion. Havelock was a Baptist, and reading his life I have believed that he enjoyed the experience of full salvation. There was complaint against him because of his devotion to Christ and his deep concern for the salvation of the soldiers under his command. It appears that many of them were converted and baptized. He was with his troops in India when the Sepoy Rebellion broke out; almost the entire Indian army with guns, ammunition and equipment went with the Rebellion. The slaughter of the English people was something terrible; it was then that Havelock with his comparatively small force rose to the situation. It is said that during the fearful campaign which followed that he spent four hours in prayer the latter part of the night, while his soldiers and officers slept. When day dawned he seemed to have an insight into the situation and wisdom and courage which in the councils kept the other officers quiet with astonished attention, while Havelock laid before them his plans. The heat was intense, sometimes reaching 120 degrees; disease broke out among the soldiers, enemies were on every hand, but he marched and fought as with a charmed life. His objective was the rescue of the women and children and the small detachment of troops penned up in the residency and the little fortifications at Lucknow. The whole story makes a thrilling chapter. He rode through the narrow streets of the city of Lucknow under a perfect storm of shot and shell and was untouched. When visiting Lucknow some years ago I was shown over the place where the wrecked remains of the residency stand, and the old buildings of the little fortress marked by thousands of bullets of the enemy. They pointed me to the spot where the brave Scotchman broke through the lines, charged into the residency and brought deliverance. Completely exhausted by his superhuman exertions, but untouched by the weapons of the foe, a few days later he fell seriously ill and died. His spirit went home to the Master, his body sleeps near Lucknow, India, and his memory is precious in the heart of Briton.

Only a few yards away, mounted upon a tall pedestal, is a bronze statue of General Gordon, usually called "Chinese Gordon." He, too, was a soldier saint. It will be well remembered that he was slain at the siege of Khartoon by the Arabs. There is a beautiful sarcophagus with a life-size reclining effigy of the brave soldier in St. Paul's Cathedral. On the sarcophagus we found these words: "He gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and always and everywhere, his heart to God." Near this spot stands the beautiful new monument to the memory of Miss Edith Cavell. It is a tall, granite shaft and on a broad base just in front of it a splendidly carved effigy of the woman chis-

eled out of marble, white as snow. Down between Trafalgar Square and Westminster Abbey is a beautiful new monument erected in the center of the broad street to the memory of the soldiers slain in the last war. Fresh flowers are piled in heaps about its base every day, and we have never passed it by but a silent crowd has not been gathered about it. As the busses pass this spot the people become silent and men lift their hats and pass by with uncovered heads.

Great Britain has been rich in great men; England, Wales, Scotland and Ireland have each made their splendid contribution. In monuments, paintings, and literature they have preserved the memories of these men, and made of them a rich heritage of history and inspiration. The money expended in perpetuating the memories of the great and good is well spent. There is no way to calculate the educational value, moral and spiritual influence, of such investments. Grey had this in mind when he wrote in his famous elegy:

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints in the sands of time."

Our own nation might invest more largely in this sort of thing. We ought by all means to erect in our capital a monument to the memory of our soldiers who fought so bravely and gave themselves a sacrifice for humanity so willingly in the World War.

Of course, our chief and tenderest interest centered in City Roads Chapel, and soon our feet were turned in that direction.

Thoughts of Home.

MRS. H. C. MORRISON.



ONE week from today we sail for dear old U. S. A. We have had a most interesting trip and seen many things of interest and some that were distressingly sad. We have visited France, that wonderful country which we so deeply sympathized with during the World War, but when you live among them it is a source of grief that they know so little of God and His holy commandments.

We spent about a week in Paris, visiting its points of interest as nearly as one could in that time, and while there is much to beautify and render a city attractive, their great dearth of spirituality renders the place unfit to live in where one desires to live a moral and upright life. I never saw as much drinking in my life, and never want to see the like again. As you pass along the streets in front of bar-rooms and hotels the sidewalks are lined with tables and chairs around which the people gather for eating and drinking. About ten o'clock at night the revelry begins in earnest and of all the drinking and carousal one ever sees it is in Paris.

I was especially shocked to see women and children in the saloons drinking like men, and then sitting down inside to chat with the frequenters of such places. It was pitiful to see women with babes in their arms standing at the bar drinking. I could but wonder what we might expect from the future of such an unfortunate child. In the rear of many of the bars there were dance halls where girls were crowded until late in the night. It was heart-breaking to see such things, and the sad part is that there is no hope of anything better for those sin-blinded people.

They have no Sabbath in Paris. There are a few who attend church, but the rank and file go on in the even tenor of their way the same as any other day. Women could be seen on the corners of the streets embroidering and knitting as if it were a week day;

the grocery stores were kept open and groceries were bought with convenience. We could but be glad when the time came to leave France for sin was so thick and dark one could feel it.

As far as drinking was concerned it was little better in Germany, if any. It seems that water is used very little for drinking purposes, and when one goes into a restaurant or hotel the bottle is ordered just as we would order milk or coffee. They were not extravagant with their food, but when it comes to the bottle they hang tenaciously to it until the last drop is gone.

In Brussels we found the same thing prevalent, and mirth and amusement seemed to be the highest thought of the people. One would hardly believe that just a few months ago that city was the scene of shot and shell and that many of her own sons had given up their lives. It was in this city that Miss Cavell was shot about 2 o'clock one morning for assisting some soldiers to escape.

London is the largest and most interesting city in the world, yet there are many things that keep it from being a desirable place to live. As our readers know, England still holds to the saloon and they practice in their daily living what they sanction and endorse by their laws. The saloons are crowded with men and women, some of them stooped with age and hoary-headed, while others have little children hanging to their skirts. I must confess it is the most pitiable sight I have seen in my life. On Sunday night as we came from church the bar-rooms were crowded and people out on the street waiting their turn to go in. Picture shows are open, theaters in full swing and the devil in charge generally.

But I am only telling you this to say that we should be grateful for our land of the free and home of the brave, and especially that we are rid of the accursed liquor traffic. Nor is the saloon all in England; the cigarette and cigar are having full sway. It is stated by a London paper that the women of this city have sent in the largest order for cigars ever sent to Havana. The cigarette has become too tame for them and they are calling for something stronger. It is nothing unusual to see young women puffing their cigarette smoke in the dining room. I hope this awful and degrading habit will never find way to our country. But I must desist for this time, and ask you to share with me in the doxology of praise that we live in a country where womanhood occupies a higher pedestal.

Your Opportunity!

Dear readers of THE HERALD, we wish to impress upon you the importance of pressing the work of taking subscriptions to THE HERALD while it can be had for the trifling sum of 25 cents until February 1, 1922. We have prayed and asked God's guidance in bringing to the people the conditions as they exist in our churches and schools, and have decided, so far as we are concerned, that the most profitable way will be to put THE HERALD so low that thousands of new subscribers will be the result, and in this way read the fine articles which we have promised from the brain and research of two of the best informed men on the subject of higher criticism—Dr. Harold Paul Sloan and Dr. Sam Steele. The fight is on between the orthodox faith of the Bible and Modern Thought, Higher Criticism, New Theology, the names given to the religious "fads," but to tell the plain truth, it is the devil's big gun "to seduce, if it were possible, even the elect." It is possible for every HERALD reader to secure us from one to four subscribers on this offer. If you cannot canvass for the subscribers send us the names of four people with \$1.00 and pray that the paper may be a blessing to them. What we do must be done quickly. MRS. H. C. MORRISON.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I haven't seen any letters from North Carolina. So I thought I would write. I live on the farm and like it very much. Floy Armentrout I guess your middle name to be May. If I am right send me a card. Goldie Imogen bearing, I guess your age to be 14. As this is my first letter to The Herald I will close. My address is, Lawndale, N. C. I hope Mr. W. B. will be at his grandma's when this letter arrives.

Dixie Elliott.

Dear Aunt Bettie: This is my first time to write to the Boys and Girls' Page although I have read it for over a year. I am 13 years old and weigh 97 pounds. I have light hair, fair complexion and blue eyes. I live on a farm four and a half miles from town. I like farm life real well, especially in spring and summer. I have two sisters married and one brother and one sister at home. I am the youngest child in the family. We live about a quarter of a mile from our school-house. I finished the eighth grade this spring and hope I can go to high school somewhere this fall. We attend church at Douglas sometimes, but during the summer we attend camp meetings whenever possible. We all went to Jamestown camp meeting this summer and we certainly did enjoy it. I like the children's meetings so much. Another girl friend and myself took both the first and second years work. I like Miss Caffray for a leader very much. Well I must close now as my letter is getting too long. My address is, Ryder, N. Dak. Star Route.

Vada Kemp.

Dear Aunt Bettie: Will you please admit an Alabama girl into your happy band? I haven't seen any letters from this state. Where shall I find a seat? Every one seems to be surprised at my coming, so just be quiet for a wee bit I'll promise not to stay long. I'll wait until you get over your scare before I tell you how I look—don't keep me standing so long cousins. I'll take a seat by Aunt Bettie, thank you aunt! It seems that I ought to call you grandmother (or mama as I always said) that was my grandmother's name (Bettie). This is my first letter to The Herald and I do hope Mr. W. B. will be sound asleep when this arrives for I just know if he gets one glimpse of this letter no one else won't. My father takes The Herald and I think it a fine paper. Who has my birthday December 12? If any one has write me and we'll try to meet that day and see each other. Well I promised not to stay long so I must not or you will watch and next time I ask for an entrance you all will say no. So if I see this in print and you all are not too mad I will write again. I think I promised to tell how I look but now you all must promise to be as silent as you did when I asked for a seat. Have light hair, blue eyes, and fair complexion, am 19 years old. I must hush, my letter is entirely too long, but maybe I will see this in print and I will write again. Some of you cousins please write to me. My address is, Fayette, Alabama, R. 2, Box 94.

Geneva Woods.

Dear Aunt Bettie: Will you let a little Mississippi girl join your happy band of boys and girls? My papa takes The Herald and I enjoy reading the Boys and Girls' Page. As this is my first letter, I hope to see it in print. I am a little girl 13 years old. Who has my birthday December 4? I go to Sunday school every Sunday. I belong to the M. E. Church. We have had a great revival meeting there. Don't get frightened and run for I am just going to tell you how I look. I have brown hair, blue eyes, and dark complexion, five feet four inches tall and weigh 98 pounds. Mary Ruth Fowler I guess your age to be 14. Am I right? If I am please send me a card. Floy M. Armentrout I guess your middle name to be May. If I am right please send me a picture or a card. Edna Hoyt I guess your age to be 12. If I am right let me hear from you for I think I am a pretty good guesser. I hope Mr. W. B. is eating watermelons when this arrives. If I see this in print I will come again. If any of you cousins wish to write to me my address is Lingle, Mississippi. Myrtis Dobbs.

Dear Aunt Bettie: I hope this slips by Mr. W. B. and gets a place on your page. I am spending the summer with my grandparents. Nellie Kingsbury, I read your letter and enjoyed it very much. I am praying for you and hope you will get well, but I hope if you do you will still feel you belong on this page. I can almost taste the maple sugar now. Bishop Smith I read your letter and enjoyed it very much. I guess your age to be 16. Waughnetta Settle, I guess your age to be 13. If I am correct write to me. My grandfather has a good many bees and I love to listen to them. Sometimes on a warm night the only sound will be the sound of the bees fanning the honey. My grandfather is going to extract honey tomorrow. I watched them extract last summer. I like to watch the honey clear and pure, run into the cans and pans. My age is between 12 and 15. If any one guesses it I will send them a card. If any of the cousins wish to write to me my address is, Pocasset, Oklahoma care G. W. Sawyer.

Rosalind Hammond.

Good morning to you one all. How are you all enjoying this summer weather? It sure is hot here where I live. As I had a welcome when I visited you last I thought I'd come again. This time I'll give you a little problem. When you have solved it you will know my age, also day, month and year of my birth. Here it is: 399 years 8 months and 7 days after Columbus discovered land I was born. Now how many can tell me in what year, in what month and on what day of the month was I born, and how old I am. I'm so glad so many of the cousins are Christians. Some are planning to preach and be missionaries. I had rather do the will of the Lord than anything else. I had rather please God than man. We read in the 4th chapter of James that if we are friends of the world we are enemies of God. Dear cousins this means if we follow in the paths in which the worldly people travel we go away from God for the path in which God's people travel is not the same path in which the children of this world travel for one goes up the hill and the other goes down the hill. Don't you see we climb the hill heavenward, and go down the hill hellward. Now I know we all had rather climb the hill, although there may be steep places, for just think of what we shall see when we get to the top. A beautiful city, rich and full of all good and holy things. This is the city in which Jesus lives, where we need no sun nor moon nor stars to give us light for God Himself is the light of that golden city. You know the Bible tells us that this city is called New Jerusalem. It has walls great and high and there are three gates made

with pearl on the north, east, south and west each gate is one pearl thus making twelve pearls. And the street of the city is pure gold, so pure it shines like glass. Now you know when you let the sun shine on glass, how it glistens. Well this street shines and sparkles because God is a brighter light than the sun can ever give I know. But the beauty of this city is not all; we want to go there for. Listen we want to see Jesus, you know we do, and first of all too, for you remember, He is the one who loved us so well that He died for us. Don't you remember reading the 16th verse of the 3rd chapter of St. John? Read it again. Then find in the scripture where those wicked men betrayed and arrested Him, and just before they arrested Him how He prayed and while He prayed great drops of blood as sweat fell from His body to the ground. Now this was because He was suffering such terrible pain. Dear children this was for you and me. Read a little farther and see them place those thorns upon His head see the blood running down His face. Now they spit on Him and strike Him. Not one of His friends stays by Him. Now they lead Him out making Him carry His cross on which they will place Him and drive nails through His hands and feet. Now they lift the cross with Jesus nailed on it and drop it down into a hole. Now they pass by and make fun of Him while He suffers and dies. But thank God, He didn't stay dead, for He came forth from the tomb alive and never will die again. Cousins, all this was done for the poor lost souls in this world of sin. Now let's live holy lives and do all we can to help others to know about Jesus and His great love for us all. I know the devil tempts us to follow in the path that leads down hill. You know the devil works through boys and girls just the same as Jesus does, so when anyone comes to you and asks you to go to the show or to the dance, or asks you to curse or say any bad words, or steal or disobey parents you just say no, and ask Jesus to help you say an everlasting no, for you know the devil has sent them to you to get you into trouble. I think the cousins for your kind words about my letter. With love I remain,

Your niece and cousin,
Bess Stuart.

Dear Aunt Bettie: This is my second letter to The Herald. I hope to see this letter in print as my first letter was not published. I live on a five-acre fruit ranch in southern California. I haven't seen many letters from California. Wake up, California boys and girls. My sister and I are keeping house for my father, sister and two brothers as my mother has gone on a visit to Wisconsin. My age is between 10 and 15. If any of the cousins can guess my age I will correspond with them. I must close now as I hear Mr. W. B. coming in. My address is 218 N. Sinclair Ave., Glendale, Cal.

Ruth Shierholz.

Dear Aunt Bettie: I hope you will let a Tennessee girl join your happy band of boys and girls. I hope you and all the cousins are well and enjoying life fine, and I wish I could have Aunt Bettie and the cousins to visit me and talk with me as I am very lonely. I am a poor helpless shut-in. I cannot walk and I cannot even stand on my feet. I am confined to my bed and wheel chair at all times and I have a very sad and lonely life. My father and mother have both passed away some years ago, and I miss their tender care ever so much, but the good Lord saw fit to call them home to Him and we must submit to His will in all things. I live with my brother and his wife. My brother's wife is an invalid too. My brother is not able to furnish me with all the needed things of life and care for his invalid wife, but by the help of the good Lord he does the best he can. Dear cousins, I want to ask a favor of you. Will you please be kind enough to send me a little help to help me to get some of the needed things of life. If you will I sure will be very glad and thankful to you all. May the good Lord bless you all.

A FRIEND IN DEED

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112 Tyler Ave., Detroit, Michigan.

Much Christian love to Aunt Bettie and all the cousins.

Your afflicted sister,

Lizzie Layne,
Monteagle, Tenn.

Dear Aunt Bettie: I hope to see my letter in The Pentecostal Herald soon. My father is an evangelist. There are four children in our family counting me. I have brown hair, a fair complexion, blue eyes and some freckles. I am 13 years old. My birthday is on May 19. Has anyone a birthday on the same day as mine? If so I would like you to write to me, Parshall, N. D., Box 14. I am 5 feet, 3½ inches tall, and weigh about 123 pounds. I have two sisters and one brother. Their ages are 14, 10, 9. We have been traveling all summer. First we went to Jamestown, then to Woodworth, then to Still, and then to Lone Tree. We are having a camp meeting here at Parshall now. Rev. Bennett is the evangelist, Miss Wilson has charge of the special singing and children's meeting, and papa (Rev. Farrer) is camp manager. I am saved and sanctified. May the Lord bless you in your work for him.

Ada Farrer.

Dear Aunt Bettie: The Herald just came this morning. My daddy takes The Herald and I sure do enjoy reading the Boys and Girls' Page. We live just out of town and we have a car so that we can go anywhere, any time we want to. I go to Sunday school every Sunday I can. Rev. W. T. Haggard is our preacher. He sure is a good preacher. Who has my birthday, July 22? My age is between 10 and 14. Olga Powell, I guess your age to be 14. If I am right send me your picture. I was promoted to the sixth grade in school. I have light hair, blue eyes, and fair complexion, and am 4 feet, 11 inches tall. Aunt Bettie, you and the cousins pray for me that I will be a missionary. I want to be one so badly. I expect I had better run home before Mr. W. B. comes in from his nap. Oh! Oh! Oh! here he comes, I must hurry. Hoping to see this in print.

Martha Early Carter.

Dear Aunt Bettie: I am coming again as I promised before. The first time I was "Happy Blue Eyes," but this time will give my real name. I still report victory in the name of my dear Savior, and His Spirit beareth witness with mine that I am His. Many things have happened since I last wrote to you, but haven't space to tell you, only that Jesus becomes more real to me every day. What a wonderful Savior we have and to think He suffered without the Gate for us. Why shouldn't we give our all to Him? Friends, time and earthly store are His to be for ever more. I certainly do not regret the time I said an everlasting yes to Him, and I want to live a life of perfect obedience. These are such perilous times, so much sin and so many people having a form of godliness but denying the power thereof. Thank God some day we will be free from the very presence of sin. Let us watch and pray much lest we enter into temptation. The time seems to be fast approaching when we shall meet in the air with our blessed Redeemer. Let us all be ready to meet Him, for we do not know what hour He may come, and you who are not ready, God help you to get ready. I belong to the M. E. Church. We have prayer meeting every Wednesday night at the church and cottage prayer meeting once a week, usually Friday or Saturday night, Sunday school every Sunday, preaching twice a month and prayer and class meeting of Sundays that we do not have preaching. Our church is in much better condition, spiritually than it was. Will leave you by asking anyone who wishes, to write. Cornwallis, W. Va.

Bernice Carpenter.

What 15 Cents Will bring You From the Nation's Capital

The little matter of 15c will bring you the Pathfinder thirteen weeks on trial. The Pathfinder is a cheerful illustrated weekly, published at the Nation's center, for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. Now in its 29th year. This splendid National weekly supplies a long-felt want; it costs but \$1 a year. If you want to know what is going on in the world, this is your means. If you want a paper in your home which is reliable and wholesome; if you would appreciate a paper which puts everything clear, strongly, briefly, and entertainingly—here it is. Splendid serial and short stories and miscellany. The Question Box answers YOUR questions and is a mine of information. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, 296 Langdon St., Washington, D. C.

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Fallen Asleep.

HELTON.

On September 8, the death angel visited our home and took away a dear father to be forever with the Lord in that land where sorrow and heartache can never enter, where no parting will ever come and no good-byes will ever be said.

Papa was sixty-two years old, was converted early in life and was a member of the M. E. Church. Papa leaves one sister, a wife and two children, and seven children of the dear mother who passed away a few years ago. There will be a time when we will all be together again. Let us live for Jesus and put our trust in God. He will keep us and be with us in lonely, sad hours.

Step-mother, may God's richest blessing rest upon you and your dear little children, and the dear little brother that is left alone.

A daughter,
Mrs. W. A. Gibbs.

AUSTIN.

Mrs. Erie Austin was born in Harrison and at Scottsville, and here she sleeps. She was the fifth child of Hon. W. T. Scott and wife. A rare bit of her history is, her tomb is almost in a stone's throw of her birthplace. Her sepulcher too, is under the oaks, where she played in girlhood. Then too, in a few steps of her tomb, used to be a little pioneer church. In that little rustic house, she first heard the alphabet of religion and lisped her first tunes of worship. How beautiful is all this. Here was her cradle—here is her grave. Between the two was a long, useful and honorable life. They who knew her best, loved her most.

Mrs. Austin shared much of her father's mind and character. He was a noted statesman, broad and liberal. He was a wise leader. In 1850, in the little Marshall court-house he called the first railway meeting in North Texas. His little girl, Erie, was then just six. In October, 1855, in Marshall, on South Border street, he broke the first dirt for the old S. P. Ry. His little Miss Erie was eleven. Here now are their tombs, where the roses blush and the lute-like songsters sing and sing—requiem like.

It's hard to lose such as Mrs. Austin. Her like are not easy to find. She was able, willing and generous. Fortune favored her. She might have done otherwise, but her choice was to be a plain, simple, useful Christian. Her sole aim was to be a handmaiden to Him she adored and served. How can she be spared? Is she clear gone? Will she come no more? This new made tomb has made this old world poorer. She served God—all she asked was to know His will. How carefully and prayerfully she sought to know—and she did it. Her acts adored her profession.

In old Italian history, we read of Princess Cecelia—how she was royal in blood and fortune and how she refused the crown and chose to minister to waifs and orphans—how she picked out an old run-down orphanage, full of little starvelings. Cecile put her soul in these and her floruous too. But she died—died too soon.

Cecile's waifs begged to put a line on her tomb and they did—to wit: "To our dear Princess, who has gone to heaven to enjoy a fortune she put on us." Her waifs wrote it right.

Mrs. Austin's last night here recalls the old Bible's chariots and chariot wheels and how they would swing low and bear away chosen ones. As usual she went to her prayer meeting. She was not sick, but a little frail. Though ready, perhaps she little thought her chariot was coming. She was asked to lead the last prayer. She did and left "all to His will." At the dismissal she

went to the pulpit and fixed hundreds of dollars of business. Her chariot wheels were nearer. Then she went to her home and room and laid her down. In about an hour her chariot wheels were there. Her spirit rode off upward and her peaceful form lay like a sleeping babe. "He giveth His beloved sleep."—Bible.

Mrs. Austin, born 1844, was 76. Flowing tears and loving hearts follow this tomb, where the roses blush and the song birds sing. There are thoughts we cannot speak, There are dreams that never die, Thoughts that make the strong heart weep, Bring teardrops down the cheek And a mist into the eye.

J. W. Lively.

FRANTOM.

The death angel visited the home of Dr. Jas. Frantom on July 27, 1921 and claimed his darling wife. She was the daughter of Mr. and Mrs. B. F. Asby, born Jan. 19, 1888. She departed to be with Jesus on July 27, No one only those who have had the similar experience knows the loneliness of our hearts, but we all realize we have to submit to God's will. We realize how hard it is to part with our loved ones but we should think our loss is her eternal gain. We should not think of our dear one as dead, but as one gone on before to the glory land. Let us strive to live a life that may make us worthy to join this loved one in the great beyond.

She leaves a husband, three children, mother, one brother and two sisters and many precious friends to mourn her death. We do not mourn as those who have no hope, but believe that by God's grace we shall clasp her to our bosoms again in the home eternal where no death never comes.

She was laid to rest in the Ft. Jesup cemetery; funeral services conducted by Rev. Holcomb, of Mansfield, La. Her Sister.

THE SEBERIA-MANCHURIA MISSION.

This new mission establishehd in May, 1920, by the Board of Missions of the Methodist Episcopal Church, South, held its first annual meeting in the city of Nikoisk Siberia, July 31-August 1, 1921. Bishop W. R. Lambuth, who is in charge of our Oriental fields, presided. There were present Dr. W. G. Cram, Superintendent, and Revs. Brannan, Taylor, Ryang, Chung, Choi and two hundred and eighty Koreans. The field is immense, but it seems to be wonderfully open for evangelistic work.

The second year begins with two missionaries, two ordained Koreans, three licensed preachers and eight helpers making a force of fifteen. Twenty children have been baptized, two hundred and thirty members received, fifty-three probationers and nine hundred and fifty believers on the list. This including children, gives this new mission a constituency of twelve hundred and forty-seven, more than half of this number being new believers, the majority of the remainder being restored after having lapsed from membership.

In Manchuria we have nine organized groups of believers and twenty-one in Siberia. There are two small day schools for boys and one for girls. The church contribution for the year was 64739, or \$323.68.

"I MUST TAKE THE MESSAGE."

This is the way the Christian Mexicans in Texas feel about it. A letter from Rev. F. S. Onderdonk, the Superintendent of the Texas Mexican Mission writes

"I have just visited our Mexican

work in Houston, Texas. Most of the year we have had no pastor for that church, and yet the faithful people have kept the work going right along. There are two exhorters who do all the work of a pastor. When one is in charge of the regular week night meetings, the other is holding services in some nearby suburb or ward of the city. Through the activity of these faithful people, twenty souls have been received into the church on profession of faith during the year and the prospect is that every cent of their three hundred dollar assessment will be paid.

"I was in Rio Grande City last week, where we have had no pastor for some months, but the church work goes on just the same. The same is true in Carrizo Springs. Wherever we have a Mexican Christian we have the nucleus of a congregation. He carries the church with him. Scores of these people have received the gospel in this country and are returning to their native land bearing the message to their people. It is beautiful to hear them say 'Yes, I must return to my country some day and take the Message.'"

A HUNDRED PROFESSIONS IN SOOCHOW REVIVAL.

President John W. Cline, of Soochow University, reports remarkable results from a series of evangelistic meetings held for the students in April. At the concluding service 115 students announced their acceptance of Christ, among them five members of the senior class and most of the leaders in the student body. Twenty-one volunteered for definite Christian life work, four of whom desire to enter the ministry and ten to become Christian teachers.

Immediately following the revival all the Christian students, about 250, met to make plans to follow up and conserve the results. Eight of the ten class presidents were present and nearly all the other student leaders. Prayer groups were organized by classes and a program of Bible study was laid out. Meetings are held daily, morning and afternoon.—Missionary Voice.

CONSERVATION THE PROBLEM OF KOREA.

Rev. J. S. Ryang, the Centenary Secretary for Korea, after recounting the astonishing results of the Centenary evangelistic campaign in that country, says:

"This great success gives us another problem of conservation. It will be useless to have so many new believers if we cannot conserve them, and it will be impossible to conserve them without efficient and adequate workers. The writer said in his report to the last Annual Conference, 'When we have as much work in our territory as we ought, we shall need at least 500 Korean preachers, 300 Bible women, 50 colporteurs, in addition to a missionary force of 100 men and women.' But we do not have one-fourth that many.

"Please, friends of humanity, friends of missions, and friends of Korea, pray to the Lord of the harvest for Korea, that He may send more missionaries where new believers are plenteous, but teachers and preachers are few!"—Missionary Voice.

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CONGO MISSION RAPIDLY EXPANDING.

R. B. Eleazer.

The evangelistic work of our Congo Mission is rapidly attaining fine proportions. In addition to the mission centers at Wemo Niama and Lubefu, fourteen out-villages are now regularly visited by eleven native evangelists. Morning prayer meetings and Sunday services are held in each of these villages, with an average attendance of thirty-two, while more than four hundred are under instruction in catechism classes. On a recent Sunday, eighteen from these out-villages, after completing a course of probation and training, were received into full church membership.

In Wembo Niama, the sunrise prayer meetings are attended daily by one hundred and fifty to two hundred people, and are usually led by native evangelists or young men in evangelistic training. Sunday morning services are held by the native evangelist of the Mission and have had an average attendance of 264. Sunday school is held in the afternoon and is largely attended, the average being 284. Nearly all the teaching is done by native boys who have been previously instructed by the missionaries. There are also a number of well-attended Sunday schools in the surrounding villages.

Dr. D. L. Mumpower writes: "The quarterly communion and the baptismal service is perhaps the greatest occasion of all in the eyes of the natives. All the evangelists from the out-stations come in for this meeting. The paying of the tithe is one of the requirements of being admitted to the communion. At the recent quarterly occasion, more than two hundred took the sacrament and forty-four were baptized, including eight children.

Though I have not reported any meetings for the past year I have had a fine year in the evangelistic field. The summer was spent in the service of the Laymen's Holiness Association of America, Lansing District. I have now resigned my position with them and am ready to answer calls to other states as well as in Michigan. R. R. Gilley.

SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

WHEN THE HARD WAY IS THE RIGHT WAY.

Date. For October 23, 1921.

Subject: Paul's Last Journey to Jerusalem.

Lesson: Acts 20:1-21; 17.

Golden Text: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal. 6:9.

We are witnessing the close of Paul's third missionary journey, which is marked by his last visit to Jerusalem. We cannot say that it was his last missionary journey, though it is the last recorded in the Bible. Tradition tells us that he was released from prison in Rome, and that during that time he made some important missionary tours, including a trip higher up in Europe; going at least to Spain, if not farther in that direction, of Britain. But evidently we have a record of his last visit to Jerusalem. After the uproar at Ephesus he gave three months of labor among the churches which he had planted in Macedonia and Greece; but there seemed always to be something about the man and his message that served as a signal for antagonism among the Jews. It appears that some of them lay in wait to kill him during his visitations to these churches in Europe. (Chap. 20:3). No doubt it was the malignity of these dispersed Jews which followed him to Jerusalem at this time, and continued the persecution until his arrest was accomplished. Perhaps they also inspired the organization of that oath-bound club of forty, as recorded in chapter 23, who agreed not to eat till they had murdered Paul.

"The Holy Ghost Witnesseth."

It is evident that the systematic campaigns of the apostle to the Gentiles at the time of our lesson had been felt throughout the Roman Empire. Already it could be seen that a new movement capturing the thunder of Judaism would soon exceed and overshadow the religious institutions of the Jews. Their main leaders had become sensitive and resentful everywhere. From the various sections they had got in touch with each other, and there was a common understanding to the effect that the time had come for them to strike, and that the most effective thrust they could make against the spread of the gospel was to get rid of the apostle to the Gentiles. His exceeding caution in guarding against their prejudices and respecting their synagogues and institutions had but deferred the day of their wrath and made them more determined to outwit his prudence and destroy him. To the very last he was to play a game of wisdom and strategy. The Bible does not always say that the Spirit led Paul to participate in their vows and rights as a means to hush the voice of persecution, and it may be that he conceded too much. One thing is certain, on his way back to Jerusalem this time he finds the atmosphere everywhere tense with the spirit of persecution; the discerning grace with which the Spirit had endowed him enabled him to feel conspiracy in the air.

Unheeded Warnings.

We learn that other Christians who

foresaw the arrest and afflictions of Paul more graphically than he did, and warned him. No doubt they thought they were called to dissuade him, but perhaps the warning was given not to change his plans, but to fortify him so that he would be strong for the testing time. This was the reason Peter was warned of his great temptation. It was known that he would not resist the temptation; but the memory of the warning would enable him to catch himself and turn back in repentance before he had fallen too far. If all the impending trouble had fallen upon Paul like lightning out of a clear sky, it might have been more than he could stand.

Paul's Faithfulness.

In enduring hardship and temptation, Paul's faithfulness was negative; but in the brief summary of his ministry at Ephesus (Chapter 20:16-38), which is a fair picture of all his ministry, we are reminded of the many positive features in which the apostle was a faithful minister. It would be of interest to tabulate a list of the features of his ministry, as they are expressed or suggested in these verses. Among them would be: humility, sympathy, diligence, declaring the whole counsel, impartiality toward races, thoughtfulness and foresight, freedom from covetousness; industry and toil.

PERSONAL NOTES.

Rev. Guy N. Wilson was received in as full member of the Maine Conference by Bishop Hughes and is now conference evangelist.

Dr. Vayhinger, ex-President of Taylor University, is now engaged in evangelistic labors. Dr. J. M. Taylor, the new President of Taylor University, is putting through a great program at the school. New buildings are going up to house the students that are flocking there from all quarters. Dr. Taylor is well known for his missionary and evangelistic enterprises. He was one of the radical holiness evangelists when in the field. He expects to make Taylor a stronghold of orthodoxy.

Rev. C. W. Butler, of Detroit, is going into the Cleveland Bible School as Dean and teacher. The Tabernacle work which he has had charge of in Detroit for five years is in the hands of an able group of sanctified business men and will become a center of special evangelism more than ever. Various evangelistic leaders will be invited there for protracted periods during the year. Rev. G. W. Ridout has been invited for a three months' engagement from October to December and he began his labors Sunday, October 2. He will conduct the Annual Fall Convention which will be held October 13-23. Dr. Ridout's address at Detroit, Mich., will be 2020 W. Hancock Street.

Rev. Geo. Q. Hammell, of New Jersey, expects to assist Dr. Ridout at the Detroit Holiness Convention at the Tabernacle, W. Hancock St., Detroit, Mich., October 13-23.

Rev. John Norberry has joined the Philadelphia Methodists and has been

assigned to Lehigh, Pa., by Bishop Berry. Bro. John started as a Methodist and comes back home to help fight for holiness in the old church where holiness preachers are badly needed.

Mr. M. L. Lifsay, of Macon, Ga., will be associated with Rev. W. G. Harbin in the capacity of chorister and personal worker. They have one vacant date—the first Sunday in December. Address them, Center Point, Texas.

Mr. D. Ward Milam, a man of experience in the evangelistic work as choral director, is splendid help for revival meetings. He may be addressed Lincolnton, N. C.

A three-weeks' revival closed at Lovington, Ill., resulting in over 100 conversions. Sixty-two were taken into the Methodist Church and about the same number united with the Christian Church. Rev. Leroy Mitchell and party were the workers.

Rev. B. T. Flanery has some open dates in the Central States for the fall and winter. He is now in a meeting at Egan, S. D.

Rev. H. W. Sweeten has recently closed a gracious revival at Stuart, Okla., in which a number of substantial business men were saved and united with the church. Bro. Sweeten is now in the battle at Norfolk, Va.

Rev. E. E. Wiggans: "The Lord gave us a great meeting at Archer, Ia. Nearly 100 testified to being blessed in the meeting. Pastor S. I. Jacobson stood by us and preached holiness. We have an open date."

Rev. Angus Jeffries and wife have recently held a good meeting with Pastor Atchinson, Carbondale, Ill., in which there were a number of conversions and the church greatly revived. Bro. and Sister Jeffries are safe workers and those needing evangelistic help will make no mistake in securing them. Address as above.

Rev. J. C. Cassidy: "I recently closed a fine meeting at Oakley, Ohio, in which a number were definitely blessed. I also held a meeting at Lexington, Ky., in the Nazarene Church with gracious results. I am open for calls. Address me, Bloomington, Ind."

C. B. Fugett and Wife: "Just closed a camp meeting at Cooper, W. Va., with Sister Hattie Hickman. She is a good pastor and has fine people."

The annual camp of the Union Holiness Association, Afton, Ia., was conducted by Rev. G. F. Jacobs, Misses Williamson and Lovejoy. The work was thorough and many were blessed of the Lord.

Mrs. Lou Knight King: "Rev. Maddox has held a good meeting at Oma, Minn., in which the old Methodist doctrine was stressed. We request the prayers of The Herald family for this place that a deeply spiritual work may be started here."

Mrs. D. F. Zook: "The Union Mission Association of St. Louis, Mo., recently closed its annual conference with victory. The work is placed on a substantial basis and we expect to see many souls saved from sin and established in the faith. Rev. Lehwald, our National President, is not looking for defeat in assuming the unfinished work of our beloved M. B. Gott, who gave himself for the work. We covet the prayers of The Herald family."

Burl Sparks: "Through the influence of Rev. A. E. Kent, of Indianapo-

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lis, Ind., the old dumping ground was secured for a tent meeting and the holiness people went to work to removing tin cans and rubbish and made a beautiful place out of it. Rev. James Miller and the writer were secured as evangelists and the Lord blessed our efforts in giving us the ear of the people. The meeting began July 17 and ran until August 30, the result being 175 seekers at the altar. Miss Gervins led the singing."

Rev. O. D. Watson: "Everybody's Mission, Pittsburgh, is being blessed of the Lord. Rev. Paul Rees recently held a meeting in which eighty souls bowed at the altar of prayer. During the month 168 persons sought the Lord for either justification, sanctification, or healing. Rev. David Anderson will conduct services in the Mission from October 9 to 23, at 514 Wylie Ave."

Rev. Earl B. Moll: "Have closed a meeting of all Protestant Churches at Chadburn, N. C., in which God gave real victory. The pastor of the Baptist Church is Rev. M. Morgan, a Spirit-filled man. About thirty united with the various churches. I am now in a meeting at Beauford, S. C. Have open date for January. Address me Conway, S. C."

Rev. John T. Hatfield: "Have just closed a real pentecostal revival at Back Creek Church, one of the oldest Quaker churches in Indiana, Rev. Frank Edwards pastor. The first night the fire fell and for ten days it swept on with great victory. We had two services a day and excepting Sunday we only preached at one day meeting. The fire would fall while the people gathered and they would come down the aisle weeping and saying, 'I want to be saved.' More than one hundred were definite seekers at the altar. This has been one of the best years, every meeting being crowned with success. I am planning to spend the winter in California and we are trusting God to give us work while there. Our address will be Van Nuys, Cal."

