

# PENTECOSTAL HERALD

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

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## FAILURE AND SUCCESS.



By the Editor.

**D**IVES was a failure; Lazarus was a success. Dives with his great palace, his delicious banquets, his purple and fine linen, had neglected his soul. Lazarus had no palace; he sought food among the scraps cast to dogs. He was clothed with rags, but beneath his bony breast and tattered rags there was faith and purity and rest.

Dives was a millionaire today, but a pauper tomorrow. His wealth was of short duration; his poverty eternal. Lazarus was a pauper today and a millionaire tomorrow, his wealth incorruptible and abiding forever. How striking the contrast, how sudden the change! This evening Dives is at a sumptuous feast; he is wrapped in silken robes; by morning dawn he is wrapped in flames of torment and begging for one drop of water. On the other hand, at sundown Lazarus is starving among the dogs shivering in rags, at sunup he is in the white robes of righteousness and rejoicing amidst the companionship of saints and angels.

Our Lord Jesus would teach us a great lesson here. What vanity that men should give all their time and attention to the things of the body to the neglect of the salvation of the soul. A man may appear to be prosperous; his wealth and luxuries may make him the envy of those who look only upon the things that appear to the natural eye; he may be surrounded by admirers, he may parade himself before his fellows in splendid robes, he may feast on the fat of the land, but death comes. He cannot build his palace doors strong enough to keep out this rude and merciless visitor. It comes so sudden, so unexpected, the change is so radical—out of his palace into the pit, away from the cool shades and fountains of his garden into a waterless hell of hot and ceaseless agony.

The situation of Lazarus is gloomy indeed. No roof covers him except the cold, blue sky; no pillow for his head except a stone. His food is so scanty, his system is broken down for lack of nourishment, his blood is impoverished, he breaks out with sores, no money or home or friends or physician or medicine. He lies there helpless among snarling dogs that eat their scanty meal and then growl over his emaciated body while they lick his sores. His condition is pitiable indeed, but there is no one to pity. He has reached a crisis; his strength is gone; he is no longer able to seize the scraps that are snapped up by the hungry dogs. He is dying, he is dead, but out of the emaciated and decaying body there leaps a soul whiter than the snow. Quicker than lightning flash it ascends beyond the shining spheres. In heaven he finds a welcome; the

contrast is marvelous. No language can express the joy that sweeps over his immortal spirit. Glad hallelujahs leap from his lips, he worships, he adores, he wonders at the infinite mercy, the marvelous change. The time in which he suffered is but the tick of a clock compared to the joy which is his throughout eternity.

We care not what honor, distinction, or wealth men may win in this world, how splendid their feasts, how rich their apparel, how magnificent their palaces, if they neglect their soul's salvation, fall before the merciless scythe of death and wake up in hell they are failures—miserable failures. Monuments to their memory may stand in the squares of cities, stacks of books may be written in praise of their deeds, but how empty and hollow are all these things if the soul is lost. On the other hand, a man may be poor and obscure; his life may be one long day of toil; his body broken beneath its burdens may find an untimely grave, no memorial stone may mark the place where it sleeps. He cares not, why should he care? He is in heaven. He has a house not made with hands. He is with God; his associates are the saints of the ages, his intimate friends are angels. He has all eternity for growth and progress in all things, highest and holiest. Dives was a failure. Lazarus is an eternal success.

### Eddyism.

#### PART I.

**I**T is our purpose to give our readers a short discussion of what is generally called Christian Science. We will not call Mrs. Eddy's organization by any name save that of Eddyism. A doctrine, teaching or propaganda so out of harmony with, and contradictory to Christianity should not be called Christian, and a jumble of fiction so utterly contradictory of established facts in the whole realm of nature cannot properly be called science.