Rev. W. W. McCord: "One of the outstanding events of our recent revival in Atlanta, Ga., was the giving up of cigarettes by the General Yardmaster of the Southern Railroad, and the sanctification of his wife. One will see how far-reaching his influence is when one considers that in normal times he has 100 switch crews of five men each, besides 11 assistant yardmasters and a large clerical force

Francis Asbury These names symbolize efficiency, spirituality, evangelism. They suggest a standard of education which never rests below the best. The one is the namesake of **ASBURY COLLEGE**, the other its President. Their ideals type its policies. Its graduates get results in all pursuits. Writer for literature. John Paul, Vice-President, Wilmore, Ky.

Gospel Tents

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working under him. He and his wife attended the meetings, although they lived 32 miles from the city. We are now with Rev. Natteson, pastor at Milstead, Ga., and are expecting a landslide from glory. Love to all The Herald family."

I. B. Sipes: "We are glad to report victory from Xenia, Ohio circuit, especially from the Oak Grove Church where we held a three-weeks' meeting resulting in about twenty-five professions and sixteen additions to the church. The church had been abandoned and badly in need of repair, but we expect to take in more members, repair the house and have a live church at this point. My people are a delightful class to labor with and we expect a good year."

Minnie E. Morris: "The past few months have been times of victory. We have seen a large number converted, reclaimed and sanctified, and some wonderful cases of divine healing. We are now at Rembertville, Ohio, in the City Hall and crowds are increasing and interest growing. Mr. and Mrs. J. L. Schell have charge of the singing and are rendering most efficient service."

Rev. E. E. Wood: "I am glad to report that I have fully recovered and have been evangelizing for some time. For several Sundays I have been supplying the Interdenominational Holiness Tabernacle in Detroit. Had a good time and seekers right along. I conducted a tent meeting near Wau-neta, Neb., for the Methodists and God gave good results. I am now in First Church of the Nazarene, Toledo, O., with Rev. W. Hafer, pastor."

Rev. A. D. Buck: "God is blessing the Wildwood circuit in sunny Florida. I began with four churches, now we have six. I preach holiness in the Methodist Church and the people receive it gladly. During my vacation time I held some meetings in Georgia and believe me, those Georgians know how to pray through. They stay until 11 o'clock, come back next morning with their dinners and spend the day. The first two weeks meeting was held in Mt. Zion Church and scores prayed through. One young man, Brother Bishop, received the blessing good, and is in Asbury College preparing for the ministry; others are getting ready. Wife and I slipped over to Indian Spring camp, and such crowds, such praying! It reminded me of the meetings forty years ago. I hastened to Bowden camp, Ga., and it was great. The altar was lined three deep; mothers received their sons and daughters with shouts of joy. I next went to White Springs, Fla., for a camp and found Bro. and Sister Rowell ready for marching orders. The first service four came to the altar, the second 26, and we extended the altar to 30 feet and it was lined on

both sides, and sometimes the front seats. I had to hasten to my meeting at Oxford, Fla., and my church people are lining up splendidly. Thank God, who makes me what I am. Brethren, don't be afraid to preach holiness."

IN LABORS ABUNDANT.

My meetings have been at Providence, near Taylorsville, Ill., Mt. Zion, near Cadiz, Ky., Palmyra, Tenn., and Epworth Camp, S. C. I now am in a meeting at Mt. Zion Chapel, near Albion, Ill. The indications are promising for a great meeting. We have had a hard pull, but the outlook is encouraging.

May the Lord bless the "Good Old Herald." It gets better all the time. I am doing what I can to put it in the homes of the people wherever I go. Anyone wanting my assistance this fall and winter, I shall be glad to make dates with them. Address me at Glasgow, Ky.

Freeman V. Harwood.

A WONDERFUL CAMP MEETING.

We have held a great many meetings and seen hundreds of souls saved since making our last report to The Herald, but the camp meeting at Bivins, Texas, stands at the head of the list for real victory.

Arriving on the camp grounds we found the Holy Spirit in the lead doing His office work. The Christian soldiers were following hard after the "Conqueror" as He led the way, and were careful from first to last to give Him all the glory, honor and praise. As a natural consequence the tide rose higher and higher, and we had the pleasure of witnessing one of the most glorious victories of life's history.

All who attend Bivins camp are fully agreed that Mrs. Mary Perdue and Mrs. Mary Bartlet are two of the most wonderful workers to be found throughout the land. These two women evangelists superintend this camp from year to year, and it is largely through their prayers and labors that it has attained such proportions. We count it a privilege to have had as our assistants and co-workers Mrs. Brady and Rev. Sam Mathews, each of them preaching the gospel in power. It was a pleasure to have pastors from many of the various churches of the surrounding country, also workers coming from Louisiana and Arkansas. Thank God for the many who were saved, reclaimed and sanctified. We shall not forget the triumphant shouts of the saints of Bivins camp while time lasts. Henry A. Wood.

BROOKLYN CONVENTION.

The sixth annual convention of the Brooklyn Interdenominational Holiness Association will be held Nov. 4-14, 1921, the services opening as usual with the Lord's Supper, Friday, Nov. 4, at 2:30 P. M., followed by a prayer service. The Convention will again be held in the Immanuel (Swedish) M. E. Church, Dean Street near Fifth Ave., so kindly opened to us last year. The pastor, Bro. Westerdahl, is in full accord with the promotion of Bible holiness.

Many prayer leagues, including our own "Love Chapter League," which is scattered all over the States, as well as Bro. Hodge's "G. W. B. D." and

"Three in Twenty-four Bands," and "The Harvest Field League" of Keokuk, Iowa, have been praying for this Convention during the past year. We earnestly request at this time the prayer that the Holy Ghost be in complete control, be mightily increased. We were never so conscious of the fact that the great need of the Holiness Movement is for tremendous intercession and real soul-travail. Listen Beloved! "For promotion cometh neither from the east, nor from the west, nor from the south." Verily, our help cometh from the holy place, "in the sides of the North." Let us therefore look up!

We are unable just now to name the evangelists, but let The Herald family pray that the Holy Spirit will so clothe Himself with the preachers that it will not matter who they be, though, God willing, we shall name them to you in a later edition. Anyone desiring accommodations or information should communicate with the Secretary, Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y.

OWEN, KENTUCKY.

A tent meeting of the I. H. Church, of Kentucky, was held on Bro. L. M. Howard's place, Owen, Ky., and closed July 3. Brother Howard stood by the work, and he wants a meeting there every year. A large crowd attended the meeting every night, and many were under conviction, but did not pay the price. Many Baptists were in attendance, and a number of them got their eyes opened as never before. They said it was the best meeting they had had for years. Praise the Lord! The meeting was run in heaven's order.

Miss Ora Lunsford played the organ and the guitar, and Miss Tillie Lunsford led the singing; both are from God's Bible School.

From July 15-Aug. 7, we held the first annual meeting of the I. H. Church in the Metcafe Schoolhouse, near Nicholson and Walton, Ky. This meeting was held near T. J. Brook's place. He stood by the work. There were large crowds at night. The people came for miles to the meeting, and many prayed through. We had a good deal of help here. Some preachers came from the city. The people were good to us; we love them. Misses Ora and Tillie Lunsford were with us also, and the people liked to hear them sing. Remember us all in prayer.

P. F. Sanders and Wife.

"THE (NEW) GOSPEL TABERNACLE, DAYTON, OHIO."

A full salvation station has been established in West Dayton, in a very hopeful field and on the most prominent street. Two lots were purchased on the corner of W. Third St., and Puterbaugh Ave., and a very neat modern building is being erected, the total cost of which will be about \$10,000.

The Chapel proper is now in service, and makes a very attractive and comfortable auditorium. Our opening day, Sept. 11, was a great occasion. Rev. M. G. Standley, of God's Bible School, Brother and Sister Meheim, better known as Dorothea and Jay, his sons Meredith and Oswald, were all with us. Brother Standley preached in the morning and afternoon. Both messages were timely, pointed and full of unction and wisdom. The

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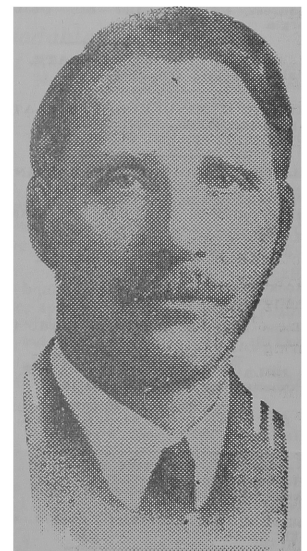
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When? October 13-23



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Rev. George Q. Hammell, the camp meeting and evangelistic leader of New Jersey, Mrs. Ridout and other workers.

The people of Detroit and the regions round about are expected. Visitors from other cities welcomed.

Prayers requested for the Spirit's outpouring at this Convention.

saints were hungry, and eager for every word. The special messages in song by Brother and Sister Meheim were keenly appreciated, likewise the joys with their trombone and clarinet. In fact, the Standleys were a full team, and nothing was lacking.

An offering was taken for the installing of a furnace and for some needed furniture which amounted to \$32. The Rev. J. L. Kennett is superintendent of this movement, and one work is evangelistic in character.

Rev. Edna Welis Hoke, of Cartersville, Ill., has been engaged for a special series of meetings beginning Oct. 5 and running over Oct. 23. Rev. C. C. Brown, of Kingswood, Ky., is engaged for January 6-15. We solicit the prayers of all in behalf of these meetings.

R. O. Weaver, Sec.

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EVANGELISTS' SLATES

SLATE OF THE MACKAY SISTERS. Hurlock, Md., Oct. 9-30. Address New Cumberland, W. Va.

JOSEPH OWEN'S SLATE. Hurlock, Md., Oct. 9-30. Howell, Mich., Nov. 6-30. Home address, Boaz, Ala.

THOMAS C. HENDERSON'S SLATE. Crab Orchard, Neb., Oct. 11-23. Valentine, Neb., Oct. 30-Nov. 27. Ainsworth, Neb., Dec. 1-12. Mt. Pleasant, Ia., Sept. 8-21. Address, 10802 Garfield Ave., Cleveland, Ohio.

J. W. MONTGOMERY'S SLATE. Yoakum, Tex., Oct. 6-18. Austin, Tex., Oct. 21-Nov. 6.

SLATE OF L. J. MILLER AND CHARLES R. LONEY. Ashland, Ky., Oct. 9-30. Fergus Falls, Minn., Nov. 6-27. (First M. E. Church).

EDNA M. HANNIN'S SLATE. Mannington, W. Va., Oct. 2-23. Spencerville, Ohio, Oct. 30-Nov. 20. Address, Mail Front Ave., Cleveland, O.

C. M. DUNAWAY'S SLATE. Douglas, Ga., Oct. 9-30. Ottawa, Kan., Nov. 6-27. Address, 406 S. Chandler St., Decatur, Georgia.

REV. GUY WILSON'S SLATE. Malden, Mass., Oct. 9-30.

REV. O. G. MINGLEDORFF'S SLATE. Anacortes, Wash., Sept. 29-Oct. 16. Everett, Wash., Oct. 20-Nov. 6.

SLATE OF ROBERT AND PAULINE KENNEDY. Frederick, Okla., Oct. 2-20. Home address, 3223 Main St., Kansas City, Mo.

HARRY MORROW'S SLATE. Dixon, Ill., Oct. 10-30. Rockford, Ill., Nov. 6-27. Aurora, Ill., Dec. 4-25. New Lathrop, Mich., Jan. 1-22. Home address, 1754 Wash. Blvd., Chicago, Ill.

LELA G. McCONNELL'S SLATE. Pomeroy, Pa., Sept. 26-Oct. 16.

RAYMOND BROWNING'S SLATE. Henderson, N. C., Oct. 3-16.

W. W. McCORD'S SLATE. Hoboken, Ga., Oct. 17-31. Alma, Ga., Oct. 3-17. Alma, Ga., Nov. 1-14. Floydville, Ga., care camp ground, Aug. 18-21.

F. J. MILLS' SLATE. Rome City, Ind., Oct. 2-17. Address Bath, Michigan.

CARL TUCKER'S SLATE. Bethel, Ind., Oct. 9-30. Home address, Winchester, Ind.

BLANCHE ALLBRIGHT'S SLATE. Belknap, Ill., Oct. 1-23. Clifford, Ill., Oct. 24-Nov. 14. Pittsburgh, Pa., Jan. 1-15. Address East Prairie, Mo.

REV. E. E. PUTNEY'S SLATE. Seattle, Wash., Sept. 16-30. Home address, Rose Hill, Kan.

FRED ST. CLAIRE'S SLATE. Portland, Maine, Sept. 1-Oct. 31.

JOHN F. OWEN'S SLATE. Open date, Oct. 9-23. Address, Boaz, Ala.

H. E. COPELAND'S SLATE. Prince Frederick, Md., until Oct. 16. Minneapolis, Minn., Oct. 19-Nov. 6. Open dates after Nov. 6. Address 2837 Clara Ave., St. Louis, Mo.

F. T. HOWARD AND PAUL C. SCOTT EVANGELISTIC PARTY. Hutchinson, Kan., Nov. 6-Dec. 4.

MINNIE E. MORRIS' SLATE. Paulding, Ohio, Oct. 10-30. Home address, 1015 Bellevue Place, Indianapolis, Ind.

P. F. ELLIOTT'S SLATE. Pittsburg, Pa., Oct. 2-16. Grand Rapids, Mich., Oct. 21-Nov. 6. Wheeler, Mich., Nov. 18-27. Philadelphia, Pa., Jan. 20-29. Springfield, O., Feb. 3-12. Columbus, O., March 4-13. Michigan State Convention, last week in March. Detroit, Mich., April 7-16. Whittier, Cal., May 5-14. Pasadena, Cal., May 19-28.

SLATE OF L. J. MILLER AND CHAS. R. LONEY. Macon, Ga., Oct. 9-28. Fergus Falls, Minn., Nov. 6-28. Ashland, Ky., Nov. 24-Dec. 18. Nashville, Tenn., Dec. 20-Jan. 1. Canton, Ohio, Jan. 1-22.

CHAS. A. JACOB'S SLATE. Dixon, Ill., Oct. 9-30.

S. C. THUMM'S SLATE. Song Evangelist. Open date, Oct. 1-Nov. 30. Home address, Wilmore, Ky.

LELA G. McCONNELL'S SLATE. Pomeroy, Pa., Sept. 26-Oct. 16. Chatham, Pa., Oct. 17-30. Atlantic City, N. J., Nov. 13-27. Home address, Chatham, Pa.

F. P. McCALL'S SLATE. Macon, Ga., Oct. 9-23. Ponce De Leon, Fla., Oct. 30-Nov. 13. Open Date, Nov. 20-Sept. 1. Home address, Jasper, Fla.

PAUL B. LINDLEY'S SLATE. Sandy Lake, Pa., Oct. 5-23. Forest, Ind., Oct. 30-Nov. 13. Home address, 318 S. Ogden Ave., Columbus, Ohio.

BONA FLEMING'S SLATE. California, Pa., Sept. 27-Oct. 14. Brooklyn, N. Y., Oct. 16-31. Cleveland, O., Nov. 3-21. Home address, Ashland, Ky.

E. E. SHELHAMER'S SLATE. Atlanta, Ga., Oct. 12-16. Perkaskie, Pa., Oct. 20-30. Caldwell, Idaho, Nov. 10-27.

EARL B. MOLL'S SLATE. Beaufort, S. C., Oct. 2-18. Open dates after October 16. Permanent address, Conway, S. C.

W. A. ASHLEY'S SLATE. Malone, N. Y., Oct. 14-23. Champlain, N. Y., Nov. 13-27. Home address, Easton, Md.

FRED DE WEERD'S SLATE. Moores, N. Y., Oct. 9-23. Cincinnati, Ohio, Jan. 1-8. Marion, Ind., Jan. 15-29. Home address, Fairmount, Ind.

C. W. RUTH'S SLATE. York, Neb., Oct. 14-23. Arnold, Neb., Oct. 27-Nov. 6. University Park, Iowa, Nov. 11-20.

JOHN W. COOPER'S SLATE. Miami, Okla., Oct. 5-16. Kansas City, Mo., Oct. 25-30. Newfield, N. J., Nov. 6-20. Home address, 114 Park Ave., Binghamton, N. Y.

SLATE OF BESSIE B. LARKIN. Wells Bridge, N. Y., Sept. 24-Nov. 6. Trenton, N. J., Nov. 13-Dec. 4. Home address, Collingswood, N. J.

H. S. JENKINS' SLATE. Macon, Ga., Oct. 9-23. At home, East Point, Ga., Oct. 24-Nov. 5.

A. L. WHITCOMB'S SLATE. Peru, N. Y., Oct. 16-30. Brooklyn, N. Y., Nov. 4-13.

B. F. NEELY'S SLATE. Hooker, Okla., Oct. 14-30.

JOHN THOMAS SLATE. Hampton, N. Y., Oct. 11-23. Schuyler Falls, N. Y., Oct. 25-Nov. 6. Moriah, N. Y., Nov. 8-20. Rome, N. Y., Nov. 22-30. Rochester, N. Y., Dec. 3-11. Welkingsburgh, Pa., Dec. 15-18. Aberdeen, S. D., all of January.

C. E. WOODSON'S SLATE. Minden, Neb., Oct. 9-23. Chicago Mound, Kan., Oct. 30-Nov. 13.

J. B. KENDALL'S SLATE. Westmoreland, Kan., Sept. 27-Oct. 25.

CHAS. C. CONLEY'S SLATE. Song Evangelist. Jamaica, N. Y., Oct. 2-17. Afton, Ia., Oct. 10-23. Home address, 729 College Ave., Columbus, Ohio.

D. F. BROOKS' SLATE. Peniel, Tex., Sept. 20-May 1, 1922. Home address, Albany, N. Y.

BLANCHE SHEPARD'S SLATE. Caro, Mich., Oct. 16-Nov. 6. Hartland, Mich., Nov. 13-Dec. 4.

SLATE OF W. R. QUINTON AND WIFE. Inverness, Fla., Oct. 6-23. Brooksville, Fla., Oct. 27-Nov. 13.

HARLAN T. DAVIS' SLATE. Palco, Kan., Oct. 2-Nov. 6. Mt. Pleasant, Kan., Nov. 6-27. Open date, Nov. 27-Dec. 18. Address, Wilmore, Ky.

W. B. YATES' SLATE. Paducah, Ky., Oct. 12-30. Kinsley, Kan., Nov. 1-20. St. Johns, Kan., Nov. 21-Dec. 18. Marion, Ky., for the holidays. Columbus, Ohio, Jan. 1-22.

HOWARD W. SWEETEN'S SLATE. Norfolk, Va., Oct. 9-23.

REFUS D. WEBSTER'S SLATE. Dora, Colo., Sept. 18-Oct. 15. Permanent address, 3155 W. 28th Ave., Denver, Colo.

SLATE OF J. A. AND ADA REDMON. Marion, Ind., Oct. 2-15.

SLATE OF JARRETTE AND DELL AYCOCK. Chase, Kan., Oct. 16-30. Grand Junction, Colo., Nov. 6-20. Address, Attwood, Okla.

E. T. ADAMS' SLATE. Jackson, Ky., Oct. 2-16.

E. M. CORNELIUS' SLATE. Rushville, Ind., Sept. 22-Oct. 23. Morrilstown, Ind., Oct. 30-Nov. 20. Jerseyville, Ill., Dec. 10-25.

JOHN E. HEWSON'S SLATE. Burr Oak, Kan., Oct. 6-27. Radium, Kan., Oct. 30-Nov. 13. Open date, Nov. 20-Jan. 1. Hannibal, Mo., Jan. 8-29. Open date, February and March. Home address, 127 N. Chester Ave., Indianapolis, Ind.

SLATE OF THEODORE AND MINNIE E. LUDWIG. Lyons, Kan., Oct. 4-23. Fort Scott, Kan., Oct. 25-Nov. 13. Gaylord, Kan., Nov. 15-Dec. 4. Jola, Kan., Dec. 6-23.

T. P. ROBERTS' SLATE. Corinth, Ky., October. Albert, Kan., November.

E. E. WIGGANS' SLATE. Archer, Iowa, until Oct. 18. Home address, 205 Pearl St., Richmond, Indiana.

G. A. LANPHEAR'S SLATE. Grove City, Pa., October. Washington, D. C. November. Crisfield, Md., December.

JACK LINN'S SLATE. Lexington, Ky., Oct. 16-30. Nebo, Ill., Nov. 1-13. Empire, Ohio, Dec. 29-Jan. 16. Rockwood, N. Y., Jan. 18-31. Ephratah, N. Y., Feb. 1-19. Home address, Oregon, Wis.

F. W. COXS' SLATE. Wareham, Mass., Oct. 9-23.

W. E. CAIN'S SLATE. Parker City, Ind., Sept. 26-Oct. 16.

EARL B. MOLL'S SLATE. Beaufort, S. C., Oct. 2-16. Kershaw, S. C., Oct. 18-30. Linden, Va., Nov. 2-16. Savage, Md., Nov. 17-27. St. George, S. C., Nov. 30-Dec. 6. DeFance, Ohio, Dec. 6-26. Nashville, Tenn., Dec. 30-31.

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M. VAYHINGER'S SLATE. Bennington, Ind., Oct. 9-30. Connersville, Ind., Nov. 10-27.

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S. E. POLOVINA'S SLATE. Akron, Ohio, Oct. 2-16.

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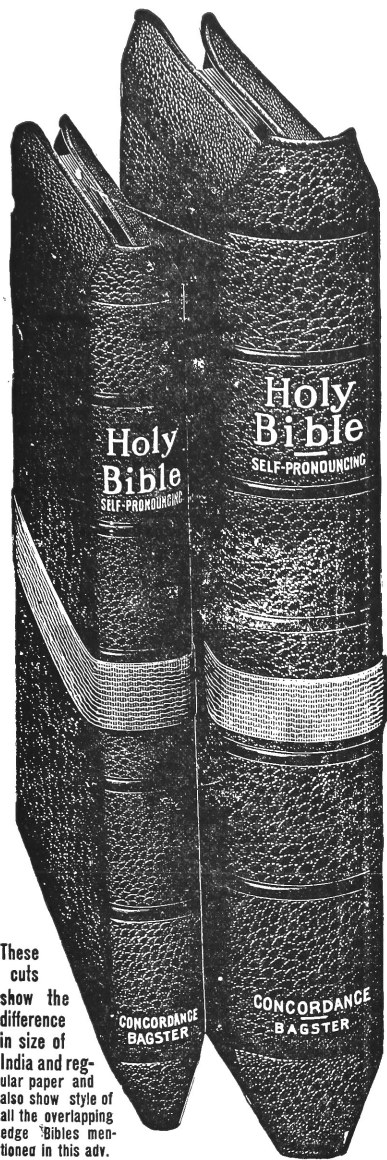
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By The Editor.

If we are to judge of what is shown upon the screen in the moving picture shows by what we see outside, it is not strange that we are facing a revival of crime. The pictures outside show red-shirted, big-hatted men, with drawn pistols and daggers, and every kind of improper attitude toward women who appear bereft of all the modesty and propriety that should characterize the true woman. These characters, as displayed upon the screen, with the touch of heroism and success in their enterprises and escapades, are bound to powerfully affect the young mind for evil.

There is scarcely a day passes that we do not see some account of a fearful crime committed by youths and mere children. In the last few days two fourteen-year-old boys have been found hung. The police have not been able to decide whether they committed suicide or were swung up by movie-mad playmates. A few days since in a neighboring state a seventeen-year-old boy enticed his mother into the woods and shot her to death. A wife and her young daughter are under arrest in this state under charges of having murdered husband and father because he objected to some of their social arrangements. We have no doubt but this looking upon crimes and adventures acted in so realistic a manner before their eyes night after night for weeks and months has a most fearful effect upon brain and imagination, heart and conscience. A very large percent of the moving pictures are schools in which young criminals are educated. We are confident if these exciting and immorally suggestive moving picture shows should be closed up there would be a receding of the crime wave.

Personally, we think just as well of the moving picture people and the shows they produce now as we did before the Arbuckle scandal. We doubt if there has ever existed a more immoral set of people in the history of this nation than the poor degraded creatures who produce the movie shows. The circus, the theater, and the movie—these three, but the worst of these is the movie. All three of the combinations above mentioned are degrading to womanhood; the combinations they form have proven unhealthy to modesty and virtue. The movie has proven such a financial success, and the people who engage in making the pictures are stationary and have every opportunity to pull off the bridle of restraint and plunge headlong into some of the ugliest forms of dissipation and vice. One divorce follows another with a nauseating mix-up of unholy marriages and a constant succession of escapades and scandals.

press recently which says that, "Four thousand churches in the United States are operating moving picture machines." The editor goes on to say, "We find ourselves in the grasp of a belief which is growing into a conviction that if the Church should neglect to use this agent for sending the gospel into the heart through the eye-gate, it would be neglecting an opportunity which we feel has come in the good providence of God." Personally, we do not believe that the "good providence of God" has put the moving picture into a single church. The Church should be a place, not for entertainment, but for worship and for the earnest preaching of the gospel. We do not believe any one of these four thousand pastors operating moving pictures makes any sort of a vigorous attack upon the popular and degrading sins of the present time that are contaminating morals, destroying reverence, breaking up homes and imperiling the spiritual and civic life of the nation. Earnest, fearless, positive preaching is what we need in our churches, and not moving pictures.

We understand that quite a number of prominent preachers and laymen are investing considerable money in the moving picture business. Who is going to produce the pictures they are going to show in the churches? Will it be the degraded gang in Los Angeles, or will they undertake to make actors and actresses out of devout and decent young people collected from our Methodist homes, and will they guarantee that these young people gathered in the abandon of the movie crowd will be saved from their vices? We do not believe that devout and consecrated people are willing to become actors and actresses in the movie business. We are well aware that some of the so-called sacred pictures which have been put into the churches have been miserable misrepresentations of Bible characters and Bible scenes.

This highly respected editor goes on to say, "There is no more reason for rejecting the picture machine because it sends out bad pictures seen by thousands and millions than rejecting the printing press because it issues bad books which are read by thousands and millions. Yet who will dare say that we should do the latter?" This is not a good comparison; it fails to illustrate the point. In the first place, the manipulating of the press does not have a degrading effect upon those who handle it. It is a well known fact that the movie people become degraded; then again, the manipulation of the press does not interfere in any way with the preaching of the gospel on Sunday evenings in four thousand of our churches. Up-to-date, we do not believe that the moving picture has contributed a benefit in any way commensurate with the harm it has done; and it is well known that it is doing vast harm, and we do not believe that it is at all right or

the Church to put on a movie show, however decent or entertaining it may be instead of the gospel. The great preachers throughout this nation who are mightily preaching against sin and proclaiming a great Savior from the pulpits Sunday evening do not need movie pictures. We have high regard and genuine Christian love for brethren who see quite different from ourselves in this matter, but we must speak our convictions, and we believe the moving picture as we have it today, and almost sure to have it tomorrow, is doing this country incalculable harm.

The Coming Controversy.

THE first shots are being fired in the coming conflict between the conservatives and the liberals with reference to the inspiration and trustworthiness of the Bible. It should be fully understood at once, that all scholarship is by no means on the side of the liberals, or those who have made themselves the apostles of the "New Theology."

There is much critical scholarship among that class of preachers and teachers called the conservatives. Those who believe in the divine origin and inspiration of the Holy Scriptures have a profound respect for that critical scholarship which undertakes to give us a most careful and accurate history of the sacred manuscripts, and the very best possible translation of those scriptures from their original languages into the languages of the present day and to interpret the true meaning of the Word of God, so that His will, His law and the plan of salvation, and practical Christian living may become easy of comprehension and be woven into the faith and life of the people. It is utterly absurd that those liberal theologians who are denying the inspiration of much of the Bible, and who have little or nothing to say with reference to any part of it which they may possibly believe, to claim for themselves a monopoly of scholarship, and arrogate to themselves alone, the proper equipment for the instruction and leadership of the church of today.

We believe it will be easy to match every destructive critic of the Holy Scriptures with a constructive critic of equal scholarship, scientific research, and ability to teach and guide the children of God in faith and practice of all those things which pertain to the life that now is, and that which is to come.

Those liberal critics who may be classed with the apostles of the New Theology, are certainly well aware of the fact that we have a class of biblical critics who really leave us no foundations upon which to rest our faith,

(Continued on page 8)

We note in a clipping from the religious proper or will be for the welfare or good of

Some Pastors I Have Met.

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



HOSE of us who are engaged in evangelistic work are constantly coming into contact with the pastors of the churches. It has been a matter of gratification to me that before entering the evangelistic field I had spent over twenty years in the pastorate. This enables me to sympathize with the pastor in his problems and difficulties and enables me often in difficult places to apply a variety of methods in the work. I think that too often we lack sympathy with our brethren of the pastorate and fail to appreciate the things they are up against in church work. The other day the mail brought me the following letter:

"Bro. Ridout: As a pastor I have a problem on hand. I am a 'second blessing' Methodist preacher. I do not believe in church festivals (fest-evils) and we are talking about organizing an Aid Society or Missionary Society. May I ask what you would suggest as a proper line of work? I am new in this work and I don't want to compromise but don't want to make unscriptural exactions.

"I have enjoyed your articles very much. Have just read 'Rev. Ichabod Iconoclast.'

"If you will help me out in this matter, I'll appreciate it very much."

Here is a young pastor with the money-raising problem on his hands. I suggested to him that he teach his people the scriptural method of giving unto the Lord; that he get his people to adopt the budget system and get all the necessary finance of his church subscribed ahead; that he lead his people and teach them and pray with them in prayer meeting on these matters and not drive them.

Another letter comes to me from a distant State asking me to assist them in getting a preacher. The good preacher says:

"Dear Brother:

"I am writing you to know if you know of a minister of the gospel filled with the Holy Ghost who would fill a country charge? We have a church seating about one hundred and fifty. We have Sabbath school with an average of fifty or sixty. We have been hitched on to town points and have been getting nowhere and feel it is time to support a man. I am writing you believing from your experience you will know just what we need."

I wrote that I regretted I could not help them out in their problem and could only commend them to the tender mercies of the district superintendent.

I held a meeting with a pastor in Maine last year who was sent to a church where the outlook was not very encouraging, but with skill, earnestness and holiness he brought that church up out of the wilderness and put it upon a hill where it shone as a sample of what New Testament principles, when skillfully applied to a Methodist Church, will produce. Finances up! Prayer meetings and class meetings up! Church services up! Salary up! The pastor highly esteemed by district superintendent and his district and conference! A call came to another field and he has gone to that and is at the job with banners flying. He has recently began the fall work by sending out the following letter to his members:

"Dear Friends:

"After a most delightful vacation we return to the fellowship and duties of our Church with greetings of joy and hope. While away we kept our people in our prayers. With the vacation period over we trust that God may weld our hearts and our purposes into such a united service of unselfish

love that this Conference year may yield an abundant harvest of those who shall come to know and love our Lord.

"Let us give more careful attention to the interests of the Kingdom of God as they relate to our Church. We have been encouraged by the report of splendid congregations during the summer, both at the Sabbath and week-day services. We have been encouraged with the splendid way the finances have kept up but are not unmindful of the fact that our expenses this year are considerable in advance to last year, and calls for the prompt payment of all pledges and additional giving on the part of all our people to meet these demands. Let us not forget that church expenses cannot be separated from church work, and it is the privilege as well as the duty of all to share together these obligations.

"The following aims were adopted by the Official Board last spring: (1) At least one hundred conversions during the year. (2) Fifty per cent. increase in our membership. (3) At least three hundred in attendance at Sunday school. (4) At least five recruits for definite life service. (5) Every member a Tither and a Tithers' League organized. (6) A large Sabbath evening service and a full attended prayer meeting. (7) Every member a live wire, and a willing worker. It will require the earnest, hearty, prayerful co-operation of all our family to accomplish our aims. Can we count on you?

"Our plan is to push evangelism vigorously. Personal work will feature during the season. Remember that 'Andrew found Peter' and 'Philip findeth Nathaniel.' Personal work counts big in evangelism. Do your part to win at least one soul to Christ and His church. We need you at church each Sabbath and at the week night services. The pastor is making a special effort to build up a large Sunday night congregation and also on Tuesday nights at prayer meeting. Will you help me to realize my purpose? I am sure you will. I pledge to do my best toward building up our church interests, and crave the same pledge from you. If we all will do our best, success is assured.

"YOUR PASTOR."

Perhaps one of the most extraordinary pastors found in Methodism today is Dr. G. C. Vallentyne, of Park Ave., M. E. Church, Minneapolis. He is now in his twenty-first year as pastor of that people. He has seen the work grow and grow until it is now housed in a splendid temple just a few years old. It was our privilege to hold a meeting in Park Avenue last Easter. Dr. Vallentyne has a wonderful hold on his community and city. Brother ministers esteem him for the excellence of his character and what he stands for. He has all through the years stood for Bible holiness, for the gospel of the second coming and for a spiritual ministry. I was told this story about him by a member of another communion. A young Christian woman (not a Methodist) was going through some fiery trial and needed counsel and spiritual help. She sent for Dr. Vallentyne. Speaking of it later she explained to the sister who related it to me, that the reason she did not send for another pastor was that she felt she must have a "man of God" to help her in the hour of supreme need.

Last year opportunity was offered me to come in contact with Rev. Charles A. Shreve, pastor of McKendree M. E. Church, Washington, D. C. Right there in the capital city this pastor has had a most remarkable work. A while ago they had an occasion of rejoicing over the 500th conversion

in connection with revival seasons in that church. In a letter which I received from Bro. Shreve sometime since he says:

"These are wonderful days. I think the coming of the Lord draweth nigh. Undoubtedly God is on the giving hand, and the Spirit is being poured out upon those who will receive Him. There are often unusual manifestations, but I do not consider this to be a strange thing, nor yet a thing to be dreaded—but rather just the thing that we should expect as an accompaniment of the outpouring of the Latter Rain of the Spirit. And a sign that God Himself is in the midst of us, counteracting materialism and unbelief. Our hearts are full of praise to Him for His blessings, and in utter dependence upon Him we propose to carry this banner forward."

Referring to a remarkable revival at McKendree, the *Methodist* reported:

"A REVIVAL WITH POWER.

"On Sunday came the closing special service of the most remarkable revival ever seen in McKendree, Charles A. Shreve, pastor, and, according to many old residents, the most powerful outpouring of God's Spirit ever known in the history of Washington. For three weeks the power of God swept the place. Christians were stirred as never before, and sinners came flocking home to God in penitence and tears.

"Great crowds thronged the church at every service. During the last two weeks an overflow meeting was held downstairs nearly every night. Both upstairs and down every corner was packed, and even then multitudes were turned away for lack of standing room. It was a common thing for the pastor and other workers to have to climb through a back window to reach the platform.

"The altar was always crowded with earnest seekers after God. Many Christians were filled with the Holy Spirit, and about three hundred persons were converted. Great joy filled the hearts of the Christians as the big waves of God's glory rolled in. There was shouting, and singing, and weeping. Many strong men and women were prostrated under the power of God (a number of these were persons who had been rather skeptical as to the present day working of the supernatural power of God), and some were swept by gales of holy laughter."

One of the outstanding evangelistic pastors of Methodism a few years ago was Dr. Chas. L. Goodell, of Calvary M. E. Church, New York City. Last year in Binghamton, N. Y., I followed Dr. Goodell in the altar call after he made a tremendous appeal for the old-time religion. Dr. Goodell tells us about the methods he employed in his evangelism as pastor. Speaking first of his father, an old-timer, he said:

"My father lived to the age of 92. Someone suggested that it must be delightful for the old man to have the benefit of his son's thought. But he never asked my advise. He had points to give. Although I was over 40 years of age when he died, it was the same as if I had been four. For fifty years he averaged two hours a day in vocal prayer. He thought he couldn't pray unless he prayed out loud, and I can bear testimony that when he came from his room the fashion of his countenance was changed. He didn't believe in doing 100% business on 10% spiritual capital.

"He had a place in the barn at the old home, and when the neighbors passed and knew he was praying the whole village felt better, and it was agreed that if any one knew how to get near to God, he was the

man. I had been in the ministry nine years before I learned to pray and the price I paid was one to which crucifixion was comparatively a kindergarten in suffering. But it was worth the price. I learned what prayer was and learned to talk with God.

"Before undertaking revival work each year, I devote one month to the work of preparation, giving to it as much care as a runner would to preparation for a race. I don't eat anything spiritually, nor think any thoughts that do not strengthen me for the work before me. I read the Bible with that work in view. I find what was the Master's thought of Christ in regard to saving men. I read the prophecies concerning Christ, and it seems to me that there is something that crosses over from the Old Testament to the New, but we won't argue that. I read in the prophets how they yearned mightily for Israel; so earnest were they that their tears mark every chapter. In doing this I get interested in the Israel of today—and get aroused over the iniquity that is sapping the life of the Israel of today. I get to be an Amos myself, a humble gatherer of sycamore fruit. Then I go into the New Testament and turn to the anxiety of Jesus over lost things—the coin, the sheep, the boy. We are thinking too much about the lost coins and too little about the lost boy. We spend so much more time on his head education than his soul education. What are we going to do about the boys and girls in our congregations who are going to the devil? Shall we pass them with a smile and a nod? Better let them go over your dead body than that. The sin of the world was heavy on the heart of the Savior. Why didn't He sleep? The men who have accomplished great things in this world were not good sleepers. I try to get a vision of Him, despised and rejected, and I try to realize what the cru-

ifixion was from the four-fold picture of it in the gospels. Then I go on to Pentecost. I see the cleft tongues and—I feel its descent, I travel on, I lie down with Paul, and hear the call to come over into Macedonia. Farther on in the story of the Church, I see the flames in the market place at Florence, and I go to Erfurt and Leipsic, in the footsteps of Luther. I follow Calvin and Huss, and John Knox, that stern old warrior, who said, 'Give me Scotland or I die.' By that time I am getting warm myself. And I hear Bunyan say in Bedford jail, 'I'll stay here till the moss grows over my eyebrows rather than give up preaching.' I read the life of Finney through every year; and the life of Moody, and hear him say in consecration, 'There will be one man in the world in whom God shall have His way.' Then I read Bishop Taylor, the herald of the cross in many lands. About this time I begin to get anxious for a chance. With this preparation, nothing in the world seems to be important, except winning men to Christ.

"My friends were asking me how it was to be in Calvary. My soul was stirred and in that meeting I said: 'Keep your eye on Calvary. There is either going to be a monumental defeat in Calvary or else a great victory. It is going to be a Waterloo for either God or the devil.' That seemed strong, but I had made up my mind that before it should be God's Waterloo, there should be a funeral in the parsonage. I made up my mind to work until the last fibre was exhausted. If they would not come to hear me I would go to them in their homes and at their business, and I ought to be able to get one out of twelve. I never saw men who could stand out against another man who was agonizing for their salvation. Well, I was in agony before God, for the salvation of souls in Calvary. What happened?

Three hundred and sixty-four were received on one Sunday. It was worth the cost."

The pastorate in these days is much more complex than twenty-five years ago. The pastor is expected to be a big money raiser, a recreational manager, a bureau chief, a great mixer, a community leader and a preacher of great sermons. But it cannot be done! I have observed that the big preachers of today have assistants given them to attend to the thousand and one details of the church whilst they have time to dig and study and pray and on Sundays give the people sermons of power. The average pulpit of today is scrappy; there is not much thought, study, meditation and prayer back of the sermon. No man can preach well on Sunday who spends the week gadding around, reading newspapers, magazines and current literature. Many a pastor is spoiled in his preaching by the worthless stuff he reads. Sometimes it is two or three dailies, a weekly or two, magazines galore, etc., etc. It was remarked of a great preacher recently by another preacher that "He reads the great books whilst the rest of us spend the time reading the funny pages."

I have met pastors who, as Bud Robinson says, "draw their breath and draw their salaries," but not much besides. They spend more time on their Ford than they do in their study or in the homes of their people. Pastoral visitation is grievously neglected. The old-fashioned way of going into the homes and praying with the people has gone out of fashion to a great degree. The Church needs in these perilous times men of God in the pastorate as well as fiery evangelists in the field; men who know their God and can do exploits. Let us pray more for the men of the pastorate—the men who labor much to house and conserve and preserve the things of God.



Will Just Any Religion Do?



Bishop Warren A. Candler.



THE worst foes of any cause are not its open and avowed enemies, but those who, while professing to be its friends, attack it from within with disguised hostility. The climax of treachery toward Jesus was reached when Judas betrayed Him with a kiss. And His cause suffers like ill treatment today by many who salute Him as "Master" while betraying Him to fierce and faithless multitudes who follow after them as the soldiers and mob followed Iscariot. Indeed, many nowadays are fond of calling Him "Master" who deny Him any higher office than that of a rather wise, but uninspired, teacher.

Here is Mr. Roger W. Babson, who has been accepted by many of us as a most vigorous defender and advocate of Christianity; but in his discussion of "Religion and Business" he shows himself in quite a different character. He says: "We know no more about God than our ancestors did, and they knew nothing." That is a rather emphatic assertion of helpless agnosticism for both our ancestors and ourselves. Moreover, it seems to be a hopeless agnosticism unless he means to give his readers a ray of hope in this sentence. "Some day this world will be dominated by some one group of people. It may be Protestants; it may be Catholics; it may be Mormons; it may be Christian Scientists; it may be Mohammedans or Buddhists. Only when that day comes shall we know which is the best religion."

Evidently Mr. Babson believes any religion will do, provided it serves business purposes. A Christian, or Buddhist, or Mohammedan world may be equally good, and to determine which may be best men must wait until the test of utility can be applied

to each and all of these religions. Obviously he is in the same state of mind which Gibbon says prevailed among the Romans when their faith and their commonwealth were dying. That skeptical historian says of religion among them, "the various modes of worship which prevailed in the Roman world were all considered by the people as equally true; by the philosophers as equally false; and by the magistrates as equally useful."

Mr. Babson is scarcely more hopeful and confident in his utterance than was the pagan philosopher, Plato, when he said, "We must lay hold of the best human opinion in order that borne by it as on a raft we may sail over the dangerous sea of life, unless we can find a stronger boat, or some word of God, which will more surely and safely carry us."

Moving somewhat in the same direction as that in which Mr. Babson is drifting comes Rev. Harry Emerson Fosdick, D.D., who in a recent sermon gives us to understand that Christianity has not reached its final form, that what it was yesterday it is not today, and what it is today it will not be tomorrow. He seems to sublimate Christianity into a sort of religious mist or sacred fog which he calls "the Spirit of Jesus." His exact words were reported as follows:

"All views of Christianity tend to group themselves under two heads. The first is this: that Christianity is a static system, finally formulated in creed and ritual and practice at some time in the past; a deposit to be accepted in toto if at all; not to be added to nor to be subtracted from, not to be changed, its i's all dotted and its t's all crossed. Take it or leave it, but there it is, a finished article. And the second head un-

der which you can group all other conceptions of Christianity is this, that Christianity is not a finished article, a static system; it is a growing movement. It is like a tree whose roots are deep in the spirit of Jesus. Sometimes it puts forth misshapen branches that must be pruned. Sometimes old branches die and must be lopped away. Because it is a growing, living, vital thing, it never has been the same in any two generations. We do not see as our fathers did; our children will not see as we do; but so long as its roots are in the Spirit of Jesus, let it grow, for its leaves shall be for the healing of the nations."

If these pompous words mean anything, they signify that Dr. Fosdick does not regard the Christian religion as a final revelation, but as a transient and changeful product evolved from the religious spirit of man, and that this process of evolution has not reached its goal, but will continue to cast up its mutable products through all the generations to come. Our Christianity, according to this agile doctor, is different from that of our fathers, and the Christianity of our children will differ from ours, and theirs in turn will differ from that of their children and children's children. St. Paul seems to have foreseen that there would be men of this sort, but he does not seem to have approved them. He speaks of them in this wise: "Ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." (2 Tim. 3:7, 8).

Dr. Fosdick ought to inform the public, to whom he commends this asymptote theory of religion, how men may know what

is, was, or will be, the Spirit of Jesus apart from the New Testament. By the Spirit of which particular Jesus shall we be led? Does he mean the Spirit of the Jesus whom the Church of all ages has adored, or the modish Jesus of modern liberalism?

What do we know or can we know of Jesus that we have not learned from the Christian Scriptures? If that Jesus is not the real Jesus, is the Jesus of Dr. Fosdick more real? Will the Jesus of our children and children's children be anything more or better than an imagined ideal of their own conceiving?

The rationalists cannot endure the doctrine of the Jesus who was conceived by the Holy Ghost and born of the Virgin Mary, but they never weary of conceiving various and variegated Jesuses in their own heads without the aid of the Holy Spirit or any other spirit but their own. Dr. Fosdick whirls himself around in gyrations about such words as "static" and "dynamic," but his whirligig movement gets him nowhere.

Has the Christianity of the Church and the New Testament shown itself as an impotent thing? Or, has it been a tremendous dynamic? St. Paul said it was "the power of God unto salvation" (Rom. 1:16), and he denounced as "accursed" a man or an angel who should attempt to "preach any other gospel" (Gal. 1:8). Was St. Paul mistaken? They differ irreconcilably; which is right?

Has any moral or spiritual force known to history shown itself more dynamic than the Pauline Christianity which Dr. Fosdick desires each generation to leave further and further behind? Has any power operated so effectually for the regeneration of men and Nations? Has the liberalism of former times been benignly dynamic? Is there any reason to believe that the liberalism of Mr. Babson and Dr. Fosdick will achieve more or better results in our day than the evangelical churches are accomplishing by the proclamation of the gospel of the ages? Will it not be time enough to laud the dynamic of liberalism when it has led one sin-sick soul to Christ, brought a revival of religion in one community, or turned one smallest tribe of benighted heathen from the worshipping of dumb idols to the serving of the living God?

It is idle to temporize with liberalism and its compromises. Sooner or later a square fight must come to pass between infidelity, with all its liberalistic allies, and the faith "once for all delivered to the saints." The issue cannot be escaped, and its settlement cannot be postponed much longer. The sooner the parties to it come to grips the better for all concerned. If the apostles of liberalism are right, the preachers of evangelical Christianity are all wrong. Let the churches, the schools, the publications, and all other ecclesiastical property and instrumentalities which have been accumulated since the days of the Reformation be turned over to one or the other, and let the adherents of the dispossessed party go out and see what they can do with the dynamic of the sort of Christianity which they prefer and profess. If just any religion will do, it makes little difference which party goes out or which gets the stuff. But let us be too honest to raise funds to build churches and publishing houses and institutions of learning without telling the people from whom we get the money that their funds may propagate just any sort of religion according to the passing fashions of each decade, or, at best, according to the notions of each generation.

St. Paul said, "If I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18). But if we use the money of pious people to destroy what they and their fathers built with holy zeal and consecration, we are something worse than transgressors. Unless we tell them candidly what we intend, we get their

money under false pretenses. And if we encourage our children to destroy all we have built, we are foolish builders and wasteful workers. Such building is no better than "beating the air." (1 Cor. 9:26.)

(A few weeks ago we found the above article in the *Texas Christian Advocate*. The Bishop's statements are so clear and timely we feel sure that they will be read with interest and profit by THE HERALD family.—Editor).

Where Credit is Due.

By Luther Bridgers.



LONG with the birth of civil and religious liberty came the discovery of the New World. Like a star in the west it hung over the virgin shores of the Western Hemisphere. English and Dutch, Quakers and Huguenots, lovers of, and seekers after, freedom, though of different nationalities and religions, were one in their ideals of government. Protesting against taxation without representation, they emerged from the conflict with the priceless treasure of freedom written in their constitution and living in their hearts.

About this time the Wesleyan Revival began in England and at once found its greatest opportunity in the development of the New World. The footpaths of the circuit-rider and evangelist linked together the colonies and championed every issue of the new democracy and thus laid deep the foundations of the Republic.

If it is true that we are the richest nation on earth, having two-thirds of all the bullion gold of the world in our treasury and that we have "made the world safe for Democracy"; if in fact the other nations are copying our ideals and seeking our help in the remodeling of their governments; if with just pride we can think of America as the greatest nation on earth: Whatever of wealth or of influence or leadership we possess, we owe it not to our thrift and resources, but to the Hand of Providence which has led us out of the dark crises of our national struggles. If a strong public sentiment has made possible the preservation of our constitution and the enforcement of our laws, we may, with humble recognition, attribute these things to the faithful ministers of Christ who have moulded this sentiment and made possible this golden age in which we live.

What sort of civilization has Mohammedanism built? How far from the depths of filth and superstitious ignorance have Brahmanism and Buddhism lifted the millions of India? What has Confucianism done for the four hundred and fifty millions of China? And may I ask what Roman Catholicism has done with its apostolic experience and traditional wealth and position?

In late years, for policy's sake, Catholicism has practiced tolerance toward the Protestant churches and made many concessions in its effort to effect a compromise but it has never lessened its efforts to control the politics of this Nation and of the world. Heathen religions, while they have been erecting one hundred and forty-eight temples on American soil, have bragged on our Christ but scorned His Bible and denied His Deity. In the face of these subtle influences, the Church has given way to a false brotherhood which in consideration of the friendly enemies of Christ has injected so much doubt into its preaching that it has in a large measure destroyed the positive faith of the Church.

There is no middle ground with reference to God's only Begotten Son. We are either for or against Him. God save the Church from the curse of intellectualism and keep the issue clear and unmixed. May we, with

the tactful tenderness of our Savior, apply a practical Social Gospel where men live and suffer and die; but may we be saved from the godless socialism and subtle unbelief of the age.

Question Bureau.

BY JOHN PAUL.

In Jesus' temptation in the wilderness, could He have sinned, or was He infallible? I think the latter, notwithstanding Luke 2:52 and Hebrews 2:10. But what sayeth thou?

In the reasoning of many, a capacity to be tempted implies a capacity to sin. Perhaps that is true; but the capacity to sin does not necessarily imply that the possibility exists. There are more ways than one to exclude the possibility of sinning. One, of course, is to destroy the capacity. While we do think that it was impossible for Jesus Christ to sin, we do not think that this impossibility was due to the absence of capacity. It was due to divine principle out of which sprang an inevitable choice. I do not believe people realize the magnitude of their speculation when they advance the view that Jesus could have sinned when He was being tempted in the wilderness, and that His sin would have resulted in the separation of His divinity from His humanity, and would have left Him only a powerful ally of Satan. The person of Jesus was a unit, and was no more divisible than is the personality of any other being. Because of His own powerful choice He was essentially without sin.

Certain teachers of the New Theology cite Matt. 18:3 and Mark 10:14 as Scriptural proof that all infants are Christians. Then they argue, if properly trained, a child will grow into a mature Christian as he grows in years, and that no supernatural work is needed. For, they say, to be converted he must needs become a sinner. Please discuss the Scriptural texts given, and define "Christian" as used.

The statement that children belong to the kingdom of God simply means that the boundary of God's kingdom includes every human being who is not in a state of rebellion against the King. No person can be excluded from a place in the divine government without cause. But the kingdom of God and the new birth are not identical. One in the kingdom is a subject, but one who has been born of the Spirit is a son. No one can be a son of God except by choice and by faith. When a child reaches the age of accountability and refuses to repudiate sin and make God his choice, he loses his place in the kingdom. Then he can only get back through what we term conversion. But in any case, even though he make God his choice from the earliest responsible hour, he must be justified by faith and be born again. The divine blessing of justification may include little or no forgiveness in a case like this. The essential meaning of the term "justification" is divine approval. This is something that God can give only to intelligent beings, who know right from wrong and who know how to make a choice. It is then, and only then, that it can be truly said that an individual suits God. The Lord adopts into His family and regenerates every one that suits Him. No sinner suits God as he is, but it is a comforting truth that when one repents God can reconstruct and make him to suit. We must hold it as universally true that all people must be justified by faith and born again in order to get to heaven, if they are responsible and have the light. This includes our children when they grow up.

Please explain Colossians 2:14. What ordinance did He nail to the cross?

The expression "nailed to the cross" is in this instance somewhat figurative, denoting that the death of Christ marked the passing

of the old dispensation and the coming in of the new. At that time many of the Christians in the Churches to which Paul wrote were Jews, and among those there was a widespread movement led by contentious persons which held that Mosaic ordinances of circumcision and diet and feast days should be enforced and perpetuated in the Christian Church. This passage represents Paul's forceful way of answering them and calling attention to the fact that under the Gospel the only law to be universally enforced is moral law, and the highest service to be rendered is spiritual. See Chapt. 1:9 and various other references in the epistle.

On Native Soil Again.

MRS. H. C. MORRISON.



We are delighted to greet the dear HERALD family from the greatest country under the sun—the U. S. A. We returned from England a shorter route from the one we took going across, landing at Quebec, Canada, which is some three days shorter distance than from New York to Liverpool. What the voyage lacked in miles it made up in a stormy sea, for we had not been out sight of land long until the waves began to pile up in mountains, shaking and tumbling like so many madmen eager to do their worst.

The storm had struck the Olympic, a large steamer steering her way from Liverpool to New York and we caught the tail of the storm, as they said; but if we were in the end of the storm I am glad we escaped the middle of it. The ocean got more and more boisterous culminating in a very heavy storm Saturday night, when the waves dashed against the port-holes so hard they broke them in and the water ran into the lower part of the ship, causing great terror among the steerage passengers. We knew there must be angry waves to cause the ship to rock back and forth so furiously, but we did not know until afterward the real violence of the storm and the danger we were in. We were indeed a grateful lot of folk when the storm subsided and the sea became calm again. Yes, everybody took a notion to fast and there was not much eating from Friday until Monday, and it was a happy reunion when we welcomed each other around the festal board again.

We are home again, and notwithstanding the many wonderful and strange sights we saw there is nothing so interesting and beautiful to us as the Stars and Stripes as they float over the freest country under the sky. Someone has said that travel serves a double purpose: if we see things that are better than we have it stimulates us to aspire to them; if we see that which is worse than we have it makes us grateful for what we have. This is what we have decided since seeing so many interesting things abroad; some worthy of emulation, others pitiable indeed.

In the first place we need to learn something of the economy of the European countries, as well as those of the British Isles. They cultivate every inch of land, it seems, and are industriously following the pursuits which will by and by enable them to meet the heavy demands upon them occasioned by the war.

Dr. Morrison is telling you about the great Ecumenical Conference and I shall not enter into that part of our trip, only to say we enjoyed this great world gathering of Methodism, as it gave us an insight into the work which Wesley started in London, and the dimensions to which it has grown in these passing years. Through the courtesy of our bishops I was made a delegate to that body, which was highly appreciated, as it gave me

the privileges of a delegate and at the same time afforded me an opportunity of sitting beside my husband during the sessions, during which time we could discuss the program and enter into the spirit of the Conference more fully. The women were given a prominent part on the program and acquitted themselves with becoming dignity and a credit that is worthy of our gentler sex.

We are now at our task in THE HERALD office, and find ourselves reaching out to accomplish the greatest work of our lives. There is much to do, and as false teachings are being propagated and the enemies of righteousness are arrayed against God's truth, we must bend every energy to spread the gospel of full salvation that the people may know that Jesus is still mighty to save and strong to deliver from all sin. THE HERALD is waging the most active campaign ever put on, in offering to send the paper for the three months from Nov. 1 to Feb. 1, for only 25 cents. Do not fail to get it and read the articles against higher criticism by Dr. Harold Paul Sloan and Dr. Sam Steele; also Dr. Morrison's editorials on "What is Bible Holiness?"

Will not every reader of these lines send us at least four subscriptions to THE HERALD on this special offer. You could not invest a dollar to better advantage.

Bud Robinson's Corner.



SINCE my last letter I have held two good meetings, one at Dalhart, Texas, in the M. E. Church. Brother Lester Ketchum is their faithful pastor. He is a fine second-blessing man. He is one man that doesn't round off the corner. He doesn't even call it counteraction; he calls it the second blessing—the crucifixion of the old man, the destruction of the body of sin, the baptism with the Holy Ghost and fire that purifies the heart. He preaches like all other sanctified preachers that you have to be born of the Spirit before you can be baptized with the Spirit, and that makes it a second work.

My yokefellows there was the Upchurch Band and there is no finer in the land. We did not have so very many saved but the spirit was beautiful. We had 37 saved and sanctified and many more at the altar, but in a small church nowadays to get 37 good cases through is doing something. We had some healing services. Brother Upchurch gave several afternoon talks on the subject of divine healing. We closed in Dalhart on July the 17th, and on the 18th, the Upchurch Band went to Amarillo, Texas, for a week's rally for the Arlington Home. I went from there to Sale City, Ga., for the camp meeting; however, we all went from Dalhart to Amarillo together and separated at the station. I had a long hot ride from North Texas to Southern Georgia. I had a lay-over for seven hours in Ft. Worth and ten hours in New Orleans. I left Texas on Monday and reached Sale City Thursday night. Brother W. W. McCord is in charge of the camp meeting; in fact, he is the founder and builder of the camp and has done wonders for that country. His home is at Sale City, and gives more time and money to make that camp possible than any dozen men in that part of the country. His home looked like a first-class hotel for ten days.

My yokefellow in this battle was Rev. H. L. Ezell, of Bryceville, Fla. Brother Ezell is a converted and sanctified railroad conductor. He is a fine preacher, a good singer and a splendid altar worker. He was for many years on the railroad running on the leading passenger trains through Georgia

and Florida as a conductor. He was at the top in the railroad life and if he had continued he would have been one of the general managers of the company; but thank the Lord, through the prayers of a faithful old mother and a devoted wife they prayed him out of the railroad business into the pulpit. H. L. Ezell can have a good revival anywhere. He runs a meeting like he used to run his train; that is, he expects to get there on time and bring in the passengers with him. He goes in to succeed. When a railroad conductor pulls his train out of the yard he expects to land her in the next station on time. Why not preachers do as well as conductors. Thank the Lord they can if they have ever caught the vision; if they are following a burning Cross all stained with blood, there are not devils enough in the pit or out of it to keep them from being a success for God, provided they want to succeed.

At Sale City we had lots of people at our altar and many precious souls found victory. We had a number of preachers with us and some of them just closed up at home and came over and stayed with us through the camp. We had with us for several days Brother George Mathews, President of the great Indian Spring camp. He preached a most excellent sermon on a "Holy Church, a Holy Sabbath, a Holy Altar, and the Holy Tithes." It was a most beautiful message and wonderfully owned of the Lord. As we listened to that great man we said in our hearts, What is a great holiness preacher worth to this poor old sin-cursed world? No man has a more beautiful life behind him than the Rev. Geo. Mathews, of the South Georgia Conference, of the Southern Methodist Church. George Mathews is a perfect Christian gentleman. His name and work are well known to the great PENTECOSTAL HERALD family, for the good people of the southland go to Indian Spring by the thousand, and a mighty army will come up from that old camp ground and join the blood-washed army. Oh beloved, it will be worth all it cost us to go there and see the mighty army come up from one old camp meeting. What it will mean to be there no mortal man can tell; and no man can tell what these old camp grounds have been worth to the tens of thousands of God's precious little ones in many places. They have so little at home to feed on from one year to another; so few pulpits nowadays are ringing clear on the doctrine and experience of sanctification that the great multitudes of suffering humanity go for years and years and never hear a sermon on the most precious doctrine and experience that is found between the lids of the Holy Bible—scriptural holiness—that is received by faith in the atoning blood of the blessed Son of God. Just think of this one point. What if Dr. Morrison had never been sanctified; we would never have had THE HERALD, we would never have known him. He, of course, would have made a very great worldly and popular preacher; he would have filled the largest pulpits; he would have smoked the finest cigars and belonged to the leading lodges, and might have died under the clouds of unbelief and gone down in darkness and despair; but he met Jesus as his sanctifier and his whole life was changed and God swung him out into this great field of evangelism until hundreds of thousands will rise up at the judgment day and call him blessed. Just so with every great holiness man in perfect love and all for Jesus.

The Herald

Is the only preaching I get, is the way many of our readers put it. You may not be able to minister in person to that friend of yours, but you can send them THE HERALD with its message of comfort and encouragement from Nov. 1 to Feb. 1 for only 25c.

Good News From The Evangelistic Harvest Field.

The Last Sunday of the Campaign.

Our meeting in Brunn was a brief one, lasting only one week. Protestantism is very weak here. Only three Protestant congregations and one church and priest that have come bodily out of the Catholic Church. We have here a Baptist Church, a Congregational, and an Evangelical. The Evangelical is the State Protestant Church. It seems to have been an effort to merge all Protestants into this state church. In trying to make it broad enough for all, they made it too broad to bear the name it bears. I have not been able to ascertain whether there are any credal requirements necessary to join this church. Anyone who registers his or her determination to leave the Roman Catholic Church is *ipso facto*, entitled to membership in this state Protestant church, called "The Evangelical Church." In the last national meeting someone proposed to make a declaration of the Deity of Jesus Christ. That was objected to on the ground that such prescription of faith belonged to the middle ages—not to this new day.

Some of the preachers in this church are as rationalistic as the proudest German professors that ever strutted through the Halls of Leipsic or Berlin.

The Church that is being formed by the priests and congregations coming bodily out of Rome is hard to classify. They have the sacrament in both kinds. They use the native language in the church service, and the priests are permitted to marry. Otherwise, it is essentially a Roman Catholic Church. They use all the sacraments and forms of the regular Roman Catholic Church. They have provisionally set up a church and elected Bishops but are looking for ordination from some line that will give them apostolic succession. They are corresponding with the Greek Catholic Church in Serbia with reference to getting the Metropolitan to ordain their Bishops. The Anglican Bishops have been over here negotiating with them concerning taking ordination from the Anglican Church. I have heard that there has also been some correspondence between them and the Episcopal Church in the United States concerning receiving ordination from that source. Whether this becomes a part of the Greek Church, the Anglican, the Protestant Episcopal in America or our independent Czech Church remains to be seen. The pity is that they do not proceed to ordain their own men—abandoning the superstition of Apostolic Succession.

These two quasi Protestant churches and a weak and timid congregational church, and a still weaker Baptist Church are all the Protestant forces of the city. All the pastors are native Moravians. All stood faithfully by the meeting. They had never seen anything of the sort but they seemed to approve. They all received many members out of our converts. Our meeting began in the largest hall we could secure with scant two hundred persons present. This was quite a drop from the thousands who had been attending the meeting in Prague. What evangelist has not felt the chill of such a change?

The first night with two hundred present we had eleven professions. The night with four hundred present we had twenty-two professions. This increased until Sunday. For the Sunday service we went into the open air. It was estimated that more than five thousand attended the morning open air meeting and more than one hundred professed faith in Christ. Nearly as many assembled in the afternoon in one of the parks of the city and about fifty professed faith in Christ. At night we went into the largest theater and held the closing service.

In the midst of Romanism, Atheism, and religious chaos there is a manifest soul hunger that is most pathetic. In the three meetings (two in Prague and one in Brunn) more than one thousand persons have professed faith in Christ. It has been one of the greatest campaigns in my life. I go today to Prague for conference with the Bishops and Dr. Beauchamp. Then to Brussels to preach to the English congregation. Then to Liverpool where I shall set sail for the land of the Stars and Stripes and the home of my loved ones.

O. E. GODDARD.

Miami Valley Camp.

The Miami Valley Holiness Association held its ninth annual camp meeting on the Montgomery County Fair Grounds, right in the city of Dayton, covering the first two Sabbaths in August. It was a great meeting in many respects. The attendance was good. God met with His people and there was a victorious current that gripped folks and got them into the camp meeting spirit as they entered the grounds.

All the evangelists arrived in good time, and were on the platform at the opening of the first service. Our singers, Brother and Sister Johnston, from Akron, Ohio, who had been with us, this the eighth consecutive year, and who have always been an inspiration to our campers, took hold readily without any introduction, and at the appointed time, the pianos and singers were making melody that would cheer the heart and bless the soul.

Since Brother E. E. Shelhamer, of Leechburg, Pa., had been with us the two preceding years, he suggested that Brother W. R. Cain, of Wichita, Kan., who had come to us for the first time, preach the first sermon, and it was soon seen that Brother Cain had but one purpose in view, and that to preach the old rugged truth that blazes and burns its way into carnal hearts, and causes them to wilt and wither under the red-hot Holy Ghost fire. Brother Shelhamer, whom we all have learned to love so dearly, did us the kindness to not only bring with him Sister Shelhamer, whom he so often refers to as his little wife that has been such a great blessing to his life, but he also brought the whole family, and the Shelhamer family was a great feature in our camp this year. Our campers regard Brother Shelhamer as one of the deep camp meeting preachers of the States, and he does it in the sweet spirit that folks cannot help accepting it. Sister Shelhamer, and her daughter Evangeline, had charge of the young people's and children's meetings, and did some splendid work on this line that received special comment, and Everett, only ten years, sang a special selection, testified, recited scripture and worked at the altar like folks of mature age; and even little Esther, age four years, behaved on the platform like a little queen, and when the offering was taken, took her little pail and went behind the Gleaners, and secured twelve dollars on one occasion.

Our long altar was repeatedly filled with seekers, and we had to extend it at both ends, several times. One hour each day, except Sunday, and the entire day on Thursday was given to the missionaries. Their messages were unctuous and full of zeal and interest, setting forth the great need of prayer, means and men for the ripened fields of India, Korea, Japan, China, Africa and South America, all of which were represented and contributions taken from those present.

There were three good meals served daily, for a freewill offering, and no gate fees were charged, yet all the expenses were covered,

and the treasurer had the cash at the close of the camp to meet every obligation. Our friends must not get the impression that there was not a real battle in this meeting, for old Beelzebub was in our midst, and on several occasions tried his hand, and contested every inch we advanced; but our God was also present, and in answer to the prayers and pleadings of His saints the battle, though hotly contested, was won for God and holiness and Satan was outflanked on every occasion.

The date for our 1922 camp is August 3-13, and our engaged evangelists are W. R. Cain, P. F. Elliott, and our singers, Mr. and Mrs. B. D. Sutton.

REV. J. L. KENNETT, Pres.

Our Summer Campaigns Continued.

After a brief time at home we were called to the New Albany, Ind., camp. Here it was our privilege to have as our co-worker Bro. Gouthey. We enjoyed hearing him preach. We hardly felt worthy to preach with such a big man, but what we lacked God made up. We had a very big tabernacle to preach in and had a good time. The camp is not a new one and we feel that great things are in store for that place if God's people pay the price on their knees. The accommodations and grounds are fine. Having been there at the latter part of the meeting we feel that we got the best part of the meeting. After Bro. Gouthey had to leave, Bro. Pike from Kentucky, was called to be my helper. He proved to be an untiring worker. Bro. Will Yates was the leader in song.

At the close of this feast of tabernacles we went to visit good old Camp Sychar. This was the first holiness camp meeting we ever attended twenty years ago. We were there for three services. This was surely a rich feast to us. We were glad to hear the big men preach. Bro. Wimberly opened fire on the Personality of the Devil. He sure did make some great hits against this gigantic monster. This sermon made us all feel that the devil is a bigger devil than we ever dreamed of. We heard Joseph Smith in the morning. He was also on the job. He gave a clear explanation of The Gifts for the edifying of the Body of Christ and the Gifts of the Spirit. He clarified the foggy atmosphere that is lurking in the minds of some as to the baptism of the Holy Ghost, and the evidence of the same. In the afternoon Bro. Wimberly preached on Cleansing from Sin. In the evening Bro. Butler preached, but as we had to leave we missed the latter end.

On our return home in the morning we got a telegram to come to Pike's Peak Holiness Camp, Colorado Springs, Colo. Our time was very short and we hurried to the mountains of Colorado. Here we think we had the time of our life. We met some of the finest people that we ever met. The camp is conducted by the People's Mission Church. They have quite a following of the humblest, sweetest and most self-sacrificing people that I ever did see. Bro. Thomas with his band of faithful workers are doing a great work in the saving of souls. We did not get to climb the top of Pike's Peak but we could see it in clear day time all the time. We went through the Garden of the Gods and visited the Cave of the Winds. We drank freely of the mineral waters and breathed the atmosphere of both earth and heaven while there. There were many souls at the altar. A goodly company consecrated themselves to the work of the Lord. Such a scene as we saw there would do credit to any church or camp. We had three healing services. It was our privilege to have in the

audience our old-time friend, Rev. E. E. Gunckel who is a resident there. Brother Arthur Ingler was my co-laborer and singer. We spent a day at Denver and visited our cousin and dined with Brother Crosskill, a most blessed man, who is president of the Denver State Holiness Association.

Then we were soon off for a 26-hour ride to Newton, Iowa. Here we were met by the Klopping family. Brother Klopping is president of the Jasper County Holiness Association. He has a very fine family. We had a very good camp. A number prayed through and we believe the camp has a great future. Bro. Dean, from Oskaloosa, Iowa, was our singer. Pray for us.

W. A. VANDERSALL.

Evangelistic Campaign.

My evangelistic work of the summer has been greatly owned of the Lord. My first meeting was at Wiborg, Ky., which has been previously reported. The next meeting was at Sharon camp, Sharon Center, Ohio. The roads were almost impassable, the weather was cool and rainy, but the Lord of Hosts was with us and there were some souls that prayed through to victory. On Tuesday, the day it rained all day, we had our greatest victory. Nearly half the people present came to the altar at the morning service. We refused to look at circumstances, but looked only to the living God who will answer prayer. While some of the brethren came to the camp meeting greatly discouraged by the circumstances, they left feeling greatly encouraged for the camp meeting for another year. My co-laborers were Brother C. R. Chilton and Brother and Sister Frank Watkins. The unity of the ^{so} of the workers here was so blessed that the Lord could certainly have His own way in the camp. The president, Brother D. P. Fulmer, with some of the workers from Akron, Ohio, greatly assisted in this meeting. We are confident that the camp next year will be much greater in every way.

Our next meeting was at Bethel, Indiana. The short time that we had at our disposal at this camp prevented the great work that should have been done here, but some people prayed through, some for pardon and some for purity. The class-leader was gloriously sanctified in this meeting. Brother Redmon, the pastor, was in full sympathy with the meeting and rendered very effective service.

Our next camp was Richland, N. Y. The co-laborers in this meeting were Brother and Sister John Thomas, of Wilmore, Ky., with Evangelist Kramer, of Wilkinsburg, as song leader, Miss Ruth Harris as soloist, and Mrs. G. C. Miller as pianist. The president of this association, Reverend Geo. J. Kunz, is also president of the National Association for the Promotion of Holiness. He is a most excellent leader of camp meeting. The National Association made no mistake in electing him as president. Under his administration great and effective work will certainly be done. As an exhorter he has no equal. At times when there seemed to be a defeat, with his wonderful persuasive power the altar was soon filled up. Brother C. M. Fawns, of the North Indiana Conference, and Brother Smith, of St. Louis, and Brother Jacobs of Lincoln, also preached a number of times. We should be glad to speak of the especially valuable work of each person mentioned, but we can only say that we have never worked in a camp where there was such harmony of spirit and such earnest, faithful prayer. The result was that the Lord wonderfully blessed. The conviction at times on the congregation was perhaps the greatest I have ever seen in my life. Every day would be worthy of notice. The great day of the feast was the last day. There were fifty at the altar the last night and the conviction was so intense that one

who left the grounds was constrained to return and come to the altar and was gloriously sanctified. One feature of the camp was the remarkable cases of healing. The power of the Lord was present to heal.

My last meeting was at Arcadia, Ind., Rev. H. L. Liddle, pastor. Brother and Sister Liddle have been my life-long friends. Wherever they have held a charge it has been greatly built up. There have always been people saved and sanctified where they have worked. The charge was ready for a revival. The pastor, his wife and the saints had prayed it down. A number were saved and a number were sanctified in this meeting. Some of the saints from the adjoining charges rendered valuable assistance with their presence and prayer. I am more and more convinced that prayer will bring a revival and yet one of the outstanding conditions of successful praying is to lift up holy hands. Those who obediently follow the Lord unto cleansing from all indwelling sin can most effectively prevail at the Throne of Grace. The sum of it all is, then, Pray! Pray! Pray! M. VAYHINGER.

Gospel Tabernacle Attracts Great Crowd.

In the summers of 1919 and 1920 the writer was called to conduct a revival campaign on the eastern coast of North Carolina, in Currituck county, on the shore of the Currituck Sound, overlooking the Atlantic Ocean. These two campaigns were attended by large crowds with blessed results. The services were held in the old Ebenezer M. E. Church, South, on Narrow Shore, near Poplar Branch, N. C. At times the old church, though very large, did not hold more than half of the people. The altar was filled from day to day with seeking souls, fifty and seventy-five at a single service. Many were blessedly saved and filled with the Spirit. The shouts of the saints resounded, as in other days, and a great revival wave of salvation seemed to sweep over the whole community and surrounding country for many miles.

After thoughtful and prayerful counsel by representative men of the church and other leading citizens of the county it was decided to establish a central meeting place, build a large wooden tabernacle and have a great revival of full salvation annually. A Gospel Tabernacle Association was formed, ten acres of ground were purchased on the shore of Currituck Sound, one of the most central and most beautiful locations, overlooking that beautiful body of water and the Sea, accessible by boats from Norfolk, Va., and all points down the California coast to Elizabeth City, and accessible from all points inland, for a hundred miles radius, by autos. A splendid tabernacle was built this summer, seating about 2,000 people, with elevated platform for choir and pulpit that will seat 200 singers all splendidly lighted with swinging windows by day and electricity by night. The lighting system was furnished by one of our Currituck business men, and will doubtless be installed permanently. Plans are now being made to put in concrete walks and shade trees and beautify the grounds.

Great crowds came from all over the surrounding country from Norfolk, Va., to Elizabeth City and Tarboro, N. C., and all up and down the Atlantic Beach for many miles. Launches, yachts and all kinds of boats came for many miles, landing right at the tabernacle. Automobiles from almost everywhere along the coast of Carolina and Virginia came until it looked like the gathering of a State Fair.

The writer, his wife and Prof. C. P. Gossett formed the evangelistic party. The preaching was of the old-time Wesleyan type of full salvation: sin was uncovered, carnality exposed, Jesus of Calvary was

held up as the only remedy, the Blood was honored, the Cross was magnified, seeking souls were justified, believers sanctified, the saints were edified. Hundreds were at the altar, fifty and seventy-five at a service, day after day, praying and weeping their way through to God. Eternity alone will be able to tell how far this meeting reached and how much was accomplished. We are still getting letters from the representative people of that country, whom we scarcely knew in the meetings, telling us of the blessings they received, how it had affected their community for good and God, and offering their support to the work.