The fundamental truths of Christianity are embraced and covered by the Bible teaching with reference to sin, the Deity of Jesus Christ, the redemption wrought by Him on the cross, His death, resurrection and ascension to the right hand of the Father; the atonement He made on the cross and the intercessions He makes at the throne, the great fact of coming judgment and that eternal blessedness of the righteousness and eternal punishment of the wicked are all clearly set forth in the Holy Scriptures.

Mrs. Eddy's teachings are in contradiction of all these great truths so clearly revealed

in the Bible. Her denial of the existence of matter in its many forms is in such direct contradiction of scientific facts that she is entirely deprived of any right to name the vagaries of her teaching and the strange mixture of heathen mythologies Christian Science. Her jumble of contradictions of Christianity and science is Eddyism.

The Bible, the prophets, the Lord Jesus and His inspired apostles teach that sin exists, that men are sinful, that God is a person, that the Devil is an individual, that sickness is a fact, that death is an actual experience, that there is to be a final judgment, that Christ has made an atonement for sin, that in order to obtain the benefits of this atonement there must be repentance for sin, sorrow for and turning away from sin, and faith in Jesus Christ for the forgiveness of sin.

Mrs. Eddy denies that God is a person. She claims that what the Scriptures call God is simply a principle. She very positively claims that Jesus Christ never died. She insists that there is no such thing as sin; she denies the existence of the Devil. She entirely does away with the Bible teaching of the atonement and salvation by faith. She denies that there is to be a day of judgment or that there is a place of future punishment. She contradicts and opposes every great essential Bible doctrine of Christianity.

It is utterly impossible for anyone to be at one and the same time a follower of Jesus Christ and a disciple of Mrs. Eddy. Christianity and Eddyism are as wide apart as the poles. Nothing can be more completely out of harmony than the teachings of the Holy Scriptures and Mrs. Eddy's book, "Science and Health."

Bible teaching, the gospel of Jesus Christ, is the power of God unto salvation from sin. Eddyism denies that there is any sin, hence no need of the atonement which Christ made on Calvary and no need of a gospel to save the people from sin. The Church of Christ and its ministers, those who love God and His truth, who war against Satan, sin and error, ought never to use the word Christian or Science in connection with the idolatry and blasphemy organized and set up by Mrs. Eddy.

This Eddyism is a powerful proof of the fall and depravity of the human race. The Scriptures say the human heart is desperately wicked and deceitful above all things. Eddyism is a practical demonstration of this scriptural statement. Many good people have been deceived and brought under the strange and diabolical influence of this woman and her teachings, but in order to become an Eddyite any and all persons must bid farewell to Christianity, turn their backs on science and place themselves under a strange mermeric influence that enables

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# AMAZING GRACE.

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



British writer has well said: "There are two supreme tests of any interpretation of the Cross: one is, does it issue in a life of active service to our fellow-men, which we owe as redeemed men and women? Has our doctrine an ethical impulse and control? The other test is: does it evoke adorning gratitude to God? Does it leave us 'lost in wonder, love and praise?'"

Addison touched this note when he sang:

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise."

Then Charles Wesley echoed it. His hymn of adoration runs out into the prayer:—

"Tinish then Thy new creation;  
Pure and spotless let us be;  
Let us see Thy great salvation,  
Perfectly restored in Thee,  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise."

When preaching in France one Sabbath morning my preaching appointments took me out of Chaumont down through a lovely valley country and then through Clairvaux (beautiful valley) where in the long ago that man of God, Saint Bernard, lived and preached and prayed and sung his hymns of adoration and praise.

It is said of Bernard that he devoted himself to study and exposition of the Bible. In the solitude of the woods and fields in prayer and contemplation he sought communion with God. The chief object of his contemplations was the being and perfections of God and in dwelling on these his soul rose to ecstasy and often in preaching his impetuosity of spirit and his ardor bore all before him. Once he said, "Who will give me before I die to see the Church as it was in the ancient days; when the apostles cast their nets to catch souls, not sliver and gold."

In one of those seasons of holy joy, Bernard wrote:

"Jesus, the very thought of Thee,  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest."