The music conducted by Prof. C. P. Gossett and Mrs. E. T. Adams, was one of the most attractive and powerful features in this revival. Brother Gossett is truly a great Gospel singer, has a great voice, and is a great leader. He knows how to adapt himself to circumstances and build up a great chorus. He is magnetic in his work, commanding in appearance and controls his great audience at will. His solos and duets with Mrs. Adams were very effective. People sat almost spell-bound, and said we never heard such singing. Mrs. Adams played the gospel hymns, new and old, with such variations and harmonies as are seldom heard. People looked in wonder and said we never saw it on this wise before. Best of all it touched the soul and honored the gospel and God.

Plans are now being made for a greater meeting next summer. The best of workers will be secured. The Currituck citizens are doing a great work there on the coast. They are a great people, and are realizing that the greatest need of their country is salvation, and they are building up a great religious center for the defense of the Bible, the preaching of a full gospel, the salvation of all men from all sin, to build up the Church of Christ, and bring thousands of people together annually of all denominations for a great revival. The leading men of the county are behind this movement and God is greatly blessing. Pray for them. We had hoped to have Bishop Darlington, of the M. E. Church, South, with us this year in the campaign, but he was called away to Europe and could not come. In a personal letter he expressed his regrets and said, "I wish you the greatest success in your enterprise on the Carolina coast." We hope to have him another year and other great preachers and leaders. May the good work go on.

Yours in the battle,

E. T. ADAMS, Evangelist.
Wilmore, Ky.

Sold by the Thousand.

The Pentecostal Publishing Company has recently printed 10,000 copies of the "Baptism with the Holy Ghost." This booklet has been sold by many thousand. It has been printed and circulated in the Japanese and Chinese languages, and is said to be a very clear and pointed discussion of a most important subject. The price is 15 cents. Send to The Pentecostal Publishing Company, Louisville, Ky. Those desiring to circulate this booklet may secure them at greatly reduced price.

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Rev. John E. Culppepper	Rev. H. E. Copeland

Continued from page 1.

They practically deny the divine authorship of the laws of Moses, the inspiration of the Hebrew prophets, the divine authority of the apostolic writings, the fact of miracles, the virgin birth, and therefore, the deity of the Lord Jesus. Such men tear out the very foundations from beneath the Church of God and leave us suspended in mid-air without any resting place for the soles of our religious feet. There seems to be close fellowship, and kinship of thinking and purpose, between these radical critics who would sweep away the foundation of the faith, and those liberal critics who would have us believe that they are devout and trustworthy believers in and followers of our Lord Jesus.

It is a bit amusing how the destructive critics in church schools and pulpits seem to seek to have us suppose that they have been able to discover and drink at some secret fountains of knowledge, utterly unknown to orthodox believers; that they have been able to find sources of information from which those who do not agree with them are entirely excluded. It is interesting to note how the disciples and followers of these destructive critics rally to their standards if any one objects to the liberties they take with the Holy Scriptures, and make their masters the greatest scholars and holiest saints of the ages, and evidently feel that any objection whatever to their views and teachings is a grievous species of persecution for righteousness' sake.

We have among us a sort of conceited religious rabble who are perfectly willing for the deity of Jesus Christ to be questioned, the inspiration of Saint Paul to be denied, but they lift up their hands in holy horror if some one objects to Professor Bighead's denial of the inspiration and trustworthiness of the gospel by Saint John.

It is perfectly safe to say that our destructive critics in Methodist schools and pulpits must be supported by, and live off of, the labors of the orthodox and evangelical church. They make no converts to Christ. They kindle no revival fires. They bring no lost sheep into the fold. They do not establish and confirm the church in the faith once delivered to the saints. Their seed sowing produces no harvests of spiritual awakening and gracious revivals of religion; on the other hand, their teaching and preaching are the sowing of the seeds of doubt, the second crop

of their sowing is rank unbelief and bald infidelity.

If these same destructive critics are the only scholars and saints left in the land, would it not be well for them to set up housekeeping for themselves? Might they not organize a church of their own, and undertake world evangelization with their negative teachings? We think they, themselves, will be compelled to admit that their theories are without the elements of conviction for sin, or the power of regenerating the souls of men. These destructive critics must eat their bread in the sweat of the brow of orthodox evangelism or they must go hungry. We believe a period of fasting would prove a means of grace to them. We are confident if the Church should reduce their rations they would readily become more guarded and temperate in their statements.

But, as we have said, the first shots have been fired, the hosts are gathering and the battle is on. We welcome the conflict most heartily. We shall watch its progress with intense interest and THE HERALD will, without hesitation, train its guns on those men and teachings who, if permitted to go unrebuked, will destroy the faith of the people in the inspiration of the Bible, put out revival fires and, in a few decades, produce in these United States the same conditions that were brought to pass in Germany, by the same type of teachers and propaganda which blighted the faith, hardened the heart and brutalized the souls of the people. Let every faithful soldier of the cross draw his sword and hasten to the firing line in the coming conflict between saving faith and destructive unbelief!

The Ecumenical Conference



The Methodist brethren in London showed every courtesy to the representatives of world-wide Methodism. We were most hospitably entertained. In addition to furnishing the delegates with good hotel accommodations, they gave us delightful luncheons in the Westminster Training College at 1:00 o'clock, and in addition to this there were a number of special entertainments.

The delegates were all invited to the beautiful garden in rear of the mansion of Sir Robert Perkes, a leading London Methodist. Sir Robert is a typical old English gentleman. He was much in evidence during the Conference, and perhaps no man among our British brethren made a more favorable impression upon the body than Sir Robert Perkes. He gave several addresses, always clear, weighty, and well received. His wife is a most affable and cultured English lady. The reception was held in the garden at the rear of the residence under a large tent with tables covered with refreshments. The guests helped themselves, and then scattered about, standing or sitting in groups, while the orchestra made up of English women, gave us fine music.

There was also a delightful get-together meeting in one of the large halls in the Church where the Conference was held. It was a most delightful social arrangement, with refreshments, and every one was made to feel at home, and the people of world-wide Methodism had an opportunity to shake hands and get in Methodist touch with each other.

The great occasion, so far as the social features were concerned, was the giving of a banquet to the visitors in one of the great hotels of London. There was an abundance of food and many fraternal speeches, some of them entirely too long, if a man may be permitted to tell the truth in writing up a

matter of this sort. In the matter of entertainment our English brethren could not have been surpassed. To love an Englishman you must get acquainted with him, and then he is a most delightful gentleman.

At the opening of the Conference King George, the much beloved grandson of the great Queen Victoria, sent through one of his spokesman the following message:

"The King commands me to convey his welcome to the delegates assembled in London to take part in the Methodist Ecumenical Conference. His Majesty congratulates the world's Methodism on having convened this important assembly, representing thirty millions of its adherents from all quarters of the globe. The King trusts the outcome of their deliberations may be to promote the advancement of a deep religious spirit in the daily life of the peoples of the world, and to further the movement toward a closer intercommunion between the Christian churches."

An address was prepared and sent to the King from the body. Lloyd George, the Prime Minister of the British Empire, also sent the following message to the Conference:

"As British Prime Minister, I should like to send cordial greeting to the Methodist Ecumenical Conference assembling in London tomorrow. This Conference represents the most remarkable religious movement in the last two centuries. The English-speaking races owe a special debt of gratitude to John Wesley, the greatest spiritual leader and religious organizer they have ever produced. The influence of his life work extends beyond the community he founded, and constitutes today one of the largest moral forces in the world."

There was also a communication from the Archbishop of Canterbury; although it is rather lengthy I think it will be interesting to THE HERALD readers and so I quote it here. There was also a word of welcome from Mr. Harvey, through one of his Secretaries. It will be remembered that Mr. Harvey is the American representative at the Court of St. James. There was also a cablegram of congratulation from President Harding. A suitable paper of resolutions was prepared by the Conference and sent to the King of England and the President of the United States. The following is the letter from the Archbishop of Canterbury:

"Dear Mr. Sharp:

"I believe it is to you that I ought to write to give expression to the deep interest I feel in the approaching Methodist Ecumenical Conference. I am leaving home in a few days for a holiday, and shall probably be in Scotland when the conference meets, but I am anxious to place in your hands this letter, of which you can make such use as you think desirable, expressing my deep interest in your gathering, and assuring you of my prayers that it may be attended by divine blessing of the richest kind.

"This time last year the bishops of the Church of England were engaged in shaping large proposals and adumbrating large hopes for a closer union of the different sections of the Church of Christ, both in England and across the seas. I appreciate most highly the welcome which our 'Appeal to All Christian People' has received, and not least from members of the church over which you are to preside. All efforts to draw our sundered groups more closely together have, as it seems to me, a direct as well as an indirect result in producing the right temper and atmosphere, as well as conducing to the practical effectiveness of our common Christian work. To say that we are thus doing our part together in promoting the evangelization of the world has, happily, almost become a commonplace, because it is so generally accepted as a principle by us all. The gathering of your conference cannot fail to

be a matter of real religious importance, both to this country and to America. I shall await with the keenest interest such report of your proceedings as may be given to the world, and I am anxious to assure you, and through you the members of the conference, that we shall steadily remember in prayer your great endeavor, in the firm belief that it will tend toward the consummation to which efforts in these difficult post-war days are on all sides being directed. I believe I am right in thinking that my brother and friend, the Bishop of Chelmsford, is to attend your conference, and I know that at his hands you will receive not only a ready sympathy, but keen co-operation and wise and experienced counsel.

"Commending you and your gathering to the divine guidance and benediction,

"Yours very truly,
"RANDALL CANTUAR."

Methodist ministers and laymen understand how that Conferences, where reports are made and papers are discussed, and debates are indulged in, are not necessarily heart-warming, spiritual feasts. It was so at the Ecumenical. There was a good spirit throughout, and for the most part genuinely religious, but very little of what we used to call the old Methodist fire. Many of the brethren thought that the evening services should all have been devoted to preaching and to prayer. No doubt if we could have had great sermons by able ministers on the peculiar doctrines of Methodism, followed by seasons of prayer, it would have been beneficial every way. Hereafter, it would be wise if the committees arranging these great gatherings would provide for meetings in which the peculiar doctrine of Methodism could receive special emphasis, and some time could be given to gathering about the altars of the Church for united supplication and for refreshing from on high.

Things Wesleyan.

ELEVENTH LETTER.



EF course, City Roads Chapel, John Wesley's old church, is the Mecca to all Methodists visiting London. Wife and I spent some hours out there looking over the place. Some changes have been made in the main auditorium; it is not a large place. John Wesley preached to vast multitudes out of doors. It is said that 30,000 people could hear him distinctly; his voice was clear and penetrating.

Several rooms in the Chapel have been preserved just as they were in the days of Wesley; a few of the old wooden pews used in Wesley's time are still in use. Thousands visit this spot and go in and out with uncovered heads and profound reverence for the great spiritual leader and the devout souls who gathered about him with prayer and faith kindling the fires of evangelical revivals which were to illuminate the world.

Near the Chapel is a plain two-story brick house in which Mr. Wesley lived while in London and in which he died. It is now a museum containing many things that belonged to the famous preacher and his co-workers. We were shown into the room in which Wesley died; many of our readers have seen the beautiful picture of the dying hero of evangelism, with the weeping friends gathered around him. It is a small room. The old gentleman who had charge of the place showed us how the room was arranged and where the bed stood upon which Mr. Wesley, Methodism's founder, while he lay dying, said, "The best of all God is with us," and passed away. He doubtless received a great welcome in heaven. Multitudes are there who have been led to Christ

through his ministry, and through the decades millions have been entering into glory who directly and indirectly are the fruits of his self-sacrifice, his faith and zeal for the salvation of souls.

How poor and trifling the greatness of this world, with its banners and armies and trumpets, sin and death and darkness, when compared with the life and death and future like that of John Wesley. When one contrasts Mr. Wesley's character, devotion, service, and the rich harvest of his labor and his sowing with that of his Methodist critics, what they are, what they have done and how soon they will be forgotten, there are mingled feelings of disgust and pity.

We frequently hear it said that John Wesley and his methods would not be practical at the present time. That is all very well; those who have forsaken his teachings must say something. A man of Mr. Wesley's learning, consecration, zeal and practical sense could easily adapt himself to any time and be "all things to all men" in any generation. The great truths Mr. Wesley preached still retain the life and power of Christ in them; still appeal to the intelligence, stir the heart, and gain the consent of the will of the multitudes wherever they are preached. Begging your pardon, I have been preaching the same great Bible doctrines Mr. Wesley proclaimed for something more than a quarter of a century, always to crowded churches, with calls enough to keep ten men busy; preaching with nothing like the power and wisdom with which Mr. Wesley preached, yet the same doctrines have the same power today that they had when Wesley proclaimed them to the multitudes.

I must confess, standing in the room from which Wesley ascended to heaven, I blessed God in my heart that in His merciful providence I have been permitted to believe, to experience, and to proclaim the great scriptural doctrine of entire sanctification; to have a little taste of reproach, to feel the glorious thrill of power and see some blessed fruit. I look forward with sweet peace and unutterable joy to the time when I shall meet John Wesley and those faithful men who laid the foundations of Methodism.

Jesus Christ is heaven, the beauty, the light, the glory, of the eternal city, but next to worshipping at His feet we shall rejoice to meet the saints who are gathered about Him yonder in the skies. We were shown into the little room, just back of the bedroom, a mere closet, in which Mr. Wesley used to retire for special prayer. Of course, we knelt to pray. We do not trust in spots or places made sacred by the presence of those who have gone before, nevertheless, it was a good place to pray, and the memory of kneeling down and breathing out our desires to the Lord in the place where Wesley worshipped who plead the cause of the lost multitudes, will be sacred to us.

After visiting Mr. Wesley's house we crossed the street into the little cemetery and visited a number of graves that hold the precious dust of saints who await the resurrection trumpet. Chiefest of them all was the grave of Susannah Wesley. How little she thought of what a harvest the seed she was sowing in Epworth parsonage would produce. She was one of the most remarkable women of her times—of any times. Very few, if any women have lived who did more for the race than did Susannah Wesley. We then visited the grave of John Bunyan, that wonderful saint of God, that heroic and devoted Baptist who bleached in Bedford jail for twelve long years rather than surrender his faith or agree to be silent in his testimony. There is a story that the authorities at one time offered John Bunyan his liberty if he would agree not to preach; to this offer Bunyan replied, "I will remain in this dungeon until the moss be grown upon my forehead like my eyebrows; but you turn me out today, I will preach the gospel tomorrow."

We then went and stood by the grave of Isaac Watts, the Spirit-inspired bard. We remembered and repeated with him in our heart those blessed words,

"O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our Eternal home."

As we came out of the cemetery we stopped a moment at the tomb of DeFoe and remembered when a boy we went to bed late and got up early to read Robinson Crusoe. It was erected to his memory by grateful children who have been charmed by his interesting stories of "I set down my fowling piece upon the ground and Friday did the same."

Yesterday, September 2, wife and I ran down to the ancient city of Oxford and spent the day visiting the various colleges of this great seat of learning. A number of these buildings in their beginnings date back to the fourteenth century. The many colleges of the University would make quite a city; we were in and out of a large number of them, but the center of our interest was Christ's College where Mr. Wesley took his degree. There is a fine painting of him hanging upon the wall of the great dining hall, which is a veritable gallery of portraits of celebrated men who were educated here. After visiting many of the colleges we wound up at Lincoln College where Mr. Wesley was a Fellow for many years. There is a handsome portrait of him here in the dining hall, showing him when a young man. We were shown the rooms he occupied and visited the room where the Holy Club was organized and met for counsel and for prayer. I stepped off the length and breadth of the floor; it is six good strides each way, about eighteen feet square. I doubt if there are eighteen feet of floor space elsewhere in modern history that have counted more largely for the propagation of truth and the salvation of human souls than that contained within these walls. We offered up an earnest prayer in this place for renewed power and grace for the good work of propagating full salvation, and came away, we trust, humbled, sweetened and girded afresh with holy determination and courage to press the battle unto the end.

He Rests From His Labors.

The sad intelligence comes to us of the home-going of our dear Bishop Lambuth, who passed to his reward after an operation in the hospital in Japan. Our first impulse after hearing this sad news was to say, How can we get along without him? But our Father makes no mistakes, and for some wise purpose He has called our dearly beloved Bishop to rest from his labors, and surely his works will follow him.

We have also been informed of the passing away of Rev. R. D. Smart, of China Mission, another of our beloved missionaries. He was the victim of Asiatic cholera. While the Church suffers this double loss let us pray that their vacant places in the ranks of the Lord's army may be filled by those who will prosecute the work of the Lord as indefatigably as did these zealous servants of God. If it were not true that while God buries His workmen He carries on His work, we should be sad indeed, but realizing that He doeth all things well, we bow in submission to His will and gird ourselves for a more strenuous fight against sin and unrighteousness.

MRS. H. C. MORRISON.

What is Bible Holiness?

Will be discussed in a series of articles by the Editor of THE PENTECOSTAL HERALD, beginning with the first issue in November. Do you not wish your neighbor to enjoy these articles with you? Send them THE HERALD for three months for 25 cents. They will thank you.

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OUR BOYS AND GIRLS

Dear Aunt Bettie: How are you and the cousins this cloudy afternoon? I guess you all still remember me. I wrote once before, but missed the paper and didn't get to see it. But any way I'll come again. I received a great many letters from the cousins. Olga Powell, I guess your age to be 14. Winifred Powell, I guess you to be 11. Stacia E. Craton, you sure did write a fine letter. We would like to hear from you again, Auntie, what has become of our cousin Lillian Crossley. I corresponded with her, but haven't heard from her for some time. I wish Auntie and the cousins would come to see me and go to church with me. Our Sunday school is planning to go to Frankfort on a picnic. Oh, yes, there's the supper bell. I knew it would come before I got through. If I see this in print I will call again. Love to Aunt Bettie and cousins.

Thelma Lee Hager.

Nicholasville, Ky., Route 3.

P. S.—Auntie, answer this question, please. How long did Saul stay blind?

Dear Aunt Bettie: This is my second letter to **The Herald**. I sure do enjoy reading the Children's Page. I live on a farm about half a mile from the Penesee River, and the high banks are very pretty. I live three miles from church, but go every Sunday I can. Bishop Smith, I guess your age to be 16. If I am right send me your picture. Evelyn McCarthy, I guess you to be 11. If I am right send me a card. If this is printed I will come again. I would like to hear from any of the cousins. My address is Leicester, N. Y.

Neola Williams.

Dear Aunt Bettie: Will you be so kind as to print a little Tennessee girl's letter. I am a little Sunday school girl eight years old in August. Guess what day. My papa is a Methodist preacher and has four churches to serve. Papa loves **The Pentecostal Herald** and endorses all it teaches. I love to read the letters of all the little cousins, and Aunt Bettie included. Will close for this time.

Linda Frances Smith.
Trenton, Tenn.

Dear Aunt Bettie: Will you let a little Milton girl come to your corner of happy girls and boys? Milton is a small country town in the Northwestern end of West Virginia. There are four churches in this town, one bank, three schools, one grist mill and one saw mill. This town is noted for its large percentage of church members. Ninety per cent of the population are church members. I am 5 feet, 11 inches tall, weigh about 130 pounds, fair complexion, blue eyes, light brown hair. My age is 17. I was converted when I was ten years old, and I followed Jesus all the rest of my life, and at the age of 16 I sought the Lord for heart purity, and praise God, He heard and answered prayer and sanctified me. I find the way grows more brighter and sweeter each day. My dear readers, if you are not saved from sin won't you please let me persuade you to give your hearts to God while you have

time and opportunity. About four days ago I stepped on a board and run a rusty nail in my foot which gave me much pain and trouble. It swelled up so I couldn't get my shoe on. I knew that I was a child of God, and I remembered that Jesus had promised to heal all our infirmities so I felt if I would take the case to Him in prayer without doubting He would heal me, and praise God He did, for next morning the swelling was gone and I could put my shoe on and I walked to church and Sunday school. I give Him all the glory. Well, I will bring this letter to a close.

Minnie D. Gwinn.

Dear Aunt Bettie: This is my first letter to **The Herald** and I wish to see it in print. Have some cousins in Kilgore, Neb., that will be glad to see my letter, besides I would like to make myself known to the cousins of **The Herald** readers. I am a boy with blonde hair, blue eyes and light complexion. I am 8 years, 3 months and 17 days old. My weight is 70 pounds. My father, mother and three little sisters and I have just moved to National Home. Like it here very well.

Stephen E. Downs.
National Home, Wis.

Dear Aunt Bettie: This is my first letter to **The Herald**. Papa takes **The Herald** and I sure do enjoy reading the Boys and Girls' Page. I have five sisters and three brothers. I hope to see my letter in print. I go to Sunday school and preaching every time I can. I am in the 7th grade at school. I have light brown hair, blue eyes and fair complexion. Margaret Harbison, I guess your age to be 11. My age is between 10 and 13. I am not a Christian but I want you all to pray for me that I might live a better life. Our protracted meeting is going on now. Have any of you my birthday, Sept. 17? If any of you guess my age I will correspond with you. My address is Ozark, Ala., Rt. 6.

Mary Emma Whaley.

Dear Aunt Bettie: This is the second letter that I have written to **The Herald**. Some friend is sending **The Herald** to me, which I enjoy very much. Just a year ago I fell and broke my leg. You cousins will no doubt remember me. I can walk almost as good as I ever did. The Lord has been very good to me. I have blue eyes, fair complexion and steel gray hair. My age is between 56 and 60. To the one guessing my age I will send them a card. If any of the cousins wish to write to me my address is 605 S. Oak, Buchanan, Mich.

Mrs. Carrie Cain.

Dear Aunt Bettie: As I haven't seen any letters from Burgin, I will write one. I enjoy reading the letters very much. I am 10 years old. My birthday is July 16. Who else has my birthday? I have three kittens, they are black white and spotted.

Ray Daugherty.

Dear Aunt Bettie: I will write again hoping to see this letter in print. I didn't see my other letter in print. Maybe W. B. got it instead of Aunt Bettie. I did not think she would let him beat her. How are all the cousins and you, Aunt Bettie? My chum is Veva Rydman. She is 14 years old. I am twelve years old. Who has my birthday, Dec. 22? I was very disappointed in not seeing my other letter in print. I will close.

Helen J. Dunbar.

Dear Aunt Bettie: It has been quite a long while since I have written to you but tonight I didn't have anything special to do so I thought I would write again. We have just closed a camp meeting. The Lord was there with His almighty power. Some souls were saved. Praise the Lord! I wish some of the cousins

could hve been there, and Aunt Bettie too. One of the students of Asbury College was there. His name was Lyman Seamans. He sang at the camp. Rev. Ashley was there and we all liked him very much. He certainly is a lovely man, and a great worker for Jesus. I wonder what all the cousins are doing this rainy evening. It seems so good to have it rain. It has been so hot, and the rain cools the air. I expect to go to school to Eastern Nazarene College this fall. I am going with my sister. She has been going there two years. I expect to be a teacher. I guess I had better close as my letter is getting long. Much love to all the cousins and Aunt Bettie.

Helen Haselton.

Dear Aunt Bettie: Will you admit a little Texas boy 11 years old. I go to school. I like it fine. Papa takes **The Herald**. We think it a good paper. Papa and mama are Nazarenes. Papa is a preacher. I love Jesus and I believe the way of holiness is right. I have one brother 9 years old. We like to go to Sunday school and church. Rev. J. T. Standfield is our pastor. I like him fine. Brother Irick is our superintendent. I would like to have Aunt Bettie and some of the cousins help me eat watermelons. I hope this will escape the waste basket.

Alford Brown.

Dear Aunt Bettie: I am writing my first letter to **The Herald**. I like to write them. How are all of your cousins and you? I am a preacher's girl. I go to church and Sunday school all I can. There are about ten steps between us and the church. I like to go to church and Sunday school and hear the good lessons the teacher gives us. I have fair complexion and brown hair, blue eyes and my weight is 89 pounds. I am 4 feet 11 inches tall, 11 years old and in the fifth grade. I go to the Horace Mann school. My teacher's name is Zella Mobley. I like her fine. I have chickens for pets. I live on a paved street and I have lots of flowers. I take music lessons and am in the 2nd grade in music. My teacher's name is Mrs. Mixie. I like her all right. Come on Illinois girls don't let the others beat us. Where is Mr. W. B.? I believe I hear him. Tell him to go shopping because I don't want him around me. My father takes **The Herald** and I enjoy reading the Boys and Girls' Page. Well I guess I had better close for this time. If any of the cousins want to write to me my address is, 803 South 12th Street, Mt. Vernon, Ill.

Helen Ruth Montgomery.

Dear Aunt Bettie: Rap! Rap! Hello Aunt Bettie! No, I will just sit on this stool by the window and describe myself. I am between 12 and 18 years old—Oh! no! I won't tell you my weight. My hair is brown and I have eyes of gray. I am tall and slender and my chum calls me "Slim". I will start to high school next year at Centralia. The crops most raised around here are, corn, wheat and oats. Berries, cherries, peaches, apples and pears are the most common fruits. Well Auntie, my mother said I must get dinner so I'll have to leave your pleasant company. If any of the cousins wish to write to me my address is, Richview, Ill.

Zola Newman.

My Dear Aunt Bettie: This is my first letter to **The Herald**. I enjoy reading the Boys and Girls' Page very much. I am an Illinois City girl and in the first year high school. I weigh 115 pounds, five feet five inches tall, medium blue eyes, brown hair and fair complexion. I belong to the Methodist church of Richview which is very large. We have only two churches in our town, which is Methodist and Baptist church, one school which goes from the first to the eighth grade. I will gladly correspond with any one who will write. My address is, Richview, Ill. Box 25.

Edna McCoy.

Dear Aunt Bettie: Will you let a girl from Illinois in? I have just finished reading the Boys and Girls' Page and I enjoy it very much. My

Rev. Herbert D. Bassett, Singing Evangelist, 442 W. Mechanic St., Shelbyville, Indiana, making slate for the ensuing year.

THIS GIRL IS A WONDER.

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papa takes **The Herald** and I enjoy reading it very much. I go to Sunday school every Sunday. This is the first time I have written to Aunt Bettie. Eva Hodgson your age is 13. If I am right send me a letter. I have one brother and one sister. I am 12 years old and weigh 77 pounds and 4 feet 9 inches tall, have brown hair, blue eyes and fair complexion. Well I will close hoping to hear from some of the cousins. My address is Gorham, Ill.

Ruby Worthen.

Dear Aunt Bettie: You are all fine. I hope you will move over just a wee bit. There, that is far enough. You see I am so small it will only take a small space for me. Whenever I pick up **The Herald** I always turn to the cousins' page. I am in the second grade at school. This is my second letter to **The Herald**. Alice Carrice I guess your first name to be Ruby or Ruth. Nodden Sandee, I guess your age to be 14. Olga O. Powell I guess your age to be 13. My age is between 6 and 10; the one who guesses my age I will send them a pretty card. My birthday is July 12. If any one wishes to write to me my address is, Clements, Kansas. Route 1.

Ruby Sanford.

Dear Aunt Bettie: Good morning Isn't this a nice morning? I thought I would come and see you? May I come in? Oh my! my! what a lovely bunch of cousins! I have never seen them before. So while I was passing I thought I would drop in and see you all. Aunt Bettie do you remember seeing my mother? Her name is Hannah Hockett; she has seen you. We got our first **Herald** yesterday and I enjoyed reading the Boys and Girls' Page. Two of my friends are writing and I thought I would write too. My mother is the pastor of the Homestead church, but we are going to move in September to Walnut Grove near Sabbordville, Kansas. Say Auntie you ought to come up some Sunday and see our Sunday school class. We have twenty-one members and we are an organized class. We are called "True Blues" and we are real proud of our name. I wonder who has my birthday Aug. 26? I have four brothers and two sisters. Olga O. Powell, I guess your age to be 14. See who will guess my age; it is between 13 and 16. I will send a card or picture to the one who guesses it. I must close with lots of love to you all. I hope to see this in print and don't let Mr. W. B. find me for he teases me so and this is my first visit and I might not come back again. My address is Clements, Kansas.

Lula Hockett.

Dear Aunt Bettie: May I come in and have another visit with you and the cousins? How are you all this fine morning? I am fine. I have written you twice before. My friend Lula Hackett and sister Ruby are

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writing, so I thought I would write too. I sure do love *The Herald*. We have been taking it a little over two years. It is a welcome visitor in our home, we can hardly wait until it comes from one time to another. We think it the best religious paper that we know of. Aunt Bettie I want you to put your picture in *The Herald*. I have one sister her name is Ruby, and one brother and I want the cousins to guess his name. It begins with T and ends with e and has five letters in it. To the one that guesses it I will send his picture to them. My papa is the superintendent of our Sunday school. Olga O. Powell, I guess your age to be 14. Nodeen Sandee I guess your

age to be 15. Lois Nadine Stalcup my cousin has your birthday Sept. 4. Winifred Powell I guess your age to be 10. Am I right? If so send me a letter, card and picture. My address is Clements, Kansas. Route 1. Now I am 4 feet 8 inches tall, weigh 70 pounds and am in the 9th grade. My teacher's name is Miss Bessie Lee Thompson. Who has my birthday August 6? Now I am going to have you guess my age and I will send you a pretty postal card or a nice long letter, to the one that guesses it, that is if you will send your address. It is between 13 and 16. Aunt Bettie please do forgive me for so many mistakes. I hope Mr. W. B. is out cutting wheat when my letter arrives. I will close. May God bless you all till we meet again. My address is, Clements, Kansas. **Fay Sanford.**

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading the Boys and Girls' Page. I am a farmer boy, have light hair, blue eyes, and light complexion. I go to the Southern Methodist Church, and am in the senior class at Sunday school. If any of the cousins wish to correspond with me my address is, Palmyra, Illinois. **Paul Eyer.**

Dear Aunt Bettie: Here I come again and I hope you will welcome me in again as I wish to thank all of the kind Christian brethren and sisters who have been kind enough to help me and my helpless son. I am so thankful to the good Lord that I have some kind hearted Christian friends that have been so kind to help me and my helpless son in our afflictions and needs. I am very feeble myself and my son is just so he can sit up some in his wheel chair. He seems to get worse. I am sure the good Lord will bless Aunt Bettie and all of the readers of *The Herald* for their kindness to me and my helpless son. We love *The Herald* and all the kind readers of it. Pray for me and my helpless son. I hope to meet all of you dear brothers and sisters in heaven when our journey on earth is over. May God bless Aunt Bettie and all the kind readers. Hoping to hear from many of you. Your aged sister, **Mrs. Elizabeth Mills,**
Wampee, S. C. Box 25, Route 1.

Fallen Asleep.

ASHBY.

The shadows of a great sorrow have fallen over our community by the going away of our friend, neighbor, and sister in Christ, Mrs. Grafton Ashby, familiarly called "Miss Lucy." We realize her worth as never before and miss her shining face, her ringing testimonies and earnest prayers. God makes no mistakes, and blessed is the assurance, that she is wearing a beautiful robe washed and made white in the Blood of the Lamb. Her life was one of activity to a remarkable degree; in her home, in church circles and community. She was always forgetful of self, ever ready to help the poor and distressed. In sickness and sorrow, especially the terrible "flu" epidemic, she went forth as a ministering angel, and her willing heart and hands found no task too great to perform. A supreme love for the lost had possession of her soul.

The vast crowds that gathered night after night one month before her death during a revival at Elm Grove church, of which she was a devoted and active member, will recall her pleadings and labors in behalf of the lost and the upbuilding of God's Kingdom. May her life of faith and trust be a guiding star to all her friends. The funeral was in charge of Rev. F. W. Qualls, her pastor and Rev. Jas. H. Cox, both young ministers to whom she has been a source of joy, comfort, and encouragement. Their message was a beautiful tribute to her life so well spent for God and humanity. The vast assemblage of people who gathered to pay their tribute of love and respect to this dear woman, and the many beautiful floral designs spoke in eloquent terms of appreciation of her beautiful life. The deceased was 45 years of age,

An Idea Originated by this Cleveland Church Society is Spreading Like Wild Fire



HOW IT HAPPENED

SOME one conceived the idea that Candy Mints would be easy to sell, and every one seemed to agree, so a committee was appointed to call on Strong, Cobb & Company, Cleveland, O., a large manufacturing concern, who were the first in the country to make Mints.

The outcome of this interview resulted in the Company agreeing to get up a special package called "22 Mints," which contained 320 5-cent rolls that cost \$9.00 and sell for \$16.00, making \$7.00 profit. Four Flavors, Peppermint, Wintergreen, Cinnamon, and Clove. Packed 80 packages to a box, four boxes to a case.

The sale has proven so easy and successful, and so much enthusiasm has been created by one telling another, that the Company is now filling orders for "22 Mints" from all parts of the country. Here are extracts from some of the letters received.

HOW IT WORKS

Miss Mary E. Orr, 2007 Garrard Ave., Covington, Ky., says: "Enclosed find money order for \$9.00. Please send as soon as possible one case of '22 Mints.' I am ordering these for our Young Woman's Society of our church. We have already sold two cases."

Dr. E. L. Chapman, D. O., 1017 Jackson St., Anderson, Ind., says: "Our girls are delighted with the '22 Mints.' They sell fine."

Miss Lillian Caldwell, Freedom School, Alliance, O., says: "Enclosed

find order for three cases of '22 Mints.' Please rush this order, as we are having many calls for more candy."

Mrs. Jessie Mevender, Sturgeon Bay, Wis., says: "Please send another order of Mints. Only had the other case a week, and they are nearly all gone."

Mrs. L. F. Johnson, Corresponding Secretary, W. C. T. U., Erie, Pa., says: "The Mints sold like hot cakes and are fine. Have recommended same to others."

Your society can do the same. Send \$9.00 now for a case of "22 Mints" and they will be sent prepaid express or parcel post.

STRONG, COBB & CO., 216 Central Viaduct, Cleveland, Ohio.

and is survived by her husband, two sons, two sisters, and a brother. **Mrs. Annie Webb.**

POWELL.

On July 24, the angel of death took from our midst our beloved brother, J. D. Powell, after an illness of two weeks. He lived what he professed, and even while sick manifested a great interest in the church work, admonishing them to keep it going. He was an ordained deacon in the M. E. Church, serving faithfully to the end. We shall miss him from our community and church but God knows best and we bow in humble submission to His will. Bro. Powell's life should be an inspiration to his children for he always stood by his church and pastor in prayer and donations.

It is sad to think of his broken-hearted wife being left alone but she has the consolation of knowing he is at rest and some day they will be united where partings come no more.

Brother Powell was born in 1864, was reared by godly parents. He was married to Miss Nettie Dixon in 1881, who made him a noble wife in every sense of the word. The funeral was conducted by his pastor, Rev. Mills, assisted by Brother P. G. Shaw. The church was filled to overflowing with sympathizing friends. His remains were laid to rest in the Cannon cemetery to await the resurrection morn. He is survived by his wife and eleven children. Peace be to his ashes. **Church Secretary.**

BROWN.

Mrs. Ella Horton Brown, daughter of Mr. and Mrs. G. A. Horton, was born January 8th, 1877, died May 24th, 1921, age 44 years, 4 months and 16 days. She was married to Mr. W. W. Brown June 9th, 1897. To this union were born six children, five boys and one girl. She was converted Aug., 29th, 1897,

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and joined the M. E. Church, South, at Bethesda, Ky., and remained a faithful member until death. Her funeral was preached by Rev. E. C. Smith, her pastor, assisted by the writer who had the pleasure of being her former pastor for three years. The evening before sister Brown departed this life she called her husband and three children to her bedside and had them to promise to meet her in heaven. Sister Brown was a faithful member of the church, and faithful to her God, always looking on the bright side of life, and was submissive to the will of Him who doeth all things well. She was a loving companion, and an ideal mother, always looking to the interest of her husband and children. She leaves husband, children, father, three brothers, two sisters, a host of relatives, and friends to mourn her death. Her remains were laid to rest in the Bethesda Cemetery to wait His coming who said, "If I go away I will come again." May the Lord bless and comfort the aching hearts of the loved ones left behind. **Peaceful be thy silent slumber, Peaceful in the grave so low. Thou no more shalt join our number, Thou no more our sorrows know. But again we hope to meet thee, When the days of life have fled, And in heaven's joys we'll greet thee, Where no farewell tears are shed.** **J. H. Epley.**

In answering advertisements mention your paper. It commends you.

SUNDAY SCHOOL LESSON

REV. JOHN PAUL

THE CONQUEST OF A GIANT.

Date: For October 30th, 1921.

Subject: Strong Drink in a Nation's Life. (World's Temperance Lesson.)

Lesson: .Isaiah 28:1-13.

Golden Text: Woe unto him that giveth his neighbor drink. Hab. 2:15.

Very early in the history of mankind strong drink represented a social problem, which later became a political problem, and afterwards a moral problem. Until people did have light enough to treat it as a moral problem, there was little hope of solving the political and economic side of it. It was moralists who were due to call attention effectively to the evils of strong drink, even though the success of prohibition on any large scale has always been caused in large part by economic arguments.

The Moral Evils.

The defenders of the liquor traffic often make the point that strong drink is not treated as a moral evil in the Scriptures. It is a notable fact that nothing is treated as a moral evil primarily, excepting the violation of God's rights; or disloyalty to Him. This principle is set forth in the history of man's first sin. No moral law is violated in the letter; although moral law was violated in the spirit when the order of God was set at naught with reference to the forbidden fruit. The resources for violating moral law in the letter were gradually acquired or discovered through the years. They are pretty well summed up in the divine statutes given with the tables of stone on Mt. Sinai. These deal in substance with all questions of right and wrong. Every form of evil can be read into their prohibitions by fair interpretation. It remains true nevertheless that as early as Moses' time the evils of strong drink had not been fully realized. Indeed the invention of strong drink had not reached its worst. Nothing was available but light wines. The art of brewing and the distilling of spirits were probably unknown to people of those times.

Liquor in Isaiah's Time.

More was known of the evils of strong drink in Isaiah's time than in the time of Moses, and no doubt a more harmful article had been produced. The denunciations in our lesson against the liquor evil are quite strong enough to answer the purpose of a modern prohibition campaign. It is plainly implied that temperance was having a large part in the ruin of the northern kingdom of Israel. Its warriors were weakened, its strength was "swallowed up", the various forms of corruption and depravity were present as by-products of the drink evil, so that the forts which surrounded them as protection against the invading foes were no longer sufficient. Our Golden Text gives further light upon the moral status of strong drink in the days of the prophets. Prohibition is written into the second table of divine law, the law which forbids our sinning against our fellow man, in the words "Woe unto him that giveth his neighbor drink." There is in this a force equivalent to the command, "Thou shalt not steal."

While it is not in the form of a law, it amounts in fact to a prohibition statute, by teaching that to give or sell liquor to others is a violation of the interests of society and the rights of our fellow man, and will be visited with some kind of dire consequences. We learn plainly from today's lesson that intemperance and drunkenness, including the liquor traffic and ordinary treating are offensive to God and will bring divine judgment upon the individuals and communities and nations involved.

The Note Of Hope.

While verses 5 and 6 constitute a parenthesis which does not come into our topic, it represents that characteristic note of hope which the prophets occasionally fling in, where they have been drawing dark pictures and forecasting evil days. The words "in that day" introduce a time foreseen by the prophets in which the forces of righteousness shall conquer. He here foresees the evangelistic conquests in the Church of Christ and the modern triumphs of prohibition.

A SAMPLE OF SOME OF THE LETTERS RECEIVED BY DR. GODDARD FROM NEW CONVERTS IN THE GREAT REVIVAL AT PRAGUE.

Translated by Rev. Joseph Bartak. Our dear and beloved Brother:

My heart cannot contain and I cannot keep to myself the happiness that came to me from the moment when I decided to follow Christ. I must confess that I was surprised, at first, with the method. I thought: "How different! Should I accept Christ privately, in my own heart, or should I confess my allegiance to Him in public?" "However, I had no peace from that time; I was thinking and there was a conflict in my soul.

As I examined my inner self, I was shocked with the realization that I did not want to profess Christ publicly, because I was reluctant to give up my accustomed mode of living. It seemed to me, that I would regret to give up all of the things that were filling my life. And, as I asked myself, Are you happy?, the answer had to be, No I am not happy. Did not life seem too oft hard and cruel? And, it could not be otherwise, for, was not my soul burdened with manifold guilt and sin? And should I regret to leave these?

Then the moment seemed not to come soon enough, when I would have the opportunity to come forward and to give my hand to those, who are pounding upon my conscience and pointing out the better way, a life nobler and more joyful. And those who hesitate to follow Christ, do not realize that by doing so they are their own worst enemies, and that they are depriving themselves of happiness of their own accord.

No longer do I seem to be the old self; my life has turned into joy, happiness; all the people have become my friends; the love of God and the love toward my fellow men is filling my soul, and it oftentimes seems to me, that I must rise from my seat and pray until no soul would remain dumb toward the word of God. I would

like to tell everybody of my wonderful happiness, of my joy, yes, even of my sorrow over my past life, in which this true joy was lacking.

How the soul feels at ease, when instead of hatred and anger it is filled with love and meekness.

I feared to bind myself with a promise lest I should lose my freedom; however, can there be a commitment more beautiful than to be bound with the ties of friendship to Jesus Christ? Can it be called loss of freedom to cast away the shackles of sin and unrighteousness? And, I beg therefore, dear brother, that you would carry my prayer to all my brothers and sisters and that you, Dr. Goddard and Bro. Bartak would accept my whole hearted and earnest thanks for all of your beautiful words and for the moments, never to be forgotten, which, by the grace of God were bestowed upon us.

And should there be room in my heart for envy, I would envy those whom the Holy Spirit has gifted with the power to proclaim the word of God.

(Signed) Marie Mesnarova.

NOTICE.

I'm to continue in the evangelistic field another year and I am making up my winter slate; any desiring my labors for meetings, I'm open for calls.

Yours for God and lost Souls.

Lyman Brough,

Pottersville, Mich.

NOTICE.

It gives me much pleasure to give this word of testimony as to the worth and ability of Evangelist A. J. Dailey. Brother Dailey is well known in Michigan where he has resided and labored in the evangelistic field during the past. He is now removing his family to his new home at Rome City, Indiana, and will be a blessing to any pastor who needs evangelistic assistance. While he is a member of the M. E. Church, he has worked interdenominationally in the past, and as a late addition to the Michigan District of the Laymen's Association, will continue the policy of going wherever God leads him. He is a "live wire," safe, sane, and tactful. A most excellent preacher, a fine singer, and has a very pleasing personality. Address him to Rome City, Indiana.

F. J. Mills.

REVIVAL IN HUTCHINSON, KAN.

There will be an old-fashioned, Holy Ghost revival in Hutchinson, Kan., November 6 to Dec. 25, conducted by Rev. Fred St Clair. It is desired that all the Christians about Hutchinson rally to this "Feast of Tabernacles."

PASTOR NORBERRY LEAVES BROOKLYN, NEW YORK.

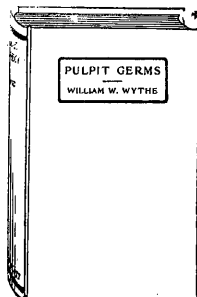
Rev. John Norberry leaves his Brooklyn, N. Y. Pastorate, where he has served the John Wesley Church of the Nazarene for nearly four years; Bro. Norberry is to take work in the Philadelphia Conference of the Methodist Episcopal Church, under Bishop Berry. He will be the pastor of the M. E. Church at Lehigh, Pa., till at end of this Conference year. Let all persons writing him ad-

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For the active clergyman's bookshelf it should hold a place next the Bible Commentary.

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dress him hereafter, care M. E. Parsonage, Lehigh, Pa., and all mail relative to the Brooklyn Church be addressed to the newly called pastor, Rev. F. W. Cox, Saratoga Ave., and Sumpter Street, Brooklyn, N. Y.

EBENEZER CAMP, LA.

Rev. J. E. Gaar, of Olivet, Ill., closed the Ebenezer Camp with great victory. On account of being in the midst of rice harvesting the crowds were not large but the Lord was with us in power and souls were saved. The work was deep; it seemed like forty years ago when the churches were alive and men and women were pricked to the heart. About 30 were saved, while many who were convicted turned a deaf ear to the truth. The old camp seemed to be aflame for God-and holiness.

Brother and Sister Pruett were great factors in the meeting as organist and in special songs. Bro. Gaar is a man of prayer and declares the whole counsel of God. He did much to push the cause of holiness. The Nazarene Church is blessed with a host of young people who are wholly given up to the Lord for work in home or foreign lands. Souls are being saved at the regular Tuesday night prayer meetings, which is out of the ordinary in these modern days. We covet the prayers of The Herald family for this part of the country.

J. H. Hoffpauir.

Immigrants may become good Citizens if we give them the Bible. Your donation will help us distribute it in 53 languages. The sailor, the blind and the poor also need the Bible

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REQUESTS FOR PRAYER.

Rev. John K. Beery requests prayer for himself and wife that they may be healed and given grace for special trial.

Please to pray for the healing of soul and body of a sister who is in great distress of mind and body.

Pray for a niece who is critically ill with bright's disease.

A young mother desires prayer for restoration of her health that she may raise her little ones in the fear of the Lord.

Bro. A. McClinton, of Trenton, Ga., asks for prayer for himself and wife. Some of *The Herald* readers who want to send a word of comfort write them a cheery letter. They are afflicted and need the ministry of loving friendship.

A mother asks prayer for her three children that they may be brought to Christ, and that she may be useful in His service.

Mrs. Abbie Brady wishes prayer for healing for a case of cancer.

Pray for H. H. Silvis, that he may be filled with the Holy Ghost and become an effective worker for the Lord.

A reader wishes prayer that she may be healed of tuberculosis and filled with the Holy Spirit.

REPORT OF REV. W. F. McCONN.

Through the providence of God and the longsuffering of my superior officers I have been enabled to complete my fourth year in the fight for Nationwide Prohibition. Not quite a year ago Dr. Bertch, the Superintendent of the Anti-Saloon League for the Kansas City District, was called to his reward and I was elected to succeed him; since then I have tried to hold the helm and sit on the lid with varying results.

Missouri has long been a wet stronghold and has for years been dominated by the booze politician. In 1912 the state voted wet by 216,000 majority, in 1916 by 133,000, in 1918 by 82,000, last year we carried it dry by 61,000.

The program of the wets is to secure a modification of the Volstead Law's definition of intoxicating liquor, so that beer and light wines may be manufactured under the Eighteenth Amendment. Their first proposition was, that two and seventy-five per cent beer was not intoxicating, and therefore not prohibited by National Prohibition. Their last was, that so-called medicinal beer should be manufactured in unlimited quantities for the lame, the halt, and the blind who felt greatly in need of a tonic. Only the Almighty will know what the next will be. They have twenty-seven separate organizations in the

field each working to encompass the downfall of Prohibition. Missouri has within its borders the largest brewery in the world, and at the advent of National Prohibition was the leading beer making state in the Union; consequently on the proposition of restoring beer, we are in the forefront of the fight. Up to the present time we have won. Last year both our leading candidates for Governor were outstanding Prohibitionist. We elected a majority in both houses in the legislature, the only United States Senator up for election, and thirteen out of sixteen Congressmen. We have one Senator and three Congressmen who must be taken care of in the next campaign.

In referendum called by the wets last year on our state enforcement law, the state voted dry more than 61,000 majority. Three counties in the Kansas City District gave a wet majority of 300 votes. Thirty-one counties gave a dry majority of 98,100. Net dry majority for the District 97,800. In this vote Kansas City cast a dry majority of 30,000 votes and is the only city of over 300,000 people in America to cast a majority for a Statewide Prohibition law, that is approximately ten per cent of her population.

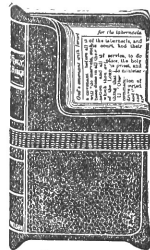
The Anti-Saloon League is the Church in action against the liquor traffic, being omni-partisan and interdenominational. Its program is outlined by a board of trustees composed of the various religious bodies of the state. It secures its funds by the various Churches opening their pulpits once each year to its representatives for presentation of the work.

I enlisted in the Prohibition army four years ago, feeling that I could render a greater service to the Kingdom of Jesus Christ in helping to kill old John Barleycorn and banishing the curse of alcohol from the lives of men, than in any other capacity in which I might be fitted to serve. I am still in the fight and propose to be, so that if my Master should come during the coming year He shall find me busily engaged in sitting on old John's coffin lid, trying to keep him in until the ingenuity of man can invent a tomb that will hold him forever.

EPWORTH CAMP MEETING.

We believe we had more that stayed from start to finish than last year, the community around about in vicinity attended with more interest this year, and contributed to its financial success liberally as usual.

Bros. Rev. H. V. Harwood, of Glasgow, Ky., and Rev. Ray Anderson, of Learens, S. C., gave us the spiritual feast each day, three times each day; it certainly was a time of outpouring of divine truth and gospel message, every one that took real part in the meeting felt the indwelling of the Holy Spirit's presence. Bro. Kinard with his usual zeal and earnestness for the cause of our Master, joined in with sweet accord, with real soul food, and his wonderful zeal in prayer seemed to bring heaven nearer and dearer each day. The real themes of the gospel were stressed in their deepest sense, the frivolities of the present day were denounced in uncompromising terms, and only the judgement will reveal the good done at Epworth camp meeting, 1921, as the things done and said there were not for material man and his judgments.



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Together with the present management we enlisted other faithful ones present to the number of eight men as Officers and Trustees, and six faithful and devout women as Committee on Arrangements, who purposed under God's guidance and the leading of the Holy Spirit to make Epworth Camp Meeting Association a power for righteousness with all who believe in Heb. 12-14. **W. C. Hyer.**

VIOLA, WISCONSIN.

The work of holiness under the Laymen's Association is taking on new life in Wisconsin. The Laymen bought a new tent the first of June and put a corps of workers in the field, and have kept the battle going all summer. Rev. C. S. Driskell was chosen as district evangelist and he has secured the help of R. J. Eads, of Madison, Ind., as leader of song. From 150 to 200 souls have been at the altars during the summer, and many have been saved. The writer is assisting in a tent meeting at this place and it bids fair to be a successful meeting. During the month of October, we plan to hold at least eight conventions in different parts of the state and will have with us Dr. Morrison, the President of the Association.

C. A. Thompson.

MARION, OHIO.

In this modern Sodom of 32,000 people, with more than thirty churches, the God of our fathers met us in an old-fashioned revival and gave blessed results. More than 250 were at the altar.

Rev. P. F. Elliott, evangelist, worked well. I never heard him fight anything but sin, but how he does love to get after sin and carnality. Rev. Elliott knows how to help your church and pastor.

On the last Thursday afternoon, there were thirty-two anointed for healing, and some were blessed healed. The Dunkelberger sisters were a real blessing to the meeting in bringing us the gospel in song. You will not be disappointed if you call them for a meeting.

On the last Sabbath afternoon we had Rev. and Mrs. A. E. Rassman, of India, with us for a missionary meeting, and the Lord blessed these two missionaries to our hearts, and a good offering was the result. Rev. Rassman has just printed a new book of his life and travels in the heart and jungles of India, and God is blessing it to the people. Over 1,000 were sold before the printers had the manuscript.

We closed with the altar full, baptized twenty-two, and took some into the church. **J. T. Moffin.**

NAZARENE PREACHERS' MEETING, OHIO DISTRICT, TO BE HELD AT FRANKLIN, O., NOV. 1-6, 1921.

In addition to the discussion of interesting papers dealing with various problems of the holiness people, Rev. John Matthews, D.D., one of the most able preachers of the Holiness Movement, will deliver one lecture each day and will preach each evening. All members of the Ohio District will be entertained free and their carfare will be prorated. All others entertained very reasonably. Three great services Sunday. "Come with us and we will do thee good."

JAPANESE BARON URGES GOLDEN RULE.

An entirely new note has been struck in the discussion of the relations of Japan and America. Baron Shibusawa, among the most eminent of Japanese business men and a non-Christian, is advocating the Golden Rule as the best standard for international relations.

"The present misunderstandings between America and Japan," he says, "arise out of the fact that there is a lack of moral observance in our international relations. Nations should endeavor to help each other's welfare, and in so doing they cannot help but advance greatly their own welfare. If Japan and the United States would try to help each other, both would benefit in the certainty of peace that would result."

"The Golden Rule is as effective in international relations as it is between individuals, and those nations will profit most who base their external policies upon moral principles."—**Missionary Voice.**

SPECIAL NOTICE!

Evangelist H. E. Copeland has open dates after Nov. 6th. He will be glad to furnish testimonials, or references to those interested. Write or wire him at his home address: 5258 Page Blvd., St. Louis, Mo.; or until Oct. 15th at Prince Frederick, Md., afterward until Nov. 6th, at 3450 Penn Ave., North, Minneapolis, Minn.

John J. Mullens: "We have been in the fight at Cofoco, W. Va., for three months and fifty souls have been saved and sanctified. We are to hold our next revival at Eskale, among the coal miners. Will you please to pray for us and these people."

Hallelujah Solo Book, by Evangelist Jack Linn and wife, containing 23 special songs, words and music. Not found in any other book. Daintily printed. Price 25 cents. Pentecostal Pub. Co., Louisville, Ky.

EVANGELISTS' SLATES

SLATE OF THE MACKAY SISTERS.
Murlork, Md., Oct. 9-20.
Address New Cumberland, W. Va.

JOSEPH OWEN'S SLATE.
Hurlock, Md., Oct. 9-30.
Howell, Mich., Nov. 6-30.
Home address, Boaz, Ala.

THOMAS C. HENDERSON'S SLATE
Crab Orchard, Neb., Oct. 11-23.
Valentine, Neb., Oct. 30-Nov. 27
Ainsworth, Neb., Dec. 1-18.
Mt. Pleasant, Ia., Sept. 8-21.
Address, 10802 Gardfield Ave., Cleveland
Ohio.

J. W. MONTGOMERY'S SLATE.
Austin, Tex., Oct. 21-Nov. 6.

EDNA M. HANNING'S SLATE.
Mannington, W. Va., Oct. 1-23.
Spencer, Ohio, Oct. 30-Nov. 20
Address, 511 Pratt Ave., Cleveland, O.

C. M. DUNAWAY'S SLATE.
Douglas, Ga., Oct. 9-30.
Ulaw, Ark., Nov. 6-27.
Address, 406 S. Canfield St., Decatur,
Georgia.

REV. GUY WILSON'S SLATE.
Malden, Mass., Oct. 9-30.

REV. O. G. MINGLEDEROFF'S SLATE.
Everett, Wash., Oct. 20-Nov. 6.

HARRY MORROW'S SLATE.
Dixon, Ill., Oct. 10-30.
Rockford, Ill., Nov. 6-27.
Aurora, Ill., Dec. 4-25.
New Lathrop, Mich., Jan. 1-22.
Home address, 1754 Wash. Blvd., Chi-
cago, Ill.

RAYMOND BROWNING'S SLATE.
Henderson, N. C., Oct. 1-18.

W. W. MCCOY'S SLATE
Hoboken, Ga., Oct. 17-31.
Alma, Ga., Oct. 3-17.
Alma, Ga., Nov. 1-14.
Alma, Ga., care camp ground, Aug
16-31.

F. J. MILLS' SLATE
LaGrange, Ind., Oct. 23-Nov. 6.
Open date, Nov. 13-27 for Michigan or
Northern Indiana, or Northern Ohio.
Address, Bada, Michigan.

BLANCHE ALLBRIGHT'S SLATE
Beeknap, Ill., Oct. 1-23.
Clifford, Ill., Oct. 24-Nov. 14.
Pittsburgh, Pa., Jan. 1-18.
Address East Prairie, Mo.

REV. F. E. PUTNEY'S SLATE.
Seattle, Wash., Sept. 16-30.
Home address, Rose Hill, Kan.

FRED ST. CLAIR'S SLATE.
Portland, Maine, Sept. 1-Oct. 31.

JOHN F. OWEN'S SLATE
Open date, Oct. 9-23.
Roanoke, Va., Oct. 9-30.
Address, Boaz, Ala.

H. E. COPELAND'S SLATE.
Minneapolis, Minn., Oct. 19-Nov. 6
Open dates after Nov. 6.
Address 2637 Clara Ave., St. Louis, Mo.

F. T. HOWARD AND PAUL C. SCOTT
EVANGELISTIC PARTY.
Hutchinson, Kan., Nov. 6-Dec. 4.

MINNIE E. MORRIS' SLATE.
Pauding, Ohio, Oct. 10-30.
Home address, 1015 Bellevue Place
Indianapolis, Ind.

P. F. ELLIOTT'S SLATE
Grand Rapids, Mich., Oct. 21-Nov. 6
Wheeler, Mich., Nov. 18-27.
Philadelphia, Pa., Jan. 20-29.
Springfield, O., Feb. 3-12.
Columbus, O., March 4-13.
Michigan State Convention, last week to
March.

Detroit, Mich., April 7-18.
Whittier, Cal., May 5-14.
Pasadena, Cal., May 19-28.

SLATE OF L. J. MILLER AND CHAS.
E. LONEY.
Macon, Ga., Oct. 9-28.
Fergus Falls, Minn., Nov. 6-28.
Ashland, Ky., Nov. 28-Dec. 18.
Nashville, Tenn., Dec. 20-Jan. 1
Canton, Ohio, Jan. 1-22.

W. C. MOORMAN'S SLATE.
Bardwell, Ky., Oct. 9-Nov. 8.
Open dates after Nov. 8.

SLATE OF JARRETTE AND DELL
AYCOCK.
Chase, Kan., Oct. 16-30.
Grand Junction, Colo., Nov. 6-20.
Address, Attwood, Okla.

E. M. CORNELIUS' SLATE.
Rushville, Ind., Sept. 22-Oct. 23.
Morristown, Ind., Oct. 30-Nov. 20.
Jerseyville, Ill., Dec. 10-25.

JOHN E. HEWSON'S SLATE.
Burr Oak, Kan., Oct. 6-27.
Radium, Kan., Oct. 30-Nov. 13.
Open date, Nov. 20-Jan. 1.
Hannibal, Mo., Jan. 8-29.
Open date, February and March.
Home address, 127 N. Chester Ave., In-
dianapolis, Ind.

S. O. THUMM'S SLATE.
Song Evangelist.
Open date, Oct. 1-Nov. 30.
Home address, Wilmore, Ky.

LELA G. MCCONNELL'S SLATE.
Chatham, Pa., Oct. 17-30.
Atlantic City, N. J., Nov. 13-27
Home address, Chatham, Pa.

F. P. McCALL'S SLATE.
Macon, Ga., Oct. 9-23.
Pone De Leon, Fla., Oct. 30-Nov. 13.
Open Date, Nov. 20-Sept. 4.
Home address, Jasper, Fla.

PAUL B. LINDLEY'S SLATE.
Sandy Lake, Pa., Oct. 5-23.
Forest, Ind., Oct. 30-Nov. 13.
Home address, 318 S. Ogden Ave., Co-
lumbus, Ohio.

BONA FLEMING'S SLATE.
Brooklyn, N. Y., Oct. 16-31.
Cleveland, O., Nov. 3-21.
Home address, Ashland, Ky.

E. E. SHELHAMER'S SLATE.
Perkasie, Pa., Oct. 20-30.
Caldwell, Idaho, Nov. 10-27.

EARL B. MOLL'S SLATE.
Open dates after October 16.
Permanent address, Conway, S. C.

W. A. ASHLEY'S SLATE.
Malone, N. Y., Oct. 14-23.
Champlain, N. Y., Nov. 13-27.
Home address, Easton, Md.

FRED DE WEERD'S SLATE.
Moore, N. Y., Oct. 9-23.
Cincinnati, Ohio, Jan. 1-8.
Marion, Ind., Jan. 15-29.
Home address, Fairmount, Ind.

C. W. RUTH'S SLATE.
York, Neb., Oct. 14-23.
Arnold, Neb., Oct. 27-Nov. 6.
University Park, Iowa, Nov. 11-20.

JOHN W. COOPER'S SLATE.
Kansas City, Mo., Oct. 25-30.
Newfield, N. J., Nov. 9-20.
Home address, 114 Park Ave., Bingham-
ton, N. Y.

SLATE OF BESSIE B. LARKIN.
Wells Bridge, N. Y., Sept. 24-Nov. 6.
Trenton, N. J., Nov. 13-Dec. 4.
Home address, Collingswood, N. J.

H. S. JENKINS' SLATE.
Macon, Ga., Oct. 9-23.
At home, East Point, Ga., Oct. 24-Nov.
6.

A. L. WHITCOMB'S SLATE.
Peru, N. Y., Oct. 16-30.
Brooklyn, N. Y., Nov. 4-13.

B. F. NEELY'S SLATE.
Hooker, Okla., Oct. 14-30.

JOHN THOMAS SLATE.
Hampton, N. Y., Oct. 1-23.
Schuyler Falls, N. Y., Oct. 25-Nov. 6.
Moriah, N. Y., Nov. 8-20.
Rome, N. Y., Nov. 22-30.
Rochester, N. Y., Dec. 3-11.
Welksburgh, Pa., Dec. 15-18.
Aberdeen, S. D., all of January.

C. E. WOODSON'S SLATE.
Minden, Neb., Oct. 9-23.
Chicago Mound, Kan., Oct. 30-Nov. 13

J. B. KENDALL'S SLATE.
Westmoreland, Kan., Sept. 27-Oct. 25.

PROF. CHAS. C. CONLEY'S SLATE.
Song Evangelist.
Afton, Ia., Oct. 10-23.
Berry, Ky., Oct. 19-31.
Home address, 729 College Ave., Co-
lumbus, Ohio.

D. F. BROOKS' SLATE.
Pentel, Tex., Sept. 20-May 1, 1922.
Home address, Albany, N. Y.

BLANCHE SHEPARD'S SLATE.
Caro, Mich., Oct. 16-Nov. 6.
Hartland, Mich., Nov. 13-Dec. 4.

SLATE OF W. R. QUINTON AND WIFE.
Inverness, Fla., Oct. 6-23.
Brooksville, Fla., Oct. 27-Nov. 13.

W. B. YATES' SLATE.
Paducah, Ky., Oct. 12-30.
Kinsley, Kan., Nov. 1-20.
St. Johns, Kan., Nov. 21-Dec. 18.
Marion, Ky., for the holidays.
Columbus, Ohio, Jan. 1-22.

M. VAYHINGER'S SLATE.
Bennington, Ind., Oct. 9-30.
Connersville, Ind., Nov. 10-27.

REFUS D. WEBSTER'S SLATE.
Two Buttes, Colo., care Rev. G. H. Man-
ning, October.
Permanent address, 3155 W. 28th Ave.,
Denver, Colo.

SLATE OF J. A. AND ADA REDMON.
Marion, Ind., Oct. 2-15.
Ogden, Ind., Nov. 1-17.
Anuburn, Ind., Dec. 30-Jan. 20.

T. P. ROBERTS' SLATE.
Corinth, Ky., October.
Albert, Kan., November.

SLATE OF THEODORE AND MINNIE
E. LUDWIG.
Lyons, Kan., Oct. 4-23.
Fort Scott, Kan., Oct. 25-Nov. 13.
Gaylord, Kan., Nov. 15-Dec. 4.
Iola, Kan., Dec. 6-23.

G. A. LAMPHEAR'S SLATE.
Grove City, Pa., October.
Washington, D. C., November.
Crisfield, Md., December.

JACK LINN'S SLATE.
Lexington, Ky., Oct. 16-30.
Nebo, Ill., Nov. 1-13.
Savage, Md., Nov. 17-27.
Empire, Ohio, Dec. 29-Jan. 15.
Rockwood, N. Y., Jan. 18-31.
Ephrath, N. Y., Feb. 1-19.
Home address, Oregon, Wis.

F. W. COXS' SLATE.
Wareham, Mass., Oct. 9-23.

EARL B. MOLL'S SLATE.
Kershaw, S. C., Oct. 18-30.
Linden, Va., Nov. 2-16.
Clarksville, Mo., Nov. 17-27.
St. George, S. C., Nov. 30-Dec. 6.
Defiance, Ohio, Dec. 6-26.
Nashville, Tenn., Dec. 30-31.
Open date, January.
Address, Conway, S. C.

MRS. JULIA A. SHELHAMER'S SLATE.
Parkside, Pa., Oct. 20-30.
Clarksville, Mo., Nov. 4-13.
Caldwell, Idaho, Nov. 18-30.

HORWARD W. SWETEN'S SLATE.
Norfolk, Va., Oct. 9-23.

E. E. WOOD'S SLATE.
Toledo, Ohio, Oct. 2-23.
Richfield, Mich., Nov. 6-27.
Flint, Mich., Jan. 1-18.
Home address, Hillsdale, Mich.

CHAS. A. JACOB'S SLATE.
Dixon, Ill., Oct. 9-30.

W. R. GILLEY'S SLATE.
Reed City, Mich., Oct. 10-30.
Lake City, Mich., Nov. 1-6.

HARLAN T. DAVIS' SLATE.
Palco, Kan., Oct. 16-Nov. 6.
Arnold, Kan., Nov. 27-Dec. 18.
Morehead, Minn., Dec. 10-Jan. 1.
Wilmore, Ky., Jan. 1-18.
Open date in February.
Present address, Bogue, Kan.

C. C. RINEBARGER'S SLATE.
Broadwater, Neb., Oct. 10-30.
Valentine, Neb., Nov. 2-27.
Ainsworth, Neb., Dec. 1-18.

SLATE OF C. C. CRAMMOND AND WIFE.
Coldwater, Mich., Oct. 16-30.
Moorestown, Mich., Nov. 1-13.
Address, 315 Allegan St., Lansing, Mich.

SLATE OF ALBERT REED AND WIFE.
Lancaster charge, Oct. 14-23.
Home address, Wilmore, Ky.

E. O. HOBBS' SLATE.
Bardwell, Ky., Oct. 9-23.
Wickliffe, Ky., Oct. 24-Nov. 6.
Address, 355 South Bayly Ave., Louis-
ville, Ky.

GEO. W. RIDOUT'S SLATE.
Detroit, Mich., October and November.
2020 W. Hancock St., Detroit, Mich.

MR. AND MRS. R. A. SHANK'S SLATE.
Huntington Park, Cal., Oct. 16-Nov. 6.
Address, 4810 Young St., Cincinnati, O.

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Bethel, Ind., Oct. 9-30.
Boston, Ind., Nov. 2-27.
Midfield, Ind., Dec. 4-18.
Shelbyville, Ind., Jan. 1-15.
Rural, Ind., Jan. 22-Feb. 5.

A. F. AND LEONORA T. BALSMEIR'S
SLATE.
Clifton, Kan., Oct. 12-23.
Duncan, Okla., Oct. 2-Nov. 13.
Open date, Nov. 17-Dec. 4.
Open date, Dec. 7-25.
Hutchinson, Kan., Jan. 1-15.
Hastings, Neb., Jan. 19-Feb. 5.
Address 2109 Troost, Kansas City, Mo.

C. W. BUTLER'S SLATE.
Cleveland, Ohio, Oct. 9-23.
3201-31 Cedar Ave.

SLATE OF CALLIS AND GRENFELL.
Lancaster, Ky., Oct. 2-23.
Milbank, S. D., Oct. 30-Nov. 20.
Platte, S. D., Nov. 27-Dec. 19.
Permanent address, Box 203, Wilmore,
Ky.

PRESTON KENNEDY'S SLATE
Woods, N. Y., Oct. 14-30.
Blackwood, N. J., Nov. 4-13.

ANNOUNCEMENTS.

Rev. H. E. Copeland, 2637 Clara Ave., St. Louis, Mo., has an open date occasioned by a postponement of the Minneapolis meeting, Oct. 19 to Nov. 6. Let some pastor wanting reliable help address Bro. Copeland as above.
Rev. A. M. Sprague, of Monroeville, Ind., will answer calls for meetings. He has had twelve years' experience

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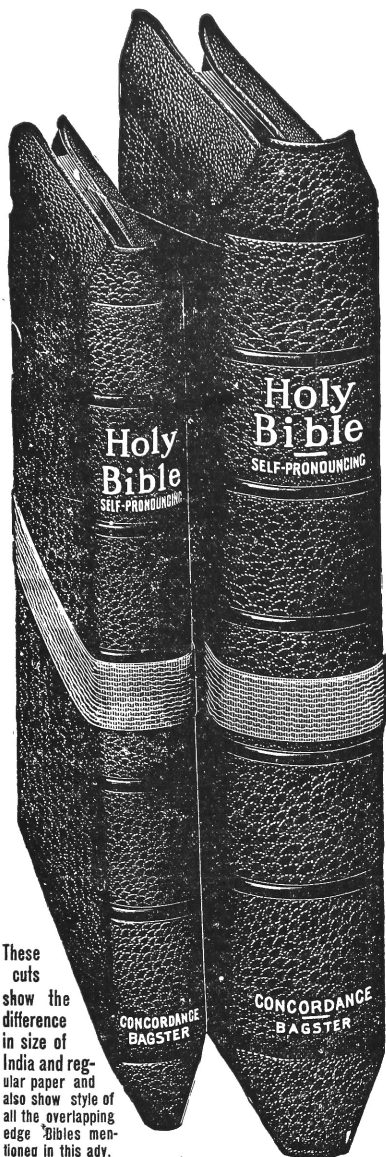
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Jū'dah, Is'sa-char, and Zēb'u-lūn,

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9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

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THE MEANING OF HIS COMING.

C. C. Davis.

"This same Jesus who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts 1:11).

What do we mean by the Lord's coming? Is it His coming to dwell in the heart spiritually? Then why did Paul and John who knew Him so well in this blessed way speak of another coming and say: "We which are alive and remain unto the coming of the Lord shall be caught together and meet the Lord in the air." "We know that when he shall appear we shall be like him for we shall see him as he is, and every man that hath this hope in him purifieth himself even as he is pure."

Here we find John referring to the hope as an incentive to holiness and an object for which we are to live a life of purity. The more we know Him in our hearts the more will we long for His appearing in the air.

Is it death? Then why did Paul write to the Thessalonians who had lost their friends by death and tell them of the Lord's future coming as the special consolation of their bereavement and grief. Why did he not simply remind them that the Lord had come already to these beloved ones and that they ought to be glad because they had not been left behind. But on the contrary he speaks of their

dying as a sorrow and a grief, and of the Lord's coming as a bright and blessed hope that is to wipe away the tears and counterbalance the present sorrow. Oh, no, the king of terrors is not the King of glory.

Is it a spiritual coming through the spread of the gospel and the triumph of Christianity in the world? A sort of spiritual millennium? Then why does the Lord tell us in His own Word that just before His coming there will be perilous times; men will depart from their faith, and as it was in the days of Noah so shall it be a time of worldliness and terrible wickedness. And "When the Son of man cometh shall he find faith on the earth?" Surely this does not look like a spiritual millennium and the triumphs of the principles of righteousness and holiness.

What then, does His coming mean? Why should we ever have to doubt the simple and straightforward meaning of His last loving message: "This same Jesus shall so come in like manner as ye have seen him go into heaven." It will be a literal coming. It will be a personal coming. It will be a very glorious coming. It will be an unmistakable event that the universe will know and that will mark the greatest crisis of the ages of time.

What will that coming mean for us? Everything that is blessed and glorious. It will bring us our spiritual perfection for we shall be like Him when we see Him. As holy, as happy,

as beautiful, as wise as He; knowing even as we are known. It will bring us our physical perfection, for our bodies shall be transfigured into glory and immortality and clothed with the power of His own risen life. It will bring the remedy for all earth's wrongs. The only remedy that can make things right is the coming of her King. It will bring our loved ones and the glad and everlasting reunion with those that have gone before. And best of all, it will bring our blessed Lord, our beloved Redeemer and friend. Better than the crown He gives us; better than the kingdom of power and glory; better than the dearest friends of earth will be His presence, His smile, His love. "For the Lamb which in the midst of the throne shall feed them and lead them into living fountains of water." "The tabernacle of God is with men, God himself shall be with them and shall be their God!" This is what the Lord's coming means. Will it mean this beloved, for you? Can you say, "Oh, the crowning day is coming; it is coming by and by, When the Lord shall come in power and glory from on high;

Oh, the glorious sight will gladden each waiting, watchful eye; In that crowning day that's coming by and by."

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- JULY.—Christ Going Through the Wheat Field.
- AUG.—Christ and the Fallen Woman.
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“THE ACCUSERS OF THE BRETHREN.”

By The Editor.

JOB'S comforters turned into accusers. They felt confident that his afflictions were the rebukes of the Lord because of his sin, and they upbraided him accordingly. The simple truth was, that Job was so pure in character and so righteous in life that God permitted Satan to tempt and torture him in order to prove to Satan and to men, that a man may come into such close fellowship and communion with God that he will be able to withstand all the tests that are brought against him.

There are those who are ever ready to bring accusation against their fellowbeings when under trial. If bodily afflictions come, if there is loss of property, if children turn out badly, at once they raise the cry that the judgments of God are on his track, that he is being chastised because of his hypocrisies, his failure to measure up to the requirements of his Maker. They will wink and nod at each other with a sort of self-satisfaction and remark, “Just as I expected. I have been looking for this. I am sure he couldn't get by with his false professions and delinquencies always.”

The religion of Jesus Christ does promise to save men from sin, but it does not promise to save men from sorrow. Afflictions and griefs, antagonisms and disappointments come to the children of God. The Lord promises them comfort and consolation in their sorrow. Many a poor heart is struggling with grief and many a poor life is carrying its burden with sweetness and consolation of heart, notwithstanding the difficulties and conflicts which they are passing through. It seems cruel to heap reproaches upon the afflicted and the sorrowful, and to comfort one's own conceit by adding accusation to the burden and battle of a sore heart and struggling soul.

There is a gracious passage of scripture which says, “Whom the Lord loveth he chasteneth.” Many is the time when the compassionate Father holds the hand of the child He loves while He chastens and purges it from self-will, pride, resentment, or whatsoever may hinder growth and interfere with the symmetry and beauty of its Christian character. God is loving and lifting the soul into higher altitudes of devotion and service, while the accusers of the brethren are raking up reproach and pointing out the reasons why the poor fellow has had “His chickens come home to roost at night.” Let us, as far as possible, guard against the accusation of the brethren. Pity the suffering, comfort the distressed, lift up the burden of those who are crushed under a weight of sorrow for whatsoever cause, and encourage them with the assurance that God sees their tears, hears their prayers, and will answer in His compassionate mercy.