"Jesus our only joy be Thou,  
As Thou our prize will be;  
Jesus, be Thou our glory now,  
And through eternity."

While in the South I was struck with the unusually earnest way they sing the old hymn "Amazing Grace." When all other singing would drag, announce "Amazing Grace" and new life would take hold of the congregation. I am led in this article to tell the story of Rev. John Newton who wrote this wonderful hymn. He indeed had been as he describes it a "wretch" of a sinner and transgressor. In his early manhood he was engaged in that worst of all trades—the slave trade along the African Coast. Through the amazing mercy of God he was arrested in his wild career and brought to know the Lord Jesus as his wonderful Savior and from being a miserable, low down slave trader he became eventually a minister of the gospel in the Church of England and wrote many other hymns besides "Amazing Grace."

It seems that God spoke to him at first in a dream which aroused him to see what a wretched sinner he was. After suffering a long period of conviction and earnestly seeking the Lord he experienced the joy of salvation.

"Amazing grace! how sweet the sound!  
That saved a wretch like me!  
I once was lost, but now I'm found,  
Was blind, but now I see."

"'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed!"

"Through many dangers, toils, and snares,  
I have already come;  
'Tis grace has brought me safe thus far,  
And grace will lead me home."

"The Lord has promised good to me;  
His word my hope secures;  
He will my shield and portion be  
As long as life endures."

"Yes, when this flesh and heart shall fail,  
And mortal life shall cease,  
I shall possess, within the veil,  
A life of joy and peace."

## NEWTON'S RING DREAM.

After his conversion John Newton had a remarkable dream on the keeping of his soul. He tells it in the following manner:

"The dream is certain and the interpretation thereof sure. I am sure I dreamed to the following effect and I cannot doubt, from what I have seen since that it had a direct and easy application to my own circumstances, to the dangers in which I was about to plunge myself and to the unmerited deliverance and mercy which God would be pleased to afford me in the time of my distress."

"The scene presented to my imagination was the harbor of Venice, where we had lately been. I thought it was night, and my watch upon the deck; and that, as I was walking to and fro by myself, a person came to me, and brought me a ring, with an express charge to keep it, carefully; assuring me, that while I preserved that ring I should be happy and successful; but if I lost or parted with it, I must expect nothing but trouble and misery. I accepted the present and the terms willingly, not in the least doubting my own care to preserve it, and highly satisfied to have my happiness in my own keeping. I was engaged in these thoughts, when a second person came to me, and observing the ring on my finger, took occasion to ask me some questions concerning it. I readily told him its virtues; and his answer expressed a surprise at my weakness, in expecting such effects from a ring. I think he reasoned with me sometime upon the impossibilities of the thing; and at length urged me, in direct terms, to throw it away. At first I was shocked at the proposal; but his insinuations prevailed. I began to reason and doubt myself; and at last plucked it off my finger, and dropped it over the ship's side into the water; which it had not sooner touched, than I saw, the same instant, a terrible fire burst out from a range of mountains, which appeared at some distance behind the city of Venice. I saw the hills as distinct as if awake, and they were all in flames. I perceived, too late, my folly; and my tempter, with an air of insult, informed me, that all the mercy God had in reserve for me was comprised in the ring which I had wilfully thrown away. I understood that I must now go with him to the burning mountains, and that all the flames I saw were kindled upon my account. I trembled, and was in great agony; so it was surprising I did not then awake; but my dream continued; and when I thought myself upon the point of a constrained departure, and stood, self-condemned, without plea or hope, suddenly either a third person, or the same who had brought the ring at first, came to me, and demanded the cause of my grief. I

told him the plain case, confessing that I had ruined myself wilfully, deserved no pity. He blamed my rashness, and asked if I should be wiser supposing I had the ring again? I could hardly answer this: for I thought it was gone beyond recall. I believe, indeed, I had not time to answer, before I saw this unexpected friend go down under the water, just in the spot where I had dropped it; and he soon returned, bringing the ring with him. The moment he came on board the flames in the mountains were extinguished, and my seducer left me. Then was 'the prey taken from the hand of the mighty, and the lawful captive delivered.' My fears were at an end, and with joy and gratitude I approached my kind deliverer to receive the ring again; but he refused to return it and spoke to this effect: 'If you should be intrusted with the ring again, you would very soon bring yourself into the same distress: you are not able to keep it; but I will preserve it for you and whenever it is needful, will produce it in your behalf.'