About the Best Thing Said.

FROM the very beginning of the services at the Ecumenical Conference it was very manifest that there were a number present who were quite friendly in their attitude toward modern criticism, toward what many would pronounce destructive criticism. One day in the latter half of the conference a missionary in a five minute address made a very important statement, in which he said, “There was a unanimous agreement among the missionaries of the various churches in Brazil that they would request the boards of missions not to send them any missionary recruits who did not believe in the divine authority of the Bible, and who could not conscientiously repeat the Apostles' Creed.” He said that this was not only the wish of the missionaries of the Methodist churches, but also the desire of Baptist and Presbyterian missionaries.

He said, “At least for the present there was no need in that mission field for biblical criticism of the character of which was being carried on in the home land.” We are quite sure that this is not only true of devout missionaries who are carrying forward successful work in soul-winning in Brazil, but we are quite sure it is true with reference to devout missionaries in all mission fields. In not a few foreign fields there have gone out graduates from some of our schools who have been very thoroughly tainted with modern criticism which in no way contributes to their efficiency in soul winning. I found this to be true when I made a tour of the globe some twelve years ago. There come to THE HERALD office letters of complaint from the foreign field of teachings in several of the great mission fields which contribute nothing to the establishing of the faith and the cultivation of evangelistic zeal among converts from heathen idolatry.

Any missionary board who sends to the foreign field an apostle of the new theology who can certainly have no clear-cut message of divine authority, no earnest evangelistic appeal, and no sure foundation of faith in the Old and New Testament scriptures, no positive offer of the divine authority and high claims of Jesus Christ as Savior and Lord, commits a crime against the Church and the struggling, sacrificing groups of devout missionaries on the field, as well as against the sainted dead who gave their lives to lay the foundations of our missionary efforts, and most of all, against the heathen peoples to whom we propose to minister the things of salvation.

The time has come when Methodists of both the great sister churches in these

United States should guard carefully at this point; and missionary boards in both of these churches should be on the alert to see to it that those who go out to represent Methodism are sound in their faith in the authenticity of the word of God, the virgin birth and deity of the Lord Jesus, and the fulness of the atonement made by Him in His sacrificial death upon the cross. For the present, and for that matter, for the next few thousand years, if time should last, the mission fields should have no uncertain note with reference to the divine authority of the Holy Scriptures and the deity and saving power of the Lord Jesus, with the witnessing, baptism and abiding of the Holy Spirit.

The very large body of those persons who contribute their money to send forth missionaries have no desire whatever to spread abroad the philosophies, unbelief, and vagaries of Modern Thought and the teachings of the apostles of new theology which have disturbed the peace of the home church, contributed nothing to the stability of our faith, or our spiritual uplift and evangelistic power and enthusiasm. There is among us so large a class who are inclined to boast of their broadness, their intellectualism and liberality that the faithful must be constantly on the alert and ready to protest in the most positive manner against flooding the mission fields with a jumble of ecclesiastical infidelity that, while it is not so blasphemous as the old infidelity of the world, is far more dangerous because of its coming to the people with the stamp of the Church upon it.

We have come to the time when the devout laity who furnish the money for the support of the Church must insist on knowing how the money is used and who is supported by it, not only in the mission field but in the home land. It would be an indication of intelligent, spiritual health if our mission boards received thousands of letters throughout the year from our laity insisting that their contributions be used only for the support of missionaries who believe in the divine authority of the Scriptures and the deity of our Lord Jesus Christ.

The Holiness Movement in England.

We regret to be compelled to say that the Methodist churches in England have very largely departed from the old Methodist faith on full salvation. Quite a number of Methodist preachers, however, in the British Isles hold on to the Wesleyan teaching on the all-important subject. We found quite a prosperous interdenominational full salvation work going on there. In London, Mr. David Thomas, a prosperous merchant, is at the head of an interdenominational holiness work, and is being greatly blessed of the Lord. His work extends into various parts of the Island and he has associated with him a number of consecrated and zealous people.

(Continued on page 8)

BETTER FURTHER ON.

Rev. C. F. Wimberly, D. D.



HERE are two words in the Polish language which portray suffering; one is the suffering which sees ahead a time when relief will come,—a time when the pain will cease, and the skies will again brighten. The other word means a suffering for which there can be no end—the deeper meaning is eternal hopelessness and despair—this word is “Zal.” We thank God, that in our Christian faith there is no such word as Zal. With us, today, it storms, tomorrow the sunshine; dark clouds, then eternal blue; sorrow for a night, but joy cometh in the morning. Such a faith brings hope even in sickness, poverty, false friends, adversities of all kinds.

Just as the Holy Spirit is about to close the chapters of Revelation, He threw open a window, and left it open for the generations that were to follow. He well knew the turbulent times that were to come upon the Church, and He was pleased to leave us some wonderful promises which should be for our comfort in times of peril and uncertainty. No long ago we came upon these familiar but over-looked words, and a new meaning with them: “There shall be no more curse.” What does the Seer of Patmos mean by a curse? It is implied that at the present time, a curse prevails, but a time is coming when it will be eliminated from the earth. That is exactly what we mean: *from the earth*. The words cannot refer to heaven, for no curse is there, and never was. The curse is on earth. No change is necessary to establish such a condition in heaven. The throne of God is already there, and the holy beings already serve Him. We are taught to pray for a condition to prevail on earth as it is in heaven—God’s will done perfectly. So when we see implied in prophetic promise, that a time is yet to come when there will be no curse, it can mean no place but here, where the curse mars everything; it blights every kingdom, and even the soil does not escape.

God cursed the ground, and where once was a paardise as perfect as God could make it, there appeared weeds, thorns, thistles, creeping vines exuding poison at the slightest touch. This curse on the ground is twofold; rather it can be conquered only by a two-fold warfare: the soil must be fed, strengthened, and protected, else it soon becomes impoverished and barren. There are arid areas of country where the soil is too poor to produce vegetables or grain; man is compelled to keep up a continued battle against the exhausted elements in the soil.

On the other hand, a continued warfare must be waged against the vile fungi that appears spontaneously, the moment man begins to seek food. He may go to the primeval forests or prairies, clear up the woodlands, or break up the virgin sod. What happens? Weeds of every description will spring up on every inch of ground, and if allowed to grow will choke out every kind of valuable vegetation. It requires the most diligent co-operation on the part of man to get results from the ground. Truly the ground is cursed.

The strange twist does not stop here. We notice another inexplicable riddle, from any law of cause and effect: the enemies of fruit, vegetables, and cereals are not limited to the evil growth mentioned above. There is scarcely a season but the fields and gardens run a risk of being burned to the roots by continued drouth. The early and latter rains must come, or the worth-while things will die. But observe: what about the weeds, vines, and foul growth, valueless both for

man and beast? They grow on regardless to seasons—wet or dry. Yes, they will grow and produce seed after their own kind. They are a part of the curse, and therefore not affected by the floods or drouths.

The skeptic may doubt the story of the Garden, and the things recorded to have taken place there; but we find a condition prevailing over the world, an explanation for which can be found no other way, than to accept the old story of Adam in the Garden. God said to Adam—after his fall—that He would curse the ground, and that he must earn bread by the sweat of his face—in toil and drudgery. We find that no other word explains the condition of the soil—except *Curse*.

But it does not stop here, either in the battle for bread, in the impoverished soil, or the foulness of the competitive growth: the tiller of the soil may prepare, fertilize, plant and cultivate, the heavens may furnish copious showers, but the curse is not yet overcome. The air reeks with swarms of stinging, poisonous insects; they came from somewhere, millions of them. First, the sprouting germ is in imminent danger from some creeping, burrowing worm; then the infant plant, whether it be corn, wheat, vegetable, or the orchards—is often stung to death. Later on the flower is blighted, and the embryonic fruit is destroyed. At no time, from the moment the seed reaches its place in the soil, until the harvest is garnered, is there a respite from the curse.

Now, that we know there can be no curse in heaven—never has been—we must eliminate from our minds the idea that we must be translated to glory, before we can get rid of the curse. The language presupposes the existence of a curse, but foretells of a time when it shall be forever removed. But some critic may say: “The Seer of Patmos is telling us about the heavenly country—a City—the New Jerusalem.” Perhaps, but he also saw it come down from God out of heaven: saw the Tabernacle of God with men. And he also saw the New Earth wherein dwelleth righteousness. If we will notice the gist of all the Seer is telling us in his Apocalyptic vision, he is referring to this earth. Not only so, we glean from all the New Testament writers—Christ with the rest—that a glorious Age is coming to the world. We find it typified in our Sabbath Day, and year of Jubilee, in the Mosaic dispensation.

All this will undoubtedly put new life and zeal into our fainting hearts to believe in a coming Age—here in this world—where all natural and human relationships will be adjusted by One who is not hindered and circumscribed by earth-born limitations. We believe God’s word, and we cannot bring ourselves to wrest from its meaning interpretations that violate the purest English.

Herein is a wholesome optimism that does not have to whistle as it passes the graveyard of our dreams and ideals, being smashed before us every day; but with unfaltering trust in God, push on toward the goal, with eyes fixed toward the rising Sun, even though it must penetrate a gloom that is threatening and foreboding. Yes, thank God, it is going to be better further on, and we are going to be busy until it comes.

If you desire a book to stir and warm a young preacher’s heart to a profound sense of responsibility, full of vigorous thought and live suggestions, send him a copy of Dr. Morrison’s new book—*Sermons for the Times*. Price, \$1.00. PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

Are You That “Somebody?”

A. W. Orwig,

A very hungry little girl, a forlorn victim of the crime of the ages, the so-called “world-war”, tearfully wailed to her elder sister, “God has *forgotten* us.” With trembling lips and bleeding heart, but not without faith in an over-ruling Providence, the sister replied, “No, dear, God has *not* forgotten us. But He told somebody to help us, and that somebody has forgotten us.” Dear reader, do you or I belong to that “*somebody*” class?

Verily God has told the less unfortunate “to help” the destitute. And while some have cheerfully and liberally responded, the greater number seem to have “forgotten” their duty, not a few having an abundance of the comforts and luxuries of life.

Perhaps a little divine *Scripture* may enlighten some as to their obligation to their suffering fellow mortals, as also to arouse some who already know their duty but do it not. In reference to helping the needy, Christ declares, “Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”

While there is always more or less need for the exercise of “charity at home,” there are special calls for relieving the suffering in various parts of the world. But please see a few additional Scriptures, among others, of the duty of rendering aid to afflicted mankind. James 2:15-16 is surely to the point: “If a brother or sister be naked, and destitute of daily food, and one of you say unto them, ‘Depart in peace, and be warmed and filled,’ notwithstanding ye give them not those things which are needful to the body, what doth it profit?” Likewise ponder First John 3:17—“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” And read carefully Isaiah 58:6-11, in which we are told that a very acceptable service to God is to relieve human suffering. And note the promise of His blessing upon those who heartily comply with His demand.

But not only should the *physically* needy be helped, but also those who are spiritually destitute. No duty is plainer and more insistent than that of supplying mankind with *the bread of heaven*. Oh the multitudes of *spiritually* starving in the world, at home and abroad! But what are we doing to meet this very great need? Are we obeying the command of Christ to send the Gospel to “all the world?” Or are any of us the “somebody” who neglects to help in this respect? A poor aged heathen, who heard of Jesus and His great salvation toward the close of life, mournfully cried out, “O why did you not come and tell us *sooner* about these things?” How woefully negligent are many professors of Christianity in withholding the material aid needed to convey “the gospel to every creature?”

“Shall we whose souls are lighted

With wisdom from on high,

Shall we to men benighted

The lamp of life deny?”

Some of Its Fruits.

A sister writes us from California saying THE PENTECOSTAL HERALD has saved her from the subtlety of higher criticism, and shown her how necessary it is to be on one’s guard. This is why we wish to scatter THE HERALD into thousands of new homes on the 25-cent offer, which runs from Nov. 1 to Feb. 1. Do not fail to let your community know about it and secure their subscriptions.



A REMEDY.



B. Winget.



notice in the Address of the Bishops on worldliness, which was published in the 1914 issue of the Discipline of the Methodist Episcopal Church, South, is the following: "If Methodism

has often seemed strenuous in insisting on abstaining from every form of evil she has found her justification in the blessing of her Lord, in influencing the lives of men. God forbid that she should ever fall so low as to throw down all barriers about the flock of Christ, and, in her lust for numbers, admit to her communion those who have no supreme desire to flee from the wrath to come, and to be saved from their sins, and who do not show this desire by the fruits of holy living."

The General Rules of the Discipline make it unmistakably plain who have a desire to flee from the wrath to come, and the fruit they manifest. Some of the evidences are, namely; putting off the wearing of gold and costly apparel, abstaining from such diversions as cannot be used in the name of the Lord Jesus, doing good of every possible sort, and, as far as possible, to all men, and attending upon all of the ordinances of God. According to the Discipline this includes class meetings, prayer meetings, love-feasts, the ministry of the word, etc. I have quoted only a few of the rules and prohibitions included in these General Rules. Let all Methodists carefully and prayerfully read them.

It is well known by the highest officials in the Church, as well as the humblest pastor, and can be easily substantiated that these Rules have become a dead letter. The officials in the Church have not the courage and faith to attempt to enforce them, and thereby evidence their lack of the qualifications necessary to insist on obedience to them, and to the Word of God in regard to worldly conformity.

Some years ago I called on a Methodist preacher who was in the midst of a revival. I asked him why he did not insist on his converts, and his members conforming to the General Rules in regard to plainness of dress. He said, "If I should attempt this my successor, or successors would not follow it up and my labor would be in vain." He virtually admitted that Methodist preachers had given up their efforts to have the door of the Church closed against worldly conformity in dress, and it had become a thoroughfare through which the fashion-loving, and worldly-conformed were freely entering and were made welcome. A sad picture indeed.

The founder of Methodism used to read out of the societies by the hundreds and thousands those who failed to observe the General Rules. It is very evident that the lust for numbers is the reason for the contrast manifested in Methodism today, and the Methodism of John Wesley's time.

The "Menace of Immodest Dress" needs more effectual measures to correct it than a quadrennial address of Bishops on worldliness, or occasional sermons by bishops, district superintendents, and pastors. (I think such sermons are seldom preached). Papers may publish strong articles of a general nature against this evil, and these are needed, but if the axe is to be laid at the root of the tree in regard to this matter, all preachers should lay aside their gold rings and other ornamentation, and see that their families do likewise. Having done this with all diligence, and perseverance, wisdom and love, bishops, superintendents and pastors should emphasize the superlative importance of the members following their example. Having done these things to the extent that

their labors have been in vain, let the Discipline be obeyed which says, referring to the General Rules: "All these we know His Spirit writes on truly awakened hearts; if there be any among us, who observe them not, who habitually break any of them, let it be known unto them that watch over their souls as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repeat not, he hath no more a place among us; we have delivered our own souls."

Evidently multitudes have been, and are being taken into the Methodist Church both on probation and as full members, who according to its own standard and the Word of God are not truly awakened. How sad to see the great majority of the so-called followers of John Wesley violating such precious teachings, and such violations are manifest to quite an extent, even among so-called holiness people. What would our sainted founder say could he rise from the dead, and look upon the half-clad, fashion-conformed, world-spotted, and mongrel people who profess to be his followers. Alas, that the Methodism of today should simply garnish the sepulchre of its founder, and refuse to follow his example and teachings!

A further remedy for this great evil is for Methodism to restore her class meetings and love feasts, and have them take the place of the modern innovations, the socials and movies, which are no part of original Methodism. In the early days of Methodism she required her members, who attended her love feasts, not only to conform to the *spirit* but to the *letter* of the apostolic precept, which requires "women to adorn themselves in modest apparel with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." In those days those who violated the letter of this Scripture and wore enormous bonnets, ruffles, or rings were not admitted to these meetings. The worldliness of Methodism was strikingly manifest when she changed her Discipline, and assumed that there was a difference between conforming to the *letter* and *spirit* of such plain teaching in regard to dress. How can one conform to the *spirit* and not to the *letter* of such a plain precept?

To restore class-meetings in Methodism would be to renew a wonderful means of grace, which in the early days of Methodism was a marvelous help in instructing young converts, and building up the saints in the faith. The Methodist Discipline of today says it is the duty of the leader of a class "to advise, reprove, comfort or exhort, as occasion may require." With such class-meetings in Methodism today led by Holy Ghost leaders would they not be places where "those who desire to flee from the wrath to come," young converts, and older Christians, would be so enlightened in regard to this "Menace" that they would condemn it in themselves and others, and gladly put off all superfluities and adorn themselves in modest apparel as did Hester Ann Rogers, Miss Bosanquet and a host of others of the noble Christian women of early Methodism.

Then let the ministers of the different denominations follow the before mentioned plan and lay the axe at the root of this tree of pride in dress, call attention to the teachings of the fathers in their churches, such as President Finney of the Presbyterian Church, Dr. Adoniram Judson of the Baptist denomination, and many others, and what a wonderful change would take place. Then would the darkness of pride and worldliness

which now obscures the light of the Church be scattered and she would shine "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

All hail that auspicious day! When shall its full-orbed glory be seen!

The Best Offer in the History of The Herald.

Our present offer of THE PENTECOSTAL HERALD from November 1 to February 1 is the best offer in our history. This period will cover three months of the most aggressive and important work THE HERALD has ever undertaken. Dr. Harold Paul Sloan, one of the best equipped ministers of the M. E. Church for the task, will give to our readers a great series of articles in the defense of the Holy Scriptures against the attack of the destructive critics. We want these articles to be read by hundreds of thousands of Methodists.

Rev. Sam Steel, D. D., one of the closest students and most brilliant writers and orators of the M. E. Church, South, will give us at the same time a series of articles pointing out the dangerous tendencies of the New Theology and misrepresentations, both of true scholarship and divine truth, which are finding their way into religious literature. There will be run at the same time a series of editorials on Bible Holiness, which we believe will be very helpful to THE HERALD readers.

We have come to a crisis in the history of the religious life of these United States. We must meet the invaders of the realm of evangelistic faith and Christianity with a determined front and save this country from the blight of destructive criticism which blasted Germany, drenched Europe with blood, and has unbalanced and demoralized modern civilization. The most important issues are at stake that can possibly claim the attention of devout people.

We earnestly beg all readers of THE HERALD to avail themselves of this opportunity to place THE PENTECOSTAL HERALD for these coming months in the hands of tens of thousands of people. Send in lists of names and addresses at once that our readers may receive the first issue of this offer. We devoutly wish that God's children could be aroused to a full appreciation of the situation and help in this good work of battling against the tremendous onslaught of unbelief for the defense of evangelical truth. Let us be up and doing while it is day, for behold the night cometh. H. C. MORRISON.

Black Run, Ohio.

We are glad for the victory He gives us continually. The meeting at Black Run, O., was a peculiar one but God blessed and some souls prayed through. Brother Frank Arthur, of Chicago, Ill., and Brother W. H. Hudgins, of Rogers, Va., the called evangelists, were faithful in their preaching. We count it a privilege to have been associated in this meeting with these men of God.

After the Black Run meeting we had four days at home then went to the Christian Missionary Alliance people in Detroit, Mich., for two weeks. They are fine folk and every moment with them was a real blessing to us. Rev. R. R. Brown, of Chicago, Ill., a wonderful man of God, was the evangelist. He preaches every moment with the unction of the Holy Ghost on him. Many souls came to the altar of prayer and some real definite work was done. We had two clear cases of healing which no one could deny.

In His service,
THE MACKEY SISTERS.

The Old Testament in the Life of Today.

Bishop H. C. Morrison.



HE above is the title of a book recently published by Rev. John A. Rice, of Southern Methodist University, in Dallas, Tex. We wish to say that Dr. Rice and I are friends, and I write with no feeling than that of friendship.

When the book was issued the publisher sent us a copy with the request that "we read it and then give him our impressions." We read the book closely and thoughtfully and then wrote the publisher very frankly that "we believed the book would do more harm than good."

It is literally honeycombed with doubtful expressions, such as: "It is supposed," "It seems," "It is probable," and so forth. The book has more than three hundred pages, and as many as five or six of these doubtful terms can be found on a single page. Those expressions will raise doubts in the minds of the ordinary reader. He will conclude that if so much of the old Book is doubtful, then it may be all questionable; and he will be led to doubt the entire revelation.

He makes Jonah a poetic, rather than a historic, character. He says: "That the great fish was at once ready to swallow Jonah may be passed; but that Jonah should have remained in the fish for three days and three nights and should have prayed a beautiful psalm of thanksgiving inside exceeds the limits of credibility."

He further says: "The book is a prose poem and, like all poetry, is vague." However, the Master refers to this as a historic event and illustrates His own death and resurrection by it. "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Again the author refers to "Kent" and uses Kent's "dissections" in a number of parallels. Now we all know that "Kent's Historical Bible" is filled with agnostic rot from cover to cover.

The great Dr. Parker, of England, said: "I care little as to who wrote the Bible. If we had the manuscripts, perhaps we could not read them. If the Bible is inspired, let it prove its inspiration by inspiring its readers. The Bible knows me as no other book knows me and affects me as no other does."

Has it ever failed to inspire its readers just as it is, the plain, simple Word of God? Its voice is: "I say unto thee, Arise." It has uplifted men and nations everywhere. It lifts nations from shame and superstition to the highest civilization, and it raises men from debauchery to high Christian character and usefulness. In the uplifting work it has never failed.

The old Book doesn't talk in doubtful terms. Its language is we know. "I know that my Redeemer liveth." "We know that we have passed from death unto life." "We know that if this earthly house of our tabernacle were dissolved, we have a building of God, eternal in the heavens."

Darwinism, with its immense absurdities, is back of much of the "new theology." The effort is to eliminate God from the Scriptures. And when this is done, there is nothing left.

A great and wise man said: "God is the solution of every problem. Ask how the sea was separated while Israel passed over dryshod and the Egyptians perished. I answer, God was there. Ask how Israel made the forty years' journey through the wilderness without so much as a sutler's cart in the way of supplies. I answer, God was there."

If Dr. Rice will only admit God fully in the case of Jonah, he will find the problem

solved. And no feature in the case will rise to the point of "incredibility."

"Men do not gather grapes from thorns nor figs from thistles." The Church has been gathering gospel grapes and gospel figs for thousands of years. Millions have already been saved, and millions more are on the heavenward march, while multitudes daily "sweep through the gates into the eternal city." It is a late hour now to begin to raise doubts on any part of the old Book, after the work it has done. Rather, let the gospel be preached as Christ commanded, with His guarantee that "he that believeth shall be saved; and he that believeth not shall be damned."

P. S.—For the benefit of your readers who have never seen a copy of "Kent's Historical Bible," to which Dr. Rice refers, I give a specimen of its contents:

Kent says: "A brazier, or skillet, containing live coals of fire was elevated on a pole at the head of the marching column. This was 'the pillar of cloud by day and the pillar of fire by night.'"

The book is filled with such rot; and yet, that book was recommended to our Bishops by a Professor (now deceased) in the Southern Methodist University, for our young preachers to read and study.

Field Notes.

Rev. W. G. Harbin.

THE GOOD GROUND.



WE sat quietly in the prayer meeting, while the leader commented on the lesson. The subject was The Parable of the Sower. Some seed brought forth 30, some 60, and some 100-fold. The meeting was thrown open, and when one or two had spoken, he arose, a tall, erect man, with a face lighted by a sweet and tender spirit, crowned with a wealth of silvery hair. He told us that when he first joined the church he decided that this parable described God's kind of Christians. Humbly, he sought to be a good ground hearer. After a hard struggle with a rebellious inclination he sought out a friend who was away from Christ and brought him to the Savior. Then he took courage and asked the Lord to let him be "good ground." He did not hope to be more than the poorest sort of good ground. He prayed that during his Christian life he might bring thirty souls to Jesus.

He brought thirty. This so encouraged him that he asked to be better ground and win sixty souls for Jesus.

He won sixty. Then he turned himself loose. He became a hundred-fold hearer; and that only spurred him on. His appetite for soul winning was insatiable. He rejoiced continually in the service; and God continually blessed him with success.

After the service the pastor and I walked back to the parsonage and sat down in the pleasant darkness on the vine shaded porch.

"Tell me," I asked, "Tell me about that 100-fold hearer."

"He is one, all right," replied the pastor. "And a great deal more. He ran a hardware store for a living; but his life's big business was teaching a class of young women in the Sunday school."

"There was a large business college in the town, and many girls came in from the country around and took courses there in book-keeping and stenography. A number of

these would find their way into his class. When a new girl became acquainted and well settled in his class he would ask her to remain while the others passed out of the class room for the closing exercises.

"Providing her a chair with knightly courtesy, he would draw his own chair up close to hers.

"Daughter," he would say, "Do you know why I was so anxious to have you in my Sunday school class? It was that I might help you in your Christian life. Are you a Christian?"

"No sir" the girl would answer; though his records had already told him she was not.

"Well, my child, I have been praying that God would help me to show you the way to Jesus, and how precious and lovely He is. I know I am a poor, feeble representative for Him. Don't think of me. Look to Him. You are a little strange girl in this big wicked town. It is the first time you have been away from your dear papa and mama and your sweet little brothers and sisters. I understand that your parents are Christians. It must have been sweet when you all sat together in the old church at home. Wouldn't it be sweet to write home tonight that you had given your heart to Jesus and become a child of God?"

"Usually there would be tears in the girl's soft eyes. He would pause for a moment; then he would say:

"Let us kneel down here and ask Jesus to bless you and help you to trust Him."

"They would kneel, and he would tell God there was a young girl there who was away from her home and her mother's love and care. Life was before her. She had lived away from Jesus; but now she needed Him so much. Would not the blessed Holy Spirit help her to repent of all her sins and let Jesus come into her heart?"

"Sunday after Sunday he comes to me," said the pastor, "and puts his arm over my shoulder, sobbing with a joy that never grows old to him, 'Open the doors of the church today. One of my girls wants to join.'"



GOOD NEWS.

By
REV. C. H. JACK LINN
Evangelist.

God's Will For You.

For this sermon we have two texts, but that will not be all the Scripture used for "The Word of God is the Sword of the Spirit."

The first text is found in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven."

According to this verse we must do His will in order to be saved. The will of God is plainer than we sometimes want to admit. Our prayers oftentimes include, "If it be thy will," because of our laziness more than because of unrevealed Scripture. However, some things which are God's will are plain. For instance, "Who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. 2:4). This shows that it is God's will that we should be saved.

And now for the second text. "THIS is the will of God even your sanctification." (1 Thess. 4:3). If it is the will of God that

Good News From The Evangelistic Harvest Field.

Wakeeny, Kansas, Camp.

We had one prayer for this camp—"Souls, Lord, for our hire." It was just like the Lord to answer in the salvation of souls. Every altar call received a response in people being reclaimed, converted or sanctified. This camp has battled for existence for a number of years but the Laymen's Holiness Association went in last year to fan the smoldering flame and make it a camp worth while. The Association organized the Western Kansas District for the purpose of intensively evangelizing and spreading scriptural holiness. During the past year Bro. Nixon, District Evangelist, has not only seen hundreds saved on his own district, but has assisted in developing the work of the entire state. During Bro. Nixon's first year they organized the Southeast Kansas District, Rev. C. E. Woodson in charge; the result has been an annual camp meeting center at Emporia.

It was a pleasure to assist Rev. J. G. Morrison, president of the Association. We had not known him long but long enough to know he is a powerful preacher, a sure, sane, safe teacher and a born leader. The Wakeeny camp has been moved to Ransom, Kan., and will be known as the Ransom camp. Rev. Nixon has been re-elected to the field. Rev. Lee Everhart was chosen president, a tent has been purchased for the field, and the writer had the privilege of holding the first meeting under it.

HARLAN T. DAVIS.

Gospel Ranging.

At the beginning of this year I found, through the overruling providence of God, that I had one Sunday out of each month for evangelistic work, in connection with my pastorate. My evangelistic labors, proper, began in April, at Bovina, Miss., where I had been pastor four years. Rain and mud kept the country people away, but those of the little town came, and the Lord gave us a blessed meeting that continued after the visiting preacher left, so writes the pastor.

We next went to Hot Springs, Ark., where my wife went to bathe for chronic malaria, while I assisted in a two-weeks' meeting at the Second Methodist Church. This was a great meeting. Crowds flocked and old-time conviction came upon the people, and sinners were definitely saved while the saints shouted aloud the praises of God!

The next engagement was at Foxworth, Miss. Large crowds attended and conviction was practically universal, especially among the young people, but because the church was not functioning as it should, not many sinners were saved. I went from Foxworth to Duck Hill, Miss., where we bordered on an old-fashioned revival. Had one of the most blessed testimony meetings here I have been in for a long time.

The next two meetings were on my own work here at Gloster and at an afternoon appointment—Woodland. Neither of them was a genuine revival, but good was done. Some judgment-day restitutions will have to take place among the Methodists of Gloster (North and South) before God can ever send a real scriptural revival.

We went to Hopewell, Miss., next, where a good Methodist layman had built a tabernacle for the purpose of having the gospel preached to a people less fortunate in this world than he. God wonderfully bless this godly layman, Mr. A. D. Breland, for he is doing more for the cause of Christ than many of our high-steeped preachers. The Caseyville, (Miss.) camp came next. This is a great camp under the auspices of the Methodist Church. The next two meetings

were on my own charge—Liberty, and Mt. Carmel. Liberty was just an average protracted meeting, but Mt. Carmel bordered on a revival.

The next engagement was Commerce camp meeting near Watertown, Tenn. This camp was under the direction of two Presbyterian pastors, and the two engaged preachers were Nazarene and Methodist. Quite a combination, but the Lord didn't seem to take any special notice to the combination in the way of being offended, but was on hand to convert, reclaim and sanctify, as in the days of yore. From this camp I visited the Kentucky Conference in session at Somerset. Didn't know but that I might transfer to this conference on account of my wife's physical condition, but came away fully convinced that it was not the proper thing to do. I was surprised to find Kentucky Methodism, in some respects, trailing behind Mississippi Methodism. Still, let me say I love you all, and expect (D. V.) to be at Asbury College Commencement next year and hold some meetings in Kentucky.

I can say one of two things relative to this revival campaign: The people in general are becoming more serious because of the pressure of the times, or I have a deeper passion for souls than ever before, for I have never seen more universal conviction. Those who have been blessed either in conversion, reclamation, or sanctification, have been more definite and clear-cut than I have seen in a long time.

During the campaign I have worked with forty-odd preachers, representing five denominations, traveled 4,000 miles, at the same time, trying to "feed the flock of God, over which the Holy Ghost had made me overseer."

I close by saying to you Dr. Morrison, that I am with you, heart and soul, in your glorious and grand fight for the salvation of American Methodism, and feel just exactly as you: that we are facing one of the most "vigorous, interesting, helpful and vital religious discussions ever engaged in within the Methodist family since the days of John Wesley." I intend to push your 25c offer of THE HERALD from Nov. 1 to Feb. 1. "The fight is on" ah, true Methodist soldier! You may count on me! Pray for me, everybody.
J. A. WELLS.

Asbury College Students in Evangelistic Field.

On our way home from Florida last June, I became quite concerned over the number of calls for Christian workers. I made the statement that I wished I could fill a dozen places instead of one. We took this matter to the Lord in prayer and soon He directed us into a larger plan of service. We had one tent but purchased another and in this way were able to give some of the Asbury students a chance to get into service. It would be hard to find more zealous or more deeply consecrated young men than those who went out with these tents. We only regret that the summer was so short.

Our first meeting was held at Richmond, Ky., the tent was pitched on the public school ground; we had good attendance from the first. We cannot say that we enjoyed the heartiest co-operation of all the preachers; the Chautauqua and other things demanded their attention, but God blessed us and the Holy Spirit applied the truth and we were able to see much fruit. A good number were saved and sanctified.

About this time the other tent was pitched at Brilliant, O. Here there were several praying people and a more receptive class than we had found in Kentucky. Deep con-

viction settled down upon the people and many wept and prayed to definite victory.

The other places were Mingo Junction, Rush Run, Rayland, and Cliftonville. As the time drew near for college to open they returned and we are glad to show their report as follows: Two hundred homes visited and fifty souls saved in the cottage prayer meetings; in all about five hundred and seven-five souls saved; one hundred and sixty sanctified, money raised for a church; several baptized, several called to Christian service. A few are already in Asbury College, another result of the summer's work. What wonderful work young people can do when wholly consecrated. These workers got their messages from heaven while on their knees, and could look the crowd in the face and speak the truth, denouncing sin. Thank God for these young men who were not to be bought off although they have not the means to put them through training. We as Christian people should stand by these who can preach, sing, do personal work and properly conduct altar services, all to the glory of God. We cannot all go but possibly we can help to send these consecrated young folks and so have a part in spreading the gospel.

Christian reader, if you can undertake for these who have given up all to follow Him in definite service, you may write to me, or to Asbury College, using my name.

D. W. COX, Wilmore, Ky.

Waycross Revival.

This has been the most fruitful year of our ministry; nearly seven hundred accessions to the church since January, and possibly a thousand conversions. October 2nd we closed at Trinity Church, Waycross, Ga., Rev. J. R. Webb pastor, what some of the oldest citizens said was the greatest revival ever held in that city, 167 uniting with the churches. Brother Webb is one of the finest men to work with we have ever met. He is doing things on a big scale at Trinity. There were nearly 700 at his Sunday school last Sunday. He had made thorough preparation for the revival and was untiring in his efforts all during the meeting. The services were held under a large tabernacle and the attendance was large throughout the revival.

The music was led by Prof. P. M. Boyd and Mr. F. W. Twilley played the piano. These workers cannot be excelled in their line. We ask an interest in the prayers of THE HERALD readers. Cordially yours,

HARRY S. ALLEN,

Gen. Evangelist, M. E. Church, South.

Revival at Whitmire, South Carolina.

On October the second we closed a very successful meeting at the Methodist Church in Whitmire. Rev. E. O. Hobbs, one of our general evangelists, did the preaching and Rev. G. C. Thumm led the people in song. The visible results were four hundred professions, either of reclamation, conversion, or sanctification and one hundred and three additions to the different churches in the town. Fifty-nine of these came to the M. E. Church, South. We believe that the visible results are only a part of the good that was done. The churches were quickened to new life and many who were not reached were so moved that no doubt they will finally yield themselves to God. While this was not a union meeting there were additions to all the churches in the town.

Brother Hobbs preaches a strong gospel in a very forceful way. His messages are saturated with prayer and are attended by the mighty power of the Holy Ghost. He

uses no popular methods. The people are invited to an altar of prayer and many weep their way into the kingdom of God. This revival is the greatest that has ever visited Whitmire and is without doubt the greatest that I have witnessed in my entire ministry of twelve years.

Brother Thumm is a good leader of song. He cannot only lead the singing but is a spiritual power himself and is effective both around the altar and in personal work. These two men make a good team and any church that wants a real revival will do well to employ them.

J. P. SIMPSON, P. C.

Two Meetings in Colorado.

Our tabernacle meeting under the auspices of the People's Mission Church in this thriving little city was a splendid success. We had souls from the first service to the last with only one or two exceptions. The crowds were more than we could accommodate easily, but the order was the very best. Pastor Chas. A. Luscombe and his band of workers are untiring in their efforts to save souls and are very congenial to work with. May the Lord give them continued success. The People's Mission Church, under General Superintendent Paul W. Thomas, seems to be taking on a new growth. Brother Thomas is one of the coming preachers of the country. Rocky Ford is in the Arkansas Valley and one of the most noted towns in the country, made so by its delightful melons. I think they shipped over three thousand car loads of melons this year.

LAMAR.

This meeting was held in the large, spacious Mission building right in the heart of this little city of 4,000. The building is brick and owned by the People's Mission Church. It is very valuable because it is on the main street and in the busiest part of the city. On the first Sunday night we could not seat the people, and on the closing night many were turned away. This meeting was exceptional in spiritual results; hardly a Sunday night but we had from three to twenty-five at the altar, many of them praying through to victory. The Nazarene pastor, Rev. Howard, brought his people and helped push the battle. The Mission and Nazarene Church are working together for the salvation of souls. Evangelist D. I. Vanderpool, of the Nazarene Church, began a meeting on the last Sunday of our meeting, but they dismissed the Sunday night service and joined in with us. May the Lord give them a great revival.

Brother Steele, the Mission Church pastor and his helper, Brother Boddy, are going to stand by them in the battle, and do all they can for souls. We were glad to meet Evangelist Vanderpool and his wife; they have the true spirit of holiness. The writer is a Methodist but is in love with all churches, and we are delighted to be in the battle with them for souls. We were entertained in the home of H. H. McDowell and wife; no better family lives than the McDowells. Brother Luscombe was with us for the week days in Lamar and helped in the battle. We have one more meeting in Colorado and then we go to the Pacific Coast for meetings.

J. B. McBRIDE.

Sychar Snap Shots.

Will O. Scott.

The "fond recollections" of the poet, relating to "The Old Oaken Bucket that hung in the Well," have their counterpart in the ever-flowing spring at Sychar with all it stands for. How many times as I stood beside that gushing fountain, surrounded by a thirsty throng, given as it was in answer to prayer, have I recalled the words of Jesus to the Samaritan woman, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the wa-

ter that I shall give him shall be in him a well of water springing up into eternal life."