"Upon this I awoke in a state of mind not easy to be described: I could hardly eat, or sleep, or transact my necessary business, for two or three days. But the impression soon wore off, and in time I totally forgot it; and I think it hardly occurred to my mind again till several years afterward. It will appear, in the course of these papers, that a time came when I found myself in circumstances very nearly resembling those suggested by this extraordinary dream, when I stood helpless upon the brink of an awful eternity; and I doubt not that had the eyes of my mind been then opened, I should have seen my grand enemy, who had seduced me wilfully to renounce and cast away my religious profession, and to involve myself in most complicated crimes, pleased with my agonies, and waiting for a permission to seize and bear my soul away to his place of torment. I should, perhaps have seen likewise, that Jesus, whom I had persecuted and defied, rebuking the adversary, challenging me for His own, as a brand plucked from the fire, and saying, 'Deliver him from going down to the pit: I have found a ransom.' However, though I saw not these things I found the benefit: I obtained mercy. The Lord answered for me in the day of my distress; and blessed be His name, He who restored the ring, (or what was signified by it), vouchsafes to keep it. O what an unspeakable comfort is this, that I am not in my own keeping! 'The Lord is my Shepherd.' I have been enabled to trust my all in His hands; and I know in whom I have believed, Satan still desires me, that he may sift me as wheat, but my Savior has prayed for me, that my faith may not fail. Here is my security, and power; a bulwark against which the gates of hell cannot prevail. But for this many a time and often (if possible) I should have ruined myself since my first deliverance; nay, I should fall, and stumble, and perish still, after all that the Lord has done for me, if His faithfulness were not engaged in my behalf, to be my sun and shield even unto death. 'Bless the Lord, O my soul.'"

Amazing Grace is seen in God's pardoning love and power. Well has Dr. Owen, the eminent preacher of olden times written:

"If there be any pardon with God, it is such as becomes Him to give. When He pardons He will abundantly pardon. Go with your half-forgiveness, limited conditional pardons, with reserve and limitations, unto the sons of men: it may be, it may become them, it is like themselves. That of God is absolute and perfect, before which our sins are as a clo



rising sun. Hence He is said to do this work with His *whole heart* and with His *whole soul*. . . . We are apt to think we are *very willing* to have forgiveness, but that *God is unwilling* to bestow it; and that because He seems to be a loser by it, and to forego the *glory of inflicting punishment* for our sins; which of all things we suppose He is most loath to part withal. And this is the very nature of *unbelief*. But indeed things are quite otherwise. He hath in this matter, through the Lord Christ, ordered all things in His dealings with sinners to *the praise of the glory of His grace*. His design in the whole mystery of the Gospel is to make His *grace glorious*, or to *exalt* pardoning mercy."

Amazing Grace furthermore is seen in the work of sanctification. John Fletcher has defined entire sanctification thus: "It is the depth of evangelical repentance, the full assurance of faith, and the pure love of God (and man) shed abroad in a faithful believer's heart by the Holy Ghost given unto him to cleanse him and to keep him clean from all the filthiness of flesh and spirit; to enable him to fulfill the law of Christ according to the talents he is entrusted with and the circumstances in which he is placed in this world."

Dr. Daniel Steele who was the John Fletcher of the Holiness Movement tells of the exuberance of joy that was his when he entered this rich and deep experience of sanctification, after coming to see his need of it under the ministry of A. B. Earle, the Spirit-filled Baptist evangelist. Dr. Steele says:

"But language is wholly inadequate to express a manifestation of Christ which did not formulate itself in words, but in the mighty, overwhelming pulsations of love.