What shall I say of the immense new Tabernacle costing upwards of \$16,000, dedicated by Bishop Berry the first Sabbath and entirely freed from debt the last day by the most spontaneous and hilarious giving the writer has ever witnessed?

Standing on its dozen or more concrete pillars with massive girders of timber brought from the far West and so securely braced and bolted with iron and steel that the great concave roof is self-supporting with no center posts to obstruct the view in any direction from the platform. We were told that the structure is so solidly built that a railroad engine could be placed upon its top without endangering its fall. Its acoustic properties are such that a word fitly spoken from the pulpit, even a whisper under favorable conditions, can be heard distinctly to its outer circumference. Miss Lawhead said, in that respect, it reminded her of the Mormon Tabernacle in Salt Lake City. Dr. Wimberly also testified that in all his travels among the many camps he had found none like it. It would be perfectly proper to compare it to an arena where battles have already been fought with foes as violent as any Paul encountered at Ephesus (1 Cor. 15:32)—the lust of the flesh, the lust of the eyes, the pride of life, the carnal mind, the depravity of the human heart, the world, the flesh and the devil—all were met and conquered, amidst a cloud of witnesses, by the sword of the Spirit and the sling of divine truth.

Joseph Smith of California, and most everywhere else, was one of the special workers at Sychar. This was not his first appearance here, he having been on the program at various times throughout the past, and whose bow, like Joseph's of old, still "abides in strength." As an expounder of scriptural holiness he has no superior and few equals. When he announces his text attention is at once arrested and hundreds of pencils are set to going. I noticed that the learned Bishop Berry, not only sat up and took notice but took notes as well.

In some respects Bro. Smith and C. W. Butler are alike in both the matter and manner of their preaching—with this difference. Smith has a military bearing, carries his head aloft, with his eyes lifted much of the time far above their earthly level, while Butler has a slight stoop in his shoulders, brought about not so much by bending over books or the weight of years, but from a well-known habit of digging about the ground level of men's lives to be assured that the foundation is secure, while Smith, no less concerned about that, lifts his eyes and his hearers at once to the higher planes of Christian experience. His very pose at times is that of a watchman on the walls of Zion "looking for the morning" and to the hills whence cometh his help. Brother Smith is of Scotch-Irish extraction and while the more serious tone prevails in all his utterances in and out of the pulpit, he has a sanctified native wit and humor that bubble over to the delight of all, without any of that coarseness that accompanies the stale jokes of too many public speakers. On being asked whether a pool-room should be put down in the basement of the church his instant reply was, "I think it should be put much lower than that."

The "School of the Prophets" will, in all probability, be a feature of next year's camp—if Bro. Smith is there to conduct it; and while the announcement lacks official confirmation at present writing, I think I am safe in giving him a place on the program for the wish, they say, many times, is mother to the thought.

The writer gave a very imperfect human estimate of Bro. Butler in THE PENTECOSTAL HERALD in reporting the Holy Ghost revival at Asbury last winter, conducted by

him, as far as any human leader could conduct such a meeting.

Dr. Wimberly is an evangelist of highly-nervous energy who brings every subject he handles to the white heat of his own furnace fires and shapes it on his own anvil. He is fearless and outspoken in his arraignment of wrong-doers. He is certainly a "rough rider" when, Billy Sunday-like, he makes a charge against the foe. Like most all the southerners he can relate a story with telling effect. His figures of speech are striking, his array of facts he marshals is surprising, his logic is convincing and the halo of romance he can weave about a subject has a singular fascination and fixes attention throughout his discourse.

Bro. Wimberly is the author of several books that are widely read and his frequent contributions to THE PENTECOSTAL HERALD show not only a facile pen but a profound thinker on any subject which he thinks of sufficient importance to bring to public notice.

Lancaster, Kentucky.

It has been a long time since we have written you anything about ourselves and our work. "Keep busy" has been our watchword all along with the exception of two months' vacation at home this summer. After nine months of incessant evangelism we were about "all in." We thought it both "expedient and lawful" to take this time to rebuild ourselves for future service; hence we did, and are now back in the battle with body and soul refreshed.

Last season was by far our best. Six of our engagements were in our own state—four in our own Conference. Old Kentucky territory is not all "burnt." The Lord gave us gracious victories in Stanford, Ashland, (First M. E. Church), Covington; (Trinity Church), Ludlow; Corbin and LaGrange. Stanford and LaGrange will always stand out as two of the happiest meetings of our ministry. Nine years ago we were in Stanford as singer, this time as evangelist. Old acquaintances were renewed and scores of new ones made. No town can ever be more hospitable and afford better Christian fellowship than she. LaGrange, our home county seat, where we knew almost everybody and they knew us, the same conditions obtained.

Only two camp meetings this season; could have filled our slate several times but our strength forbade. The two held were delightful and blessed. Sioux Falls District Methodist camp at Canton, S. D., was our first. Besides the hundreds of attendants there we had blessed fellowship with the District Superintendent and nearly every pastor of the District was there. Plainview Holiness camp was our next. Some of the earth's "salt" is among the people of Plainview camp.

With but two exceptions we were asked for return dates in all these places and those were return engagements this year. We have not accepted all of them—wish we could; it would be a pleasure to go back to each place. Only one has been closed definitely so far. We sometimes doubt the wisdom of returning when there are so many other needy fields calling.

My old "Pal" Grenfell has been with me in all church and tabernacle engagements. He is a true yokefellow; one of the most patient under trying and difficult circumstances, co-operative, brotherly and efficient. In the Plainview camp Bro. Harry Blackburn had charge of the music and did part preaching. He is a great camp meeting singer and one of our coming camp preachers. All pastors and committees have stood nobly by us and our fellowship has been sweet. Blessings on them and the hundreds of good people who have cheered us on our way.

Faithfully O. H. CALLIS.

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Rev. John B. Culpepper	Rev. H. E. Copeland

Continued from page 1.

It was my privilege to preach three Sunday evenings in his London tabernacle, to very interesting congregations of devout and excellent people. A number of persons were forward for prayer seeking the blessing of entire sanctification. I had several invitations to remain over after the Ecumenical Conference and hold holiness conventions, but pressing duties at home, however, made it impossible for me to remain longer. If the Lord permits I shall be glad to return sometime and engage with these very delightful people in helping to spread the doctrine and experience of full redemption from sin through faith in our Lord Jesus.

We request THE HERALD family to pray for Brother Thomas and his co-workers over the sea. He is a brother of our very excellent evangelist, John Thomas, whose home is in Wilmore, Ky., and he is constantly engaged in the Lord's work in this country and abroad. We are glad to know that the fires of full salvation are burning throughout the world. I am starting out this morning for an extended tour in Texas, Oklahoma, Mississippi and Florida, preaching at annual conferences. I ask for the earnest prayers of THE HERALD family that the blessing of God may rest upon the message and that I may have a very gracious anointing of the Holy Spirit for this work, and the constant blessing of God upon my body, that my youth may be renewed like the eagle's, and as my days so my strength may be.

Ascended Into Rest.

ALLEN.

We learned of the death of Rev. S. C. Allen, this city, with genuine sorrow. He was a man of many gifts, a faithful preacher of the gospel for long years. He was clear in his statements, scriptural in his teaching and unctuous in his delivery. He was a fruitful minister, a beloved and honored member of the Louisville Conference. For many years Bro. Allen had enjoyed the experience of entire sanctification and had not only borne his humble testimony, but had lived a beautiful and consistent life. One would seek a long time to find a more devout, consistent, consecrated man than was Brother Allen. He was beloved by his brethren in the ministry and the people

whom he served. He has gone to his God in peace. He will be remembered and his name will be revered by those to whom he ministered and among whom he lived, as a devout and beautiful Christian.

SIGLER.

Rev. J. D. Sigler passed away suddenly in his parsonage home in Louisville, Ky., a few days ago. He had been a member of this Conference and a much beloved minister for many years. He had served various churches in this city for several quadrenniums, and was a much beloved minister, a sweet-spirited brother. He was a devout student of the Scriptures and a faithful preacher of the Word.

Bro. Sigler delighted in the study of words. He was a fine grammarian, he was careful with the arrangement of his thought, clear and kind-hearted pastor. His brethren trusted and loved him. He was a church and parsonage builder. The edifices which sprang up under the influence of his ministry will remain as monuments to his faithful service. Sorrow wells up in our hearts as we realize we shall meet his kindly face no more here, but we expect to join him on the other shore.

GARNETT.

Miss Lizzie Garnett came of an excellent old Southern Kentucky family, was a woman of fine intelligence and most excellent character. For a number of years she was a clerk in the book-store of The Pentecostal Publishing Co., and will be remembered by our brethren and sisters who always received from her kindly greeting, prompt and courteous attention. She was a very affectionate daughter, a consistent and zealous member of the church, a devout and earnest Christian. Miss Garnett had a devoted faith in the Savior, was sick but a short time, and passed away suddenly. Peace to her memory.

ANDERSON.

Rev. L. N. B. Anderson has gone home to heaven. He was a Methodist preacher of great faith and zeal for the Master and His saving gospel. He sent many a word of encouragement to the editor of this paper. He loved the doctrines of the Methodist Church. He enjoyed the experience of perfect love and was always ready to defend the faith once delivered to the Methodists. He was a man of unusual ability, a clear thinker, an unctuous preacher, a forceful writer. He has ascended to worship the Master in a world where holiness is not unpopular and where men glorify Christ for His sanctifying power without ridicule or rebuke.

RINEHART.

Victor Rinehart, a faithful and holy man, has gone home to God from Texas. He was a man of great meekness and devotion. He entered the experience of entire sanctification many years ago, was a faithful witness both in life and testimony to the power of Christ to save to the uttermost. The editor of THE HERALD received a remarkable letter from him not long before his death. He was radiant with the love of Christ, his cup was overflowing. He was nearer the port of glory than he knew, but the song of the redeemed was in his soul. And thus our friends are passing. Death is everywhere. As those with whom we lived and labored and witnessed for our Master pass away, there is a longing in our hearts to meet them again. By God's good grace we shall greet them on the other shore.

We have noticed that those who have witnessed to the sanctifying power of Jesus never express regret on their death beds that they sought and obtained full salvation. They die with triumphant testimonies on their lips, bidding us to be faithful to the end. May God grant us grace and hold us true until the final call shall come.

H. C. MORRISON.

Faithful to His Friends.



It is said, and truthfully said, that the United States Senator, Mr. Stanley, of Kentucky, is faithful to his friends. We suppose that no man has ever been more faithful to his friends than is Mr. Stanley. The distillers, brewers and bar-keepers of Kentucky have always rallied about Mr. Stanley, and he has been as faithful to them as the most exacting could possibly desire.

Mr. Stanley's eloquent speeches in the Senate for the rights of American citizens in the defense of moonshiners, boot-leggers, and the receivers and concealers of liquor whom he would protect from "search and seizure," are deceiving nobody. He understands and we all understand. It is not a plea for the home, hearthstone and hearts of the people, but it is a plea for the violators of prohibition law.

We have no good citizens in this country who are manufacturing, buying and selling moonshine liquor. These men are walking rough-shod over law, and robbing the very people they are accommodating. They are selling them the vilest of drink for prices which practically amount to theft. They are taking their money without giving value received. Worse still, they are not only robbing their victims of money, but they are robbing them of their health, their souls, and the possibility of good citizenship.

There is not a more lawless and dangerous class of men in the United States than those men who, armed with deadly weapons, are violating the Eighteenth Amendment; and those politicians and newspaper editors who are defending them, giving them comfort, and encouraging them in their effort to break down the prohibition law and reinstate the saloon in the land, are aiders and abettors in their crimes.

The ministers of the gospel, the churches of America, and the good citizens of all the land, ought to rise in righteous indignation, not only against the violators of the liquor law, but those politicians and newspaper editors who are fostering and encouraging the violation of law, and put them out of business. It is a remarkable state of things that a class of men who never opened their mouths in defense of the American home, when the black flag of the liquor traffic waved in triumph over our land, and tens of thousands of our fellow-beings were robbed of their money, their home, their health, and their reason, and sent drunken to eternity, while women and children were impoverished and went in hunger and rags before the lash of the pampered and heartless liquor traffic, should now begin to fill the air with their protests and their pleadings for the rights and privileges of boot-leggers and law breakers. We believe that there is a cloud of righteous indignation rising, and that the sane and sober people of these United States are binding up a broom of righteous wrath, with which they will sweep into the political trash pile these pleaders for the distillery, the bar-room and the bootlegger. God grant that it may be so.

A Golden Opportunity.

We have in Asbury College several young people of excellent character who are willing to work, and who give promise of large usefulness, who will be bound to have some financial assistance. We refer now to young people who are preparing for special Christian service. We give them what employment we can, but not sufficient to earn money to carry them through the college year. We do not know of any better way for

devout persons to use a part of their tithe money than in helping these young people. You may send your contribution to Rev. John Paul, Wilmore, Ky., or if you should send something along for this good work with your renewal to THE PENTECOSTAL HERALD it will be forwarded for this work. Do not dismiss this matter thoughtlessly. It is important, and is really a golden opportunity. Let us hear from you favorably.

Faithfully your brother,
H. C. MORRISON.

Seeing Jesus.

MRS. H. C. MORRISON.

"Jesus, the name high over all,
In earth, or sea, or sky;
Angels and men before it fall,
And devils fear and fly."

We are told in the inspired word of God that "His name shall be called Jesus: for he shall save his people from their sins." And yet, in these modern days when the world is restless and perturbed as it never has been, we find some who would lower the standard indicated by His name and, even contend for a salvation that falls far short of what God and the Son intended it should be.

But what about this Jesus! What place does He occupy in the world, the thought of men, the history of the past, in Old Testament and New? Better than I can tell you of Jesus' place in the Bible, I am going to give you a rare bit of comment by T. R. O'Meara, in *The Bible Champion*.

"SEEING JESUS IN THE BOOKS OF THE BIBLE.
"When you go to the Book of Genesis, look for the Lord Jesus Christ there. The promise is given that the seed of woman shall bruise the serpent's head (3:15). Then turn to Exodus and you find that He is the One, and the only One, that can lead a soul out of the land of bondage into the liberty of the sons of God. You study that wonderful Book of Leviticus, those forms and ceremonies, those types and shadows, and they are all an enigma until you get the golden key and find that they all point to the coming of Him who shall fulfill them in His one great sacrifice on the Cross of Calvary. You read the Book of Deuteronomy, and you remember that 'the law is our schoolmaster to bring us unto Christ.' You go on and study the Book of Kings, and find that all the kings were imperfect and more or less failed, because all were types of the coming of the King of kings, the only perfect Ruler of His people. You read the beautiful Book of the Psalms, and more or less directly they all center in the one great Messiah who is to come. Then go on and study the Major and the Minor Prophets, and each in turn points on and on to the fulness of time when He of whom they speak shall come, the Lord Jesus Christ.

"Then in turn you read the Gospels. What are they? They are simply the story of the birth, the life, the suffering, the death, the resurrection and the ascension of the Lord. Then you turn to the Book of the Acts, the only unfinished Book in the Bible, and you find that it is just an intensely interesting record of the triumphs of the early Church of Jesus Christ. Then you go on and study the Epistles, and you will find that they are merely the letters that formulated and put within easy reach of the mind of man the doctrines and teachings which center in the Lord Jesus Christ. And then you approach that which to my mind is one of the most beautiful books of the whole Bible, the one with which it closes, the Book of the Revelation, and, as it were, the veil is for a little time drawn aside, and you and I are allowed to look in yonder and see a little bit of the glory of the Lord Jesus Christ on the throne of His power. The whole Bible is about Jesus from beginning to end.

SPECIAL NUMBER!

Next week we shall issue our special edition of The Pentecostal Herald—"Batling for the Bible." We request every one who desires extra copies of this number order them at once that we may know how many extras to count in. In this issue Dr. Harold Sloan and Dr. Sam Steel will start their series of articles exposing higher criticism. Dr. Steel will write on the "Menace of Rationalism." Dr. Morrison will begin his series of articles on "What is Bible Holiness?" and we have gleanings from an address by William Jennings Bryan on "The Bible as the Word of God." Friends, get busy and let us circulate this fine number by securing subscribers on our special offer of 25c for three months. The enemies of truth are busy night and day disseminating error; shall not the children of God be as diligent in the defense of His Holy Word as it is being attacked by the supposed friends of the household of faith. The battle is on! Recruits are being mustered into service! Who wants to be a slacker in this battle for the Bible! We cannot conceive of a single reader of The Herald standing idle in the harvest field of service when workers are so much needed. Send us a list of subscribers at once, and thus be casting bread upon the waters, which as sure as God's word is true, you will gather in the days to come.

"And may I add that the Lord Jesus Christ is also to be seen in the daily lives of His disciples here on earth? I know of no more solemn message that one Christian man can bring to another than this to which I am now giving utterance. The very moment we take our stand on the side of the Lord Jesus and are known as Christians, that very moment we become marked men and women, and those who live nearest to us and know us best, begin watching us. They watch us not merely on Sunday, when we have on our best clothes, with our Bibles under our arms, but when we are not thinking about it at all, to see if they can trace the image and likeness of our Savior."

We are indeed grateful whenever we find some one exalting Jesus—the One who is the light of the world, the only Mediator we have at the throne of grace. Shame on the egoist, the deifier of humanity, who would attempt to rob the Christ of Calvary of the glory which belongs to Him as the world's atoning Savior. There are those who would pluck the right of Deity from Him and put Him upon the plane of fallibility; they would make him circumscribed in His power to know and see from the beginning to the end; they would accuse Him of mistakes, making Him merely an exemplary character. We wonder at the patience of God that He does not cut down such blasphemers! But we recall that He has said that, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron." Surely we are living in those days now, and we need to ponder the exhortation given by the Apostle in this same chapter in 1st Timothy, to "Exercise thyself rather unto godliness." Holiness of heart is all that will enable us to stand the tides of unbelief that are sweeping in upon us in these days which test the souls of men. How we need to watch and pray lest we be shaken from our foundation by the winds of infidelity and assault upon the Word of God. "If the foundations be destroyed what can the righteous do?" Reader, I am saying to you and to myself, as well, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee."

Council Meeting for American Methodist League.

A council meeting is called for The American Methodist League to be held in Louisville, Ky., in December. Date given later.

This is not a regular convention but a council of the officials of the League and a number of brethren to revise the Constitu-

tion and By-Laws, and to arrange for a number of conferences and plan an aggressive crusade in the defense and propagation of the great Bible doctrines and gracious experiences of original Methodism. We ask all members of the American Methodist League to be in earnest prayer for divine guidance for this council meeting; and we request the entire HERALD family to pray God to bless and direct the efforts of this League in the defense and spread of the truth which saves and sanctifies the souls of the people. Let those who can attend this council, write at once to Mrs. H. C. Morrison, Louisville, Ky. H. C. MORRISON.

Prohibition Does Prohibit.

In spite of many newspapers which have no regard for the truth, stubborn facts are constantly arising which prove that prohibition as it exists today is working wonders for sobriety, and the blessing of humanity. Please note the following statistics: "Louisville, Ky., reports 3,624 arrests for drunkenness for the fiscal year ending June 30, 1919, wet; and only 412 arrests for the same cause for the year ending June 30, 1920."

Notice!

In order that there shall be no confusion relative to my mail for the seven months I am in South America, will all my friends address me to my home, 2029 S. Royce St., Sioux City, Iowa, and it will be promptly forwarded. Sincerely,
WM. H. HUFF.

A Word From Dr. Paul on "Sermons for the Times."

During a few tranquil weeks in which Dr. Morrison stepped aside from the heavier duties of his office, he wrote a set of sermons under the above title. The sermons bear the marks of his more deliberate thinking. The time of his writing was favorable for a strategic message. The roar of the cannon had just ceased in Europe, a babble of voices were being heard on every side offering advice to churches, to nations and to men. It was just such a time as would serve to inject a valuable tone into the warp and filling of Dr. Morrison's sermons. These sermons embrace in their subject matter what we might call the *fundamental preaching*. Their assailable topics design to stir the church, and bristling with suggestions to preachers on what to preach about, and how to strike the licks that will count. Read in one mood you will feel it is the heart of the Gospel; read in another mood you will feel that it is a Damascus blade against the abuses of the times. JOHN PAUL.

"Sermons for the Times" by Dr. H. C. Morrison, \$1.00. Pentecostal Publishing Co., Louisville, Ky.

Preaching to the Preachers.

Rev. H. C. Morrison's Slate for the Fall Annual Conferences.

San Antonio, Tex., Oct. 19-23.

Dallas, Texas, Oct. 26-30.

Mangum, Oklahoma, Nov. 3-6.

Cisco, Texas, Nov. 9-13.

Beaumont, Texas, Nov. 17-20.

Jackson, Mississippi, Nov. 30-Dec. 4.

Orlando, Florida, Dec. 7-11.

Sow Beside All Waters.

By sending for samples of THE PENTECOSTAL HERALD and distributing them among your neighbors and asking them to take advantage of the splendid offer we are making to send it from Nov. 1 to Feb. 1 for only 25 cents. Dr. Harold Paul Sloan and Dr. Sam Steel will each run a series of articles exposing the errors and dangers of higher criticism. What you do must be done quickly.

OUR BOYS AND GIRLS

My Dear Boys and Girls:

I am glad to greet you from my "Busy corner" in The Herald office, and to find many nice letters from my Herald kinsfolk—nieces and nephews. Since I last wrote to you I have traveled many miles; first from Louisville to New York, some 800 miles, then from New York to Liverpool, England, on the good ship Celtic, a distance of 3000 miles; then from Liverpool to London, some 200 miles, stopping for a few days, then to France, a day's run from London, and from there to Belgium, the little country which won the sympathy of the world during the war; then on to Germany, that great country about which you have heard so much that was not good. But to tell you the truth, we got the kindest treatment, the best food, and the cheapest entertainment we found anywhere in our travels. It will seem strange to tell you that when we went to a new country we had to buy some of their money, as they can not use Uncle Sam's money outside of the U. S. A. The war has made money in France and Germany very cheap, and for \$5.00 of our money we could buy great wads of their money, and made us feel like rich folks, as we counted out the many paper bills they would give you for \$5.00. The German money is called a "Mark" and used to be worth about 25 cents, but now it is worth only about one cent of our money, and some days less. Their money comes up and goes down from day to day. The cause of the depreciation of money in England, France and Germany, as well as Belgium, is that their countries have been so poverty-stricken by the war that their securities are not as good as they used to be. Uncle Sam's money is worth more than any money in the world, for back of it is a lot of gold in the Treasury at Washington. You know a man's check or note is valued in proportion to what he is worth; so with countries. But the people are working hard, raising good crops and I trust will soon even things up and get a better standing with the world. I'll write more next week.

Aunt Bettie.

Dear Aunt Bettie: I hope this slips by Mr. W. B. and gets a place on your page. I am spending the summer with my grandparents. Nellie Kingsbury, I read your letter and enjoyed it very much. I am praying for you and hope you will get well, but I hope if you do you will still feel you belong on this page. I can almost taste the maple sugar now. Aileen Orthip I enjoyed your letter so much. The description of your home was so interesting. My grandfather has a good many bees and I love to listen to them. Sometimes on a warm night the only sound will be the bees fanning the honey. My grandfather is going to extract honey tomorrow. I watched them extract last summer. I like to watch the honey, clear and pure, run into the cans and pans. Bishop Smith, I guess your age to be 16. If any of the cousins wish to write to me send the letter to Pecoset, Okla. If any one guesses my age, which is between 12 and 15, I will send them a card.

Rosalind Hammond.

Dear Aunt Bettie: I would like very much to join your Boys and Girls' Page. My mother takes The Herald. I am in the fifth grade. My age is between 10 and 12. Have your cousins to guess it. I have two brothers and three sisters. My mother is saved and sanctified and my father isn't. I want you to pray for him. My hair is white, my eyes are blue and light complexion. This is my first letter to The Herald and if it escapes the W. B. will come again.

Helen Wirts.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading the Boys and Girls' Page. I am a little Ohio girl and would like to join their happy band. I am 5 feet 2 inches in height; weigh 93 pounds, have medium brown hair, blue eyes, and fair complexion. My age is between 13 and 17. I have one sister and four brothers. We all go to Sunday school every Sunday; we only have to go about 125 steps. I hope that Mr. W. B. is reading some good paper or book when my letter is received. My address is, South Point, Ohio.

Wynemia Sutton.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading the Boys and Girls' Page. Will you let a little Ohio girl join your happy band? I am 5 feet 2 inches tall, weigh 90 pounds, have blue eyes, light brown hair and fair complexion. The one who guesses my age, between 12 and 15, I will send a card. I have 4 brothers and 1 sister. While Mr. W. B. is reading the Bible I will be going. Winifred Powell, I guess your age 14; if I am right send me a letter. Who has my birthday, Sept. 9? My address is South Point, Ohio.

Merle Sutton.

Dear Aunt Bettie: As I saw my other letter in print I thought I would write again. The other time I wrote I was saved and now, Praise His holy name I can say I am saved and sanctified. Praise His blessed name forever that we can live here in this world without sin. I know we can. I have been and still am trying it. Praise the Lord. Though we have many trials and evil temptations, but praise His dear name He will help us to overcome them if we trust in Him and do our part. Oh it is so wonderful what the Lord will do for us and thank the Lord it is not for just me, but it is for every one that will accept it. I am glad there are some of you cousins living for Jesus. But it would be so much better if all of you could say you were. It is so awful to think of people going on in sin and being lost forever when if they would only let Jesus come into their hearts they could miss that awful place and go to a home where all is joy and pleasure forever. With love to all.

Minnie Rogers.

Dear Aunt Bettie: I thought I would write again. Well how are you all feeling this morning. I feel good in my soul because I can feel the love of Jesus dwelling in my heart. Friend, I want everybody to know I am saved and sanctified. Praise the Lord for full salvation, to save and cleanse from sin. I am so glad that I have given myself and all to God. Praise His dear name forever. I want to speak a word of encouragement to the lost folks of this world. Jesus died for us all. God so loved the world that He gave His only begotten son that whosoever believed on Him might be saved. Praise His dear name forever and ever. Jesus saved us and suffered on the tree for us that we could be saved from sin. Praise God it is free for all, if we give ourselves and all to Him. I was born into the Kingdom of God when about 15 years old and have tried to live for Him ever since that time. I found it hard at first, but I praise the Lord that He has placed me on higher

ground where it is easy to live for Him. Friend, His grace is sufficient for us as long as we trust in Him, and live for Him and do His will. Praise the Lord! It is so good to have Jesus in our hearts all the time. Oh! I do want to see sinners saved, it hurts me so bad to see so many going down to everlasting punishment, but Jesus' blood was shed for us all, thank the Lord. I am so glad that we can live in this world without sin, praise God. Papa takes The Herald. I thank the Lord for the good men that write such good letters that are so helpful to the hungry souls and for all that can help each other in serving the Lord. Love to all. My address is, Trenton, Ga., Star Route.

Bertha Rogers.

Dear Aunt Bettie: Would you sit over in one corner and let a little Missouri girl join your happy band? I have medium dark hair, grey eyes and fair complexion. I will be 4 years old March 6. I live on a farm. I have one aunt and I am all the little girl that is in our family. I have one little sister dead. I have for my pet a little white pup; her name is Maude. I think I hear Mr. W. B. coming. My address is, Advance, Mo.

Mildred Hugh Farrar.

Dear Aunt Bettie: May I join your happy band of boys and girls? This is my first letter to The Herald, and hope to see it in print. My age is between 10 and 14. The one who guesses it I will write them. My papa takes The Herald. I like to read the Boys and Girls' Page very much. My Sunday school teacher's name is Miss Fern Pauch. We live on the farm. I hope Mr. W. B. is in a distant place when this arrives. If any of the cousins want to write to me my address is Ness City, Kan.

Gertie Cook.

Dear Aunt Bettie: Will you permit an Illinois girl to join your happy band? I have black hair, brown eyes, and dark complexion. I was promoted to the sixth grade. I go to Sunday school and church almost every Sunday. Who can guess my age? It is between 10 and 13. For pets, I have a pony named Tony, some little kittens which we found this morning. We did live in town but moved out on the farm for vacation. Don't guess we will move back this fall. If not, brother and I will go to town school with the pony and buggy. If any one wants to write to me my address is, Marion, Ill. R. R. 6. Box 72.

Velma Erleen Brayfield.

Dear Aunt Bettie: Will you let a Georgia girl join your happy band of boys and girls? This is my first letter to The Herald. And I certainly admire the paper. My father takes it. I belong to the First Methodist church and I go as often as I can. Who has my birthday, September 3? I will not tell you my age, as I want the cousins to guess. It is between 13 and 18. I will describe myself. I have blue eyes, brown bobbed hair, fair complexion, and I am 5 feet high, weigh 98 pounds. I would enjoy corresponding with any of the cousins and will answer all letters I receive. I will close for fear Mr. W. B. will not be for a car riding, when Auntie gets this letter. My address is, 802 Greenwood Street, Barnesville, Ga.

Dovie Stone.

Dear Aunt Bettie: This is the second time I have written to you, and as my first letter was in print I will write again. I am saved and sanctified, and my father is the pastor of the M. E. Church. My father takes The Herald, The Christian Witness, and God's Revivalist. I take a paper called Sparkling Waters. I think it is a good little paper. Last summer the good Lord took away a sickness that I had had off and on ever since I was two years old. I have one sister living named Grace, she is five years old, my other sister went to heaven when she was six years old; her name was Laura. I will leave my age for the cousins to guess, it is between nine and thirteen. Margaret Waller I guess your age to be fifteen. Who has my birthday April 5? Any-

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one who can guess my age I will send them a postcard if they will give me their address. I weigh 65 pounds and have red curly hair, blue eyes, and fair complexion. I passed into the 6th grade. My Sunday school teacher is Miss Haedt. I have only missed about three Sundays at Sunday school in two years. I will write to any of the cousins if they would write to me. My address is, Cathay, N. D. Box 17.

Ada Hilborn.

Dear Aunt Bettie: Will you let a little country girl join your happy band of girls and boys? This is my first letter to The Herald. I read the Boys and Girls' Page and enjoy it. I belong to the M. E. Church at Midway, Ky. My age is between eight and eleven. The one that guesses it I will send a pretty card. I am saved and I wonder how many of the cousins are saved? I am in the third reader. I will say good by to all the cousins. My route is R. R. A, Lexington.

Anna Bell Campbell.

Dear Aunt Bettie: I read the Boys and Girls' Page and I had to write. My mother has been reading The Herald twenty-four years. I have an aunt in Africa who left the 31st of July, 1920. I have another aunt who left home for New York the 20th of June and sailed June 28th. My aunt in Africa teaches in a literary school. She teaches the natives to teach. The missionaries go to S. S. in hammocks and carts carried by the natives. The children go to Sunday school and the grown up go to preaching. They have all kinds of nice fruit to eat all the time. My aunt was dyeing a suit one day and a bunch of little natives came with a long string of grasshoppers on a stick and roasted them over the fire until they were crisp then threw them in their mouths and my aunt said it made her shudder as they crushed down on them. There are three other ladies living in a hut with her. The missionary stations are about one hundred miles apart. She went across the water in a large steamer named "Aquitina." So my heart tells me to be a missionary. How many of you cousins like to swim? I do, I learned to swim this summer. I was 12 years old August 8th. If I have a twin please write to me. Mississippi boys and girls wake up. I have not seen a letter from you in a long time. It is raining and such a lonesome Sunday. I go to the M. E. Church. We are getting up a program for Children's Day. We will have it the 5th Sunday night. Rosalyn Critser I would like to hear from you. I hope Mr. W. B. is not at home when this arrives for I am anxious to see it in print. I certainly would enjoy corresponding with the cousins. My address is, Taylorsville, Miss.

Josie Ruth Hester

The little matter of 15c will bring you the Pathfinder thirteen weeks on trial. The Pathfinder is a cheerful illustrated weekly, published at the Nation's center, for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. Now in its 29th year. This splendid National weekly supplies a long-felt want; it costs but 31c a year. If you want to know what is going on in the world, this is your means. If you want a paper in your home which is reliable and wholesome; if you would appreciate a paper which puts everything clearly, strongly, briefly, and entertainingly—here it is. Splendid did serial and short stories and miscellany. The Question Box answers YOUR questions and is a mine of information. Send 15c to show that you might like such a paper, and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. The Pathfinder, 298 Langdon Sta., Washington, D. C.

What
15 Cents
Will bring
You
From the
Nation's
Capital

Fallen Asleep.

BUE SLATER:

The other day when the funeral train left Marshall and went its winding way, bearing the pale form of Mrs. Bue Slater, to its last resting place, in the old Scottsville cemetery, it meant much. It meant the loss of an elect body and an invaluable citizen. It meant too, that the city of Marshall was poorer—old Harrison too, and all the world, as well.

Indeed, who can take Aunt Bue Slater's place? She was a born humanitarian. Motherliness was as native to the soil of her soul as breathing to her body. To all, she was a friend—much so to the needy. She sought to get under other's burdens and help carry the load. Like her Lord, she never condemned the out-cast sinner, man or woman. Motherly kindness and feminine tenderness was hers and never a whetted tongue or carping criticism of others' faults and foibles.

She has passed—flown and gone. When her three-score and ten came, it came with frailty, disease and infirmities—they held her long. She longed to go, and when the oarsman hailed, she was glad, and her spirit crossed the bar with him. "Precious in the sight of the Lord is the death of His saints."—David.

This elect lady was a Methodist—a lifelong one. She learned and loved the teaching of John Wesley. He said, "The Methodist die well." A true Methodist has no fear of death or hell—they fear God alone. Peace to her dust—peace to her spirit, and peace to her memory.—Selah. And all who knew this elect body will say: Amen! and Amen! J. W. Lively.

MATTHEWS.

Mrs. Rosa Matthews departed this life September 3, at the ripe age of 75 years. She was converted in a tent meeting under the preaching of Rev. J. A. McClintock. We think of Mother's beautiful life and a flood of memories rushes over us. She was our refuge and best friend. Her hopes and dreams were for her children. The first eyes we ever looked into were Mother's; the first kiss we ever received was from her; our first word was Mama. As the years go by we shall cherish her memory and bless her name.

Her funeral was preached in the M. E. Church by Rev. A. Redd and her pastor, Rev. Swanson, after which she was laid to rest in the cemetery near her home. May we rest as calmly when our day's work is done.

Her Daughter,
Mrs. Richard Baird.

STOVALL.

Town and county felt a thrill of sorrow Saturday, September 17, at 2:30 when the news of the death of Mrs. Laura Stovall began to spread rapidly, and the evening sun on the following Sabbath witnessed a great throng of people coming to be present at the return to Mother Earth of this noble daughter of hers. Mrs. Laura Stovall was born in Madison, June 25, 1838, the daughter of William F. Arnold and Elizabeth Brimberry. She attended the Methodist Female College of Madison, and was as joyous as a young girl and on through maturity as she has been in later years. The measure of her soul's joy was the measure of her soul's strength. At the age of 24, she was married to Mr. George Stovall, and sons and daughters came with the passing years to gather around the hearth-stone, and prosperity hovered over the Stovall home. The two sons, George Jr., and Arnold, died in early manhood, but the four daughters, Mrs. Nott Parker, Mrs. Lena Adamson, Mrs. Will Trawick and Mrs. Osgood Clark were with their mother at the end.

Mrs. Stovall has been prominent in church affairs, temperance work, civic affairs, etc., and was regarded as one of the leading women of the state. Magnificent floral offerings testified to the love and appreciation of scores of loving hearts.

What this grand woman has done will live forever. She knew no fear of man and smote sin when she found

it. She was a born organizer. Her work will go on. The earth is and will be better for her being here.

McGHEE.

Mrs. Mary Elizabeth McGhee was born Oct. 22, 1874 and departed this life Jan. 27, 1921. She was converted when 12 years of age and united with the M. E. Church. She was married to J. H. McGhee when 20 years of age, their union being blessed with six children. Mrs. McGhee died of tuberculosis, from which she suffered for 16 years. She leaves a father and mother to mourn her loss. When asked as to what she would request concerning her children said, "God will take care of them." Death did not alarm her, but admonished them not to grieve for her. We laid her to rest in the Bogota cemetery to await the trump when the dead in Christ shall rise to meet Him in the air.

Mrs. C. L. Turney.

OUR FOURTH ANNUAL CAMP.

On the 16th of September, we again lined up for battle on the camp grounds of Beulah Heights, made a charge on the enemy and with Bro. Charles Peters, our mountain preacher, in the pulpit, began firing. The enemy was roused and all the forces he could muster were called to the front, but we knew that our Captain was able, so we kept in line, and our great Commander brought in reinforcements.

Bro. Warner P. Davis, a graduate of Asbury College, came to us with the anointing of the Holy Ghost and followed Bro. Peter's red-hot messages on the need of heart purity, with some more of the same kind, and God saw that each was sealed by the Holy Ghost. On Friday, Bro. and Sister Fowler, of Iowa, came and helped push the battle with their earnest prayers. Bro. McGraw, a sanctified engineer, came and all who heard him sing were blessed; then on Sunday he gave such a tender message to parents as well as others, hearts were touched, and one of our big six-foot mountain boys that we have prayed so much for was so moved that in the evening after Bro. Kolb gave the message he made his way to the altar, repented and gave up his sins, accepted Christ as his own, for which we are praising God. The writer feels she has been well paid for her and her husband's seven months' stay in these mountains, and we are encouraged to continue to labor in these neglected places where such boys can be reached, as well as a precious young mother, who with her babe in her arms, accepted Christ.

We would not fail to add that Bro. Hicks, a sanctified Baptist, from Danville, came in the beginning, was blessed in his soul and went home to fight the good fight. The last Sunday afternoon was taken up in discussing the plans for the Bible School which we expect to see started very soon. A liberal offering was taken, and October 7th was set for a clearing day on the site where the school will stand, and to get things ready for Bro. Fowler to begin the building.

Headquarter's Evangelist,
Rev. Cora B. Kingery.

PLAINVIEW, TEXAS.

Have thought since our meeting closed to write a report of our meeting held under the auspices of the Central Plains Holiness Association.

We have had for past two years O. H. Callis, of Wilmore, Ky., as our evangelist and H. W. Blackburn as



IN THE FIELD OF EVANGELISM.

Rev. R. C. Crossman, D.D., who has spent twenty-five years in the ministry and has had experience in revival work both in the north and south-land, has decided to give his time to the evangelistic work this fall and winter. He is open for dates and would like to communicate with pastors, both in the north and south, who are in need of help in revival work. Will also be open for camp meeting dates.

Rev. G. W. Ridout says: "I have known Rev. R. C. Crossman and wife as faithful servants of the Lord. Bro. Crossman has had wide experience in pastoral work and is taking up the evangelistic work. He is a safe man to work among the churches of various denominations. He holds true to the fundamentals of the 'Faith' and to the doctrines of the word of God. He sounds the truest notes on sin, salvation and full redemption through the precious blood."

our singer. We can certainly speak of these men in the highest terms. We can highly recommend them to any church or camp who need good and efficient services. These men are mentally able to stand before an audience and they are also men who are in vital touch with God and who have the burden of the lost greatly upon their hearts. With their sermon and song they have won their way to the hearts of the people of Plainview. We could not wish or ask for better workers.

The meeting was good last year but much better this year. People were saved or sanctified in almost every service, but from the last Friday night on every service was one of blessed victory and power. We want to here express our appreciation of Bro. J. P. Ingle and wife, pastors of the Nazarene Church, in their untiring efforts in the meeting. Sister Ingle presided at the piano and we can say for her that she is gifted as a pianist of sacred music. Bro. Ingle helped greatly in prayer and altar work. We never saw a pastor more burdened for his flock.

People in this meeting came through with the old-time shout and ring in their testimony. The finances came up fairly well and there was \$1,100 subscribed to buy a lot and build a tabernacle. God is surely blessing us here and "We feel the tread of the Conqueror in the camp." To God be all the praise and glory for these things. Pray for us that God may lead us on to victory.

Mrs. S. S. Sloneker.

FIVE MEETINGS.

Since last reporting I have been on the forward march all the time, and have been privileged a few times to see the power of God fall in the old-fashioned way. During the first of July, while the weather was so hot I was in a meeting in the southern part of Indiana in the hills; the altar was filled with seekers, but not many of them were willing to pay the price.

The next meeting was at Bluffton, Ind., with the Nazarene Church, Rev.

Floyd Honchell is the live-wire pastor. Rev. Morris Cook and wife were the engaged song leaders. Good arrangements had been made for this meeting, a large tent within one square of the court-house. How I did enjoy my labor with these three servants of the Lord. They know how to push and lift; they have got some fine people in this church. This was a good meeting; the long altar was filled several times. We closed with nineteen at the altar, and nearly all of them got through to victory.

Our next stop was at my home camp at Winchester, Ind. Bona and John Fleming were the preachers; folks came to the altar and sought God in a way that makes angels rejoice. George and Effie Moore were the song leaders, and how they did sing the fire and glory down.

My next meeting was at Cleveland Camp, Cleveland, Ind. My co-laborers were John and Bona Fleming, and John T. Hatfield. R. A. Shank and wife were the leaders in song. This is an old camp and they have had the best the Holiness Movement affords. Seekers came at every altar call, I think, but they were hard to get through; the fire fell a few times but the real break never came. My last meeting was with a Christian New-Light Church near my home. Rev. Sarah Barr is the Spirit-filled pastor. This was my second meeting with this church and pastor. They believe in justification and sanctification as two works of grace, not just simply in theory, but in their hearts. Some real salvation work was done. Methodists, Friends, Nazarenes, and a few Menonites came in and felt at home, and wept, prayed, and shouted and the fire fell.

Carl Tucker.

You are interested in our Lord's return. Be sure to read and re-read "The Blessed Hope of His Glorious Appearing." It has helped many. Price, \$1.50.

Have you read "Who is the Beast of Revelation?" Read and lend to your friend. \$1.25.

SUNDAY SCHOOL LESSON

REV. JOHN PAUL

GETTING WHAT HE EXPECTED

Date: For November 6, 1921.

Subject: Paul's experiences at Jerusalem.

Lesson: Acts 21: 18-23, 24.

Golden Text: God is our refuge and strength, a very present help in trouble. Therefore will we not fear. Psalm 46:1-2.

The Holy Spirit had witnessed and the prophets had warned that bonds and imprisonment awaited Paul, yet he was very cautious and did all he could to prolong his days of freedom and defer the time when his usefulness should be hindered by prison bars. Some think he was too cautious. He insisted that the ceremonial law of Moses should not be enforced upon Gentile converts to Christianity, and the logic of his position was that these regulations should be left optional with Jewish Christians. While Paul held to this doctrine of freedom, which put all men on a level, and taught justification by faith alone, he thought it prudent not to claim this freedom for himself. He held a theory that it was his duty to forego his own rights, and submit himself to certain ordinances of the Jewish Church in order that he might avoid the prejudice of the Jewish people and by all means save some. More than this, it is probable that he felt that to him some of the simple provisions of the Old Testament were a means of grace. An illustration of this is in the case of the Nazarite vow, which he is said to have taken previously, Acts 18:18, and in the ceremonies of which he participated with some other Christian brethren on the date of his arrest in Jerusalem. The Old Testament makes provision whereby one may be a Nazarite for life, or he may be a Nazarite for a brief period of time for some spiritual or moral reason. During that period he observes a special devotional attitude, leaves his hair unshorn, and abstains from the fruit of the vine.

A victim of the mob.

It has been suggested that Alexander the Coppersmith was prominent among "the Jews from Asia," who saw Paul in the temple and caused the uproar which led to his arrest. It is quite possible that there was some kinship between this uproar and the one at Ephesus, although the uproar at Ephesus was mainly pagan, while this at Jerusalem was Jewish. Some fanatic in a loud voice made a false statement about Paul which started the mob. It was unlawful for a Greek to be in the temple and they jumped at the conclusion that Paul had brought Trophimus into the temple because they had seen him with Paul in Jerusalem. The charge was that he was thereby defiling the temple. His name had already become well known as one whose universal doctrine of justification by faith alone would probably put an end to the peculiar institutions of Judaism. While he was arrested on a false alarm and many things were untruthfully alleged against him, a fair reflection upon the subject today will show us that their fears were well founded; that what Paul preached would in course of time largely annul the importance

of Jerusalem, entirely do away with the Mosaic ceremonies, and take away the religious leadership of the Jewish people. While Paul was too wise for them ever to succeed in formulating definite charges against him, they nevertheless had grounds of complaint from their standpoint; grounds which indeed reflected no discredit to Paul, because while what he preached meant that the chosen people must decrease in their spiritual prestige and leadership, it meant that Christ should increase by the spread of a Gospel that knew no racial boundaries, and by the evangelization of the world. When we sift the grievances against Paul, this is the charge for which he suffered. From the standpoint of his people it was an unnatural thing, a grievous sin. From our standpoint it was a high virtue because it meant a boon for all mankind.

Caesar As The Umpire.

The Roman empire stood for order. When the chief captain, stationed at Jerusalem, heard of the uproar, he immediately arrested Paul as the cause of the disturbance. Recognizing the weakness of their case in the courts, and sensing that Paul was head of a movement dangerous to Judaism, a group of Jews organized themselves secretly to kill him: but God's providence, which serves always to make such a man as Paul immortal till his work is done, caused the plot to be discovered, and finally was to serve in his further protection and his landing in Rome.

ANNOUNCEMENTS.

To any one desiring a song leader for fall or winter let them communicate with D. M. Shanks, Otey, Va.

It has been suggested that every pastor who reads *The Herald* plan for a watch-night service and pray for a revival throughout the land.

Rev. C. C. Davis, 1106 W. Michigan St., Evansville, Ind., has an open date the first half of December. Any one desiring a revival helper may address him as above.

Rosa M. Raabe, evangelistic singer, children's worker and general assistant for pastor or evangelist, has some open dates for fall and winter. Good references furnished. Address Hancock, Iowa.

We have received a copy of "The Modern Readers Calendar" for 1922, which is an attractive publication, giving a quotation for each day in the year. It is published by The Religious Press Association, Philadelphia, Pa.

Brother Charlie Tillman has produced a new song which is sound in its teaching, the title being "He Left His Religion In The Country." This, together with his other new song, "I Know My Way Back Home," may be had for 10 cents. Round or shaped notes. Address him Atlanta, Ga.

Rev. Sam A. Cook, an evangelist in the M. E. Church, South, is open for calls and desires to make dates with any one desiring his services. He is totally blind, but with the assistance of his wife renders most helpful service. His address is Trilby, Fla.

A NOTABLE VOLUME FREE ON REQUEST.

The 1921 Annual Report of the General Board of Missions is ready for distribution and we are requested to say that a copy will be sent without charge to anyone interested on request. The report comprises 221 pages and covers the whole range of the Board's operations, at home and abroad. It embodies the reports of all the secretaries for the year 1920; the Board's receipts by Conferences—regular and Centenary—and the disbursements by fields; condensed reports from all the foreign mission fields, hospitals, schools and other institutions; minutes of the Annual Board Meeting held in Nashville last May; the constitution and by-laws of the Board, directories of foreign and home missionaries, conference lay leaders, conference minute-men and general evangelists and a statistical summary.

It is a volume that should be in the hands of every missionary leader and particularly every pastor. If you want a copy write Board of Missions, Box 510, Nashville, Tennessee.

SPECIAL NOTICE.

I have just received a telegram from a pastor with whom I was to begin a meeting in a few days, stating that some unforeseen circumstances had occurred which made it necessary for him to defer his meeting to a later date. The next day another message was received of similar import from another pastor. Because the dates of these two meetings have to be changed, I can give this time to some other pastors. I can begin on short notice. Persons desiring to correspond with me for dates, can address me, 1350 Grace Avenue, Cincinnati, Ohio. J. L. Glascock,

REQUESTS FOR PRAYER.

A reader asks prayer that she may be healed of nervous trouble: and for a friend and brother who are backslidden.

Prayer is requested for a reader and her husband that they may be restored to health.

Pray for the conviction and conversion of a son; also for a nephew to be saved from drink.

A reader wishes prayer for her town that some one filled with the Holy Ghost may come there and hold a meeting.

A mother requests prayer for the healing of her daughter.

P. J. Smith requests prayer for a meeting in which he is engaged in Pipestone, Minn.

Pray for a friend who is threatened with blindness.

A sister asks prayer that she may be healed of enlarged glands, lung trouble and indigestion.

BUITENZORG, JAVA.

Naomi Ruth.

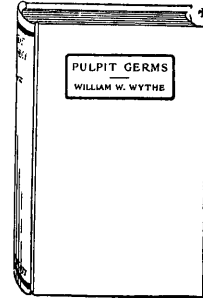
After a full, busy Sabbath day, I felt there was no need especially for me at church tonight, so as every one else is gone and the house is quiet, I want to talk with you a while. I say the house is quiet,—but that does not necessarily imply that I am enjoying perfect quiet. The street is almost unbearably noisy—so many vehicles and autos rattling, rumbling, roaring and blowing past the house, while loud voiced men and women go rustling

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clattering and chattering by, in their swishing sarongs and loose, wooden or leather sandals.

But—that wasn't what I had in mind to mention in my letter. But wait! there goes another variety of noise-maker and noise-attraction, of which there are many. This is a travelling restaurant or cafeteria, borne to the ends of a bamboo stick across the shoulders of Malay and Chinese men. It would exhaust all my stationery and all of my precious time for the next two weeks, at least, to try to describe the many different articles of prepared foods they carry; so I had better not begin that subject lest I might not find a stopping place—and then besides, it might have the immediate effect of spoiling your appetite for your next meal! They all carry the charcoal stoves with them, so that when they grow weary, or the supply gives out, they can set their little restaurant down by the side of the road and cook some more. One of the goods most commonly seen with the Chinese carriers, is "sahte' bahbie"—which consists of fresh pork cut up in small pieces, stuck on to a little stick and roasted over a fire—usually seasoned with Chinese ketchup and lime juice. This, prepared at home, is a most tasty dish. One of the most common foods prepared by the Malay food venders is—bananas peeled and toasted over their fire. For this purpose are used the varieties of bananas which are not

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edible raw—of which there are very many. The Malays also make "sahte", but—most assuredly not of pork. They use only perfectly Mohammedan orthodox carabao meat and carabao heart and liver. Now, here I go on this subject which I intended to avoid; but, really, it is a very interesting one.

The past week has been a time of festive celebration for both Chinese and Malays, especially the great Mohammedan New Year; so the street has been unusually full—literally lined on both sides—with these food vendors, as the crowds passed up and down. One or two evenings Miss Chadwick and I had occasion to be out, and we found it highly interesting to take time to stop at some of them and inspect their "wares". You should see their fried cakes and concoctions! They are expert friers. They use coconut oil exclusively, and any clever American chef or housewife would have to "go some" to outdo them in the stacks of beautifully browned cakes and balls that they produce. Our own little Malay cook hardly knows "beans when the bag's opened" but, I don't know how she makes such exquisite fried banana cakes and potato balls! A few days ago another missionary sent her cook over to learn of our cook how to make that particular brand of banana cakes, and I happened to be in the kitchen at the time to see our old "Cookie," after having mixed the bananas in the batter, step over to the other aspiring cook, with the mixing bowl, hold it out before her, with the comment, "There! that's all there is to it! Mix it up like this, and then fry it!" I retired from the kitchen, feeling highly enlightened in the art of fried banana cakes.

But, oh! what a blessed privilege it is to tell the Gospel story to these people, whose hearts are so open and willing to hear it. In our Sunday School I have charge of the Primary Dep't. with two of our Senior students as assistants; and these girls go out and gather up a dozen or more little girls and boys from the Chinese and Mohammedan homes, each Sunday. In the afternoon we visit and hold meetings in the Malay villages and Chinese homes. Our young teachers (Bible women), are very effective in this work, both in going out themselves and in accompanying me or Miss Chadwick on evangelistic trips to the villages. For this afternoon a service had been planned at the home of one of our Christian families. I asked Nima to arrange with one of the teachers, and one of the students, to accompany us, but when I met them at the front, ready to go, there were two of each! Very cautiously I said, in what I intended to be a reminding voice, "Well, Nima, there are two gurus and two students.

That's something of a crowd, isn't it?" But she only smiled complacently, and looked wise, as much as to say, "The bigger the evangelistic crowd, the bigger effect"; so I did not press the matter further.

It was a very hot, sunny afternoon, as we started out; but we wended our way along narrow, winding paths and byways through native villages, sheltered comfortably by tall trees most of the way, so we did not suffer. Upon arriving at the house, we found all the doors closed and locked and I feared for a few moments that our plans were to be thwarted. But, the two young gurus seemed to be quite sure of their bearings, and said, "It's all right; you wait here until the doors are opened, and we'll go out and find some people to bring to the service." They went out, in different directions; and by and by, while I was interested in watching the passers-by and particularly a Chinese food vender who had stopped at the next door to sell some goods—he had such queer-looking, greyish—white, soft, clammy—like substance cut up in cubes which he lifted up in his hands, and placed in a piece of a banana leaf (for wrapping) for all of which the boy paid three "gobangs." The matron and girls called me, or beckoned, that the door was opened. We went in, and almost immediately children began to crowd about the door. Soon also the gurus returned, one by one, each bringing with her a contingency of women and children, while at the same time more children crowded in; and we began the service. At first none of us had succeeded in persuading the children to advance inside the room and be seated on the mat that was placed on the floor for them; but the young gurus seemed to be well known to them, or else they had some particular "knack" for they soon had the mat crowded full of little girls—and some bigger ones. The boys were discreetly left standing where they were. As the singing and talking progressed, still they kept coming, until there was no room for more to crowd about the pictures that were being shown and explained; and I noticed the eyes of a number of men and women peering in also above and behind the heads of those that filled the doorway. Oh! how eagerly and attentively, and hungrily, they listened as I told them story after story from the Bible—both the Old and the New Testament! As we have a Vesper service at the Training School at 4:45 Sunday evening, we had to time ourselves so as not to be late; but I promised that I would return next Sunday and tell them some more, if they wished it; and awaited their reply. I cannot explain it, but there was an atmosphere of appeal, an unspoken response that was penetrating; and I said, "I will come back next Sunday." It was with difficulty that we could get away, and all seemed most reluctant to leave. But at last, we were on our way, and my heart was full of gladness for two things in particular at that moment: one, for the precious privilege of telling the Story to those who do not yet know it or Him; and for our dear young teachers who are such a help, so loving, tactful, and efficient.

One day last week I went with a few of them to another village for a meeting, and found the way leading to it most interesting—even though somewhat difficult. The paths were

very narrow and circuitous, and without leading up and down steep inclines, so that we had to pick our way very carefully, sometimes jumping from rock to rock that had been placed as steps by the village dwellers, and sometimes having to go very slowly as there were no steps and the moist earth was like slippery clay, that threatened to let us go skidding down the hill on our heads or backs at any moment. It wasn't so bad for my barefoot companions, for they could fit their feet to the earth and manage to stick pretty well; but much of the time I felt that mine was an almost too precarious footing to be continued further—though I had no intention of giving up and returning, even though the girls were half afraid and tried to dissuade me. I must confess it was with conscious relief that I was pulled by the matron up the last steep, slippery climb, and felt myself upon level ground once more, within a few steps of the house toward which we were travelling. It was just a little plain bamboo house, but set away up on a narrow ledge, with a village below it and another above it—and a beautiful panorama of villages, groves and mountains stretching out in the distance. That was a Mohammedan, Sundanese village, and as the Mohammedans were in the midst of their great religious festivity, there were not many to contaminate themselves by coming into such close contact with Christians. But, we were thankful for even a few listeners; and the Sundanese teacher to whom I turned over the teaching part of the service, on account of the language, gave herself as earnestly and heartily to teaching Jesus to one poor old Sundanese woman, as she would had she had a crowd to address. I thought: How like Jesus, who talked with the woman by the well, and had time for the poor way-side blind beggar! As she talked, her face was lit with an inner, heavenly radiance; and I believe the old woman's heart was touched.

SINNER REPORTS MEETING.

Not often do I attend church service but by chance I attended the revival meeting in progress in progressive Whitmire, S. C., the last Sunday, and I saw and heard what I had never seen and heard in all these fifty years of life.

This revival was conducted on a high plane by Rev. Hobbs, of Kentucky, a man with the power of God behind him, bracing him up as he wades into other people's sins, unaware of what those sins are and who the sinners may be. I look upon him as an absolute agent of God, going out in the world for big business, just as a corporation selects the best men for big business among their many agents. Mr. Hobbs is a man of magnetism and superb captivator; a man with commands second to none; a man worthy of the cause that he is representing.

At this meeting there have been more than three hundred people that have made confession of religion and some as sweet conversions as I have ever beheld. You can see in their shining faces and know by their expression that they have been changed from their sins to clean, white beings. God has wrought miracles in Whitmire. He has dynamited, ploughed and harrowed the sins of people, in and out of the churches, until a man of much sin can't find a place of contentment

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among those good people that abound in and around there.

Mr. Thumm is another power in this grand revival. He is a man of God; singing the good old songs that this man sings is another grand part of this revival. Those grand old songs bring one back to his childhood days, when his good mother taught him first to say,
"Now I lay me down to sleep;
And pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to keep;
God bless us all—Amen."

All of us you know, have passed those milestones in life. To say the singing at this revival is grand is only putting it mildly. Rev. J. A. Simpson is the pastor of the Whitmire Church, and I can't refrain from saying that the prayers that fall from this good man's lips will almost shake a statue.

It is a great pity that every one that isn't right with God couldn't attend a series of sermons preached by Brother Hobbs. In my estimation, this is an old-time John Wesley, log cabin revival. These people no doubt have been moved by divine power, and the thought has occurred to me that Bro. Hobbs was the only instrument of power that could do for these people what has been done. He has made a shining light of some of the vilest of the vile.

On Sunday afternoon he preached to the boys and men only. Of this sermon—I have never heard the equal. Every man and boy out of Christ should have heard this oration. It was a masterful one. He placed the immoral man below the guttersnipe—the lowest of all beings. No man of that type should miss an opportunity to hear a sermon preached by Bro. Hobbs to men only.—B. S. Hardy, in *The Observer*.

FROM KOREA.

Just a short report to put in *The Herald*. The work in Korea is advancing rapidly along all fronts. My last trip to the country, and that means to the non-Christian villages, was glorious. We were gone just four nights, but that was sufficient time to see nine new churches organized, with a total membership of eight hundred and seventy new believers. This was made possible by several villages joining together at one place for a service. This is the most glowing report up to the present, but past reports are not to be ashamed of. Literally thousands are turning to the church. If you have a life to give you can give it nowhere to a better advantage than in Korea. God's hand is upon the people. To Him be all the praise.
Rev. O. C. Mingleddorf.

EVANGELISTS' SLATES

GEO. W. RIDOUT'S SLATE.
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Buffalo, N. Y., January.

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Address New Cumberland, W. Va.

JOSEPH OWEN'S SLATE.
Hurlock, Md., Oct. 9-30.
Howell, Mich., Nov. 6-30.
Home address, Boaz, Ala.

THOMAS C. HENDERSON'S SLATE.
Valentine, Neb., Oct. 30-Nov. 27.
Ainsworth, Neb., Dec. 1-18.
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Address, 10802 Gardfield Ave., Cleveland, Ohio.

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Grand Rapids, Mich., Oct. 21-Nov. 6.
Wheeler, Mich., Nov. 18-27.
Philadelphia, Pa., Jan. 20-29.
Springfield, O., Feb. 3-12.
Columbus, O., March 4-13.
Michigan State Convention, last week in March.
Detroit, Mich., April 7-16.
Whittier, Cal., May 5-14.
Pasadena, Cal., May 19-28.

SLATE OF L. J. MILLER AND CHAS. E. LONEY.
Fergus Falls, Minn., Nov. 6-28.
Ashland, Ky., Nov. 28-Dec. 18.
Nashville, Tenn., Dec. 20-Jan. 1.
Canton, Ohio, Jan. 1-22.

W. C. MOORMAN'S SLATE.
Bardwell, Ky., Oct. 9-Nov. 8.
Open dates after Nov. 8.

SLATE OF JARRETTE AND DELL
AYCOCK.
Chase, Kan., Oct. 16-30.
Grand Junction, Colo., Nov. 6-20.
Address, Atwood, Okla.

E. M. CORNELIUS' SLATE.
Morristown, Ind., Oct. 30-Nov. 20.
Jerseyville, Ill., Dec. 10-25.

JOHN E. HEWSON'S SLATE.
Radlun, Kan., Oct. 30-Nov. 13.
Open date, Nov. 20-Jan. 1.
Hannibal, Mo., Jan. 8-29.
Open date, February and March.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

T. P. ROBERTS' SLATE.
Cornuth, Ky., October.
Albert, Kan., November.

G. O. THUMMS' SLATE.
Song Evangelist.
Open date, Oct. 1-Nov. 30.
Home address, Wilmore, Ky.

LELA G. McCONNELL'S SLATE.
Chatham, Pa., Oct. 17-30.
Atlantic City, N. J., Nov. 13-27.
Home Address, Onatham, Pa.

F. P. McCALL'S SLATE.
Pone De Leon, Fla., Oct. 30-Nov. 13.
Open Date, Nov. 20-Sept. 4.
Home address, Jasper, Fla.

PAUL B. LINDLEY'S SLATE.
Forest, Ind., Oct. 30-Nov. 15.
Home address, 318 S. Ogden Ave., Columbus, Ohio.

BONA FLEMING'S SLATE.
Brooklyn, N. Y., Oct. 16-31.
Cleveland, O., Nov. 3-21.
Home address, Ashland, Ky.

E. E. SHELHAMER'S SLATE.
Perkasie, Pa., Oct. 20-30.
Caldwell, Idaho, Nov. 10-27.

MR. AND MRS. E. A. SHANK'S SLATE.
Huntington Park, Cal., Oct. 16-Nov. 6.
Address, 1810 Young St., Cincinnati, O.

W. A. ASHLEY'S SLATE.
Champlain, N. Y., Nov. 13-27.
Home address, Easton, Md.

FRED DE WEERD'S SLATE.
Cincinnati, Ohio, Jan. 1-8.
Marion, Ind., Jan. 15-29.
Home address, Fairmount, Ind.

C. W. RUTH'S SLATE.
Arnold, Neb., Oct. 27-Nov. 6.
University Park, Iowa, Nov. 11-20.

JOHN W. COOPER'S SLATE.
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Newfield, N. J., Nov. 6-20.
Home address, 114 Park Ave., Binghamton, N. Y.

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Wells Bridge, N. Y., Sept. 24-Nov. 6.
Trenton, N. J., Nov. 13-Dec. 4.
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H. S. JENKINS' SLATE.
At home, East Point, Ga., Oct. 24-Nov. 6.

A. L. WHITCOMB'S SLATE.
Peru, N. Y., Oct. 16-30.
Brooklyn, N. Y., Nov. 4-13.

B. F. NEELY'S SLATE.
Hooker, Okla., Oct. 14-30.

JOHN THOMAS' SLATE.
Schuyler Falls, N. Y., Oct. 25-Nov. 6.
Moriah, N. Y., Nov. 8-20.
Rome, N. Y., Nov. 22-30.
Rochester, N. Y., Dec. 3-11.
Welkingsburgh, Pa., Dec. 15-18.
Aberdeen, S. D., all of January.

C. E. WOODSON'S SLATE.
Chicago Mound, Kan., Oct. 30-Nov. 13.

PROF. CHAS. C. CONLEY'S SLATE.
Song Evangelist.
Berry, Ky., Oct. 19-31.
Home address, 729 College Ave., Columbus, Ohio.

D. F. BROOKS' SLATE.
Pentel, Tex., Sept. 28-May 1, 1922.
Home address, Albany, N. Y.

BLANCHE SHEPARD'S SLATE.
Cairo, Mich., Oct. 16-Nov. 6.
Hartland, Mich., Nov. 13-Dec. 4.

SLATE OF W. R. QUINTON AND WIFE.
Brooksville, Fla., Oct. 27-Nov. 13.

W. B. YATES' SLATE.
Kinsley, Kan., Nov. 1-20.
St. Johns, Kan., Nov. 21-Dec. 18.
Marion, Ky., for the holidays.
Columbus, Ohio, Jan. 1-22.

M. VAYHINGER'S SLATE.
Bennington, Ind., Oct. 9-30.
Connersville, Ind., Nov. 10-27.

REFUS D. WEBSTER'S SLATE.
Two Buttes, Colo., care Rev. G. H. Manning, October.
Permanent address, 3155 W. 28th Ave., Denver, Colo.

SLATE OF J. A. AND ADA REDMON.
Ogden, Ind., Nov. 1-17.
Auburn, Ind., Dec. 30-Jan. 20.

SLATE OF THEODORE AND MINNIE
E. LUDWIG.
Fort Scott, Kan., Oct. 25-Nov. 13.
Gaylord, Kan., Nov. 15-Dec. 4.
Iola, Kan., Dec. 6-23.

G. A. LAMPHEAR'S SLATE.
Grove City, Pa., October.
Washington, D. C., November.
Crisfield, Md., December.

JACK LINN'S SLATE.
Lexington, Ky., Oct. 16-30.
Nebo, Ill., Nov. 1-13.
Empire, Ohio, Dec. 29-Jan. 15.
Rockwood, N. Y., Jan. 15-31.
Ephratah, N. Y., Feb. 1-19.
Home address, Oregon, Wis.

EARL B. MOLL'S SLATE.
Kershaw, S. C., Oct. 18-30.
Linden, Va., Nov. 2-16.
Savage, Md., Nov. 17-27.
St. George, S. C., Nov. 30-Dec. 6.
Defiance, Ohio, Dec. 6-26.
Nashville, Tenn., Dec. 30-31.
Open date, January.
Address, Conway, S. C.

MRS. JULIA A. SHELHAMER'S SLATE.
Perkasie, Pa., Oct. 20-30.
Clarksville, Mo., Nov. 4-13.
Caldwell, Idaho, Nov. 18-30.

E. E. WOOD'S SLATE.
Flint, Mich., Jan. 1-31.
Home address, Hillsdale, Mich.

LIFE E. WILLIAMS' SLATE.
Canton, Ohio, Oct. 30-Nov. 13.
Home address, Wilmore, Ky.

W. R. GILLEY'S SLATE.
Reed City, Mich., Oct. 10-30.
Lake City, Mich., Nov. 1-6.

HARLAN T. DAVIS' SLATE.
Palco, Kan., Oct. 16-Nov. 6.
Arnold, Kan., Nov. 27-Dec. 18.
Morehead, Minn., Dec. 10-Jan. 1.
Wilmore, Ky., Jan. 9-15.
Open date in February.
Present address, Bogue, Kan.

C. C. RINEBARGER'S SLATE.
Broadwater, Neb., Oct. 16-30.
Valentine, Neb., Nov. 2-27.
Ainsworth, Neb., Dec. 1-18.

SLATE OF C. C. CRAMMOND AND WIFE.
Coldwater, Mich., Oct. 16-30.
Moorestown, Mich., Nov. 1-13.
Address, 815 Allegan St., Lansing, Mich.

SLATE OF ALBERT REED AND WIFE.
Home address, Wilmore, Ky.

E. O. HOBBS' SLATE.
Wickliffe, Ky., Oct. 24-Nov. 6.
Address, 355 South Bayly Ave., Louisville, Ky.

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Arlington, Kan., Oct. 18-30.
Cottage Grove, Oregon, Nov. 6-27.
Pasadena, Cal.

CARL TUCKER'S SLATE.
Bethel, Ind., Oct. 9-30.
Boston, Ind., Nov. 6-27.
Marshall, Ind., Dec. 4-18.
Shelbyville, Ind., Jan. 1-15.
Rural, Ind., Jan. 22-Feb. 5.

A. F. AND LEONORA T. BALSMEIR'S
SLATE.
Duncan, Okla., Oct. 2-Nov. 13.
Open date, Nov. 17-Dec. 4.
Open date, Dec. 7-25.
Hutchinson, Kan., Jan. 1-15.
Hastings, Neb., Jan. 19-Feb. 5.
Address 2109 Troost, Kansas City, Mo.

SLATE OF CALLIS AND GREENEELL.
Milbank, S. D., Oct. 30-Nov. 20.
Plate, S. D., Nov. 27-Dec. 19.
Permanent address, Box 203, Wilmore, Ky.

PRESTON KENNEDY'S SLATE.
Woods, N. Y., Oct. 14-30.
Blackwood, N. J., Nov. 4-13.

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WELLS.
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Colorado Springs, Colo., Nov. 18-Dec. 4.
Wray, Colo., Dec. 9-25.
Columbus, Ohio, Dec. 31-Dec. 29.
Home address, 2115 Barth Ave., Indianapolis, Ind.

REBECCA BELL GRIFFITH'S SLATE.
Bartoville, Ky., Nov. 6-20.
Tekonsha, Mich., Nov. 27-Dec. 18.
Home address, 814 So. 4th St., Hamilton, Ohio.

C. C. DAVIS' SLATE.
Mackey, Ind., Oct. 23-Nov. 6.
Home address, 1106 W. Mich. St., Evansville, Ind.

B. T. FLANEY'S SLATE.
Pipestone, Minn., Oct. 18-Nov. 6.
Open date, Nov. 20-Dec. 22.
Home address, 1811 McDougall Ave., Everett, Wash.

E. E. RUSSELL'S SLATE.
Martinsburg, Mo., Oct. 30-Nov. 20.
Buell, Mo., Nov. 27-Dec. 20.
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L. E. WIBEL'S SLATE.
Sheridan, Ind., Oct. 16-Nov. 6.
Cicero, Ind., Nov. 6-27.
Keystone, Ind., Nov. 27-Dec. 18.
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Collingswood, N. J., Nov. 1-6.
Brooklyn, N. Y., Nov. 7-13.
Philadelphia, Pa., Nov. 14-20.
Cambridge, Mass., Nov. 22-27.
Pawtucket, R. I., Nov. 29-Dec. 4.
Reading, Pa., Dec. 6-11.
Indianapolis, Ind., Dec. 13-18.
Lansing, Mich., Dec. 27-Jan. 1.

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Greencastle, Ind., Nov. 8-27.
Roachdale, Ind., Nov. 28-Dec. 11.
Monrovia, Ind., Dec. 12-25.
Home address, 914 D. 28th St., Indianapolis, Indiana.

RICHARD W. LEWIS' SLATE.
Chidester, Ark., Oct. 16-30.
Greenwood, Ark., Nov. 1-13.
Benton, Ark., Nov. 15-Dec. 3.
Spring City, Tenn., Dec. 4-18.
Macon, Ga., on Bible Conference Program, Jan. 2-9.

A DREAM.

One night while I lay sleeping I dreamed I was walking down a wide road, no end nor turning, just a straight road with very high walls of lattice work on each side. And looking through the lattice I saw over there the prettiest level grounds with nothing but beautiful green grass growing so pretty, and oh, how I longed to be over there. But it seemed impossible as the walls were too high to climb over and the road seemed miles and miles long. But lo, while I stood, longing to be over there in that beautiful place I look and behold the Savior walking on the pretty green grass. And all at once He stands by my side and reads my thoughts and reaches His hand over the high wall to me and says give me your hand, I'll help you over. And I awoke, but praise His holy name, I gave Him my hand, and He is helping me over all the time, over the rough, rugged paths of this world and in the end when all is over on this earth He will take my hand and lead me over the high wall into that beautiful garden of green grass where all is peace and love—such comfort I have gained from that sweet dream. I am so glad He ever stooped to lift me from the depths of sin. I trust this will be printed and be the means of helping some dear reader to see and know that Jesus is ever ready and waiting to help them over the rough places.

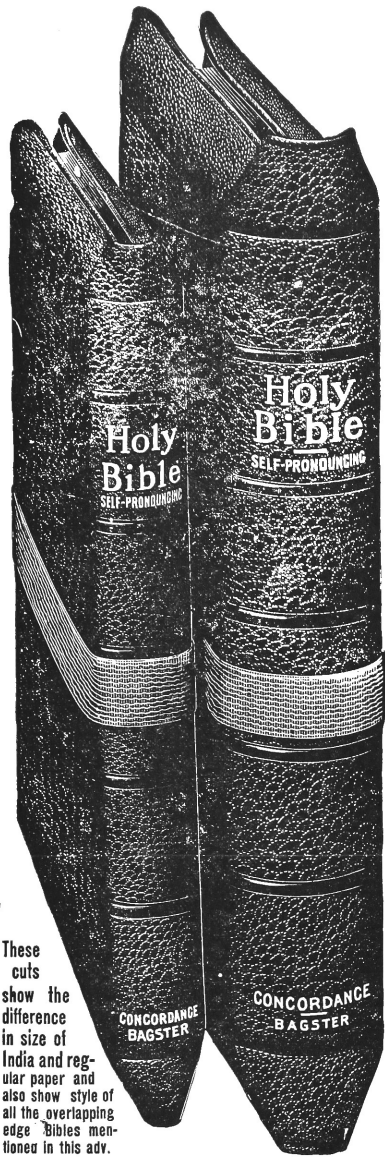
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9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

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It takes the place of a family Bible. Bound in a splendid quality, flexible morocotal, stamped in gold. Regular agents' price, \$6.50. Our price, postpaid. **\$4.00**

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6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

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Aunt Marie Atwood.

To the Mothers today, I would speak,
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Of little ones under your care;
They are not safe at night, if they're
out of your sight—
There's poison abroad in the air.

O what a defence, is a little good
sense,
When rightly applied to the youth;
Mother, let the time fly, put your arm
around your boy
And lovingly tell him the truth.

Those jewels so rare, God put under
your care,
And they are more precious than
gold;
Oh, guard well your flowers, tho it
cost sleepless hours,
Keep on them a strong loving hold.

Now listen I pray, if your girl goes
astray,
Yourself is the one that's to blame;
For I'm strongly impressed by the way
she is dressed,
Sometime it will bring you to
shame.

For you ought to know, as she goes to
and fro,
The tempter is busy to day;
Would you have her be strong in the
fight against wrong
Don't send her half naked, I pray.

You will meet with defeat, if your
girl walks the street,
She surely will drift with the tide;
For in every town, there are some
who go down—
There is danger on every side.

For go where you will, over valley and
hill,
The Nickel-Low-Down is found
there,
It may come in disguise, but just open
your eyes,
And see the result everywhere.

They will ask you to go, you will have
to say NO,
To keep their young hearts un-
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If you have to refuse, then their pur-
ity choose,
Oh! Mother look after your child.

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