The joy for weeks was unspeakable. . . .

"The ecstasy has subsided into a delicious and unruffled peace, rising into ecstasy only in acts of especial devotion. I find no fear of man nor of death. I can no longer accuse myself of unbelief, the root of all sin. What may be in me, below the gaze of consciousness, I do not know. I must wait till occasions shall put me to the test. It would not be wise for me to assert that all sinful anger—there is a righteous anger—is taken away, till I have passed through a college rebellion, or something equally provoking.

"If sin consists only in active energies, I am not conscious of such dwelling within me. If sin consists in a state, as some assert, I infer that I am not in such a state, from the absence of sinful energies flowing therefrom, and more especially from the indwelling of the Holy Spirit. I have had no other direct witness than that attesting Christ's love to me.

"My experience," he writes, after enjoying this blessing several months, "of the joy of the Holy Ghost grows richer and richer. Every day I seek a place for secret praise. I am filled and flooded with a sense of the divine love. How delightful any kind of service for the blessed Master! How sweet to feel His circling arms around one on every side—so that no calamity can possibly befall the soul!"

One of the older divines preaching on John 3:16 used the following divisions: (1) The Lake; (2) The River; (3) The Pitcher; (4) The Draught.

The Lake—God so loved the world;

The River—That he gave his only begotten Son;

The Pitcher—That whosoever believeth on him;

The Draught—Should have everlasting life.

The story is told of an untutored preacher from the backwoods somewhere who was being examined in the preacher's course of study of long ago. Among the questions asked him was, "Which is the biggest river in the country?" His reply was: "The River of Salvation." The fellow evidently had a better knowledge of spiritual geography than he did of the physical, because he had it right when touching salvation. Ezekiel saw this river and describes it in Chapter 47. He sees it rise till it reaches the ankles, the knees, then the loins, and it becomes a river to swim in, and thank God, wherever this river flows it brings cleansing and life and plenty.

Phoebe Palmer saw it when she sang:

"Amazing grace, 'tis heaven below  
To feel the blood applied;  
And Jesus, only Jesus knows  
My Jesus crucified."

Finally, Amazing Grace is dying grace. "Oh, those rays of glory!" said Mrs. Clarkson when dying. "My God, I come flying to thee!" said Lady Alice Lucy. Lady Hastings said, "Oh, the greatness of the glory that is revealed to me!" "Oh, sweet dying!" said Mrs. Talbot, of Reading. "If this be dying," said Lady Glenorchy, "it is the pleasantest thing imaginable." "Victory, victory, through the blood of the Lamb!" said Grace Bennett. "I shall go to my Father this night," said Lady Huntingdon. The dying injunction of the mother of the Wesleys was, "Children, when I am gone, sing a song of praise to God." "Though a pilgrim walking in the valley, the mountain-tops are gleaming from peak to peak," said Miss Florence A. Foster.



## The Care of Young Converts.

Evangelist Richard W. Lewis.



### PART II.



TURNING then to the physical babe one finds three essentials of growth in the normal child, to wit: 1. Breathing; 2. Feeding; 3. Exercising. Now let us take up these three essentials and study them over an open Bible, thus to learn God's plan for the convert's care.

The first act of a new-born babe is to breathe. Sometimes respiration follows immediately and normally after birth. But at other times the process is artificially secured through the physician's skilful manipulation of the child. There are, in such cases, varying degrees of ease in bringing about respiration.

Comparing these well-known, and therefore well-established facts to the new-born spiritual babe, we find that prayer is the Christian's "vital breath," and the first essential to his health, strength and vigor of new life in Christ. "Behold he prayeth" (Acts 9:11), was the Lord's introduction of the young convert, Saul of Tarsus to Ananias of Damascus. Saul began, continued and ended his Christian career in prayer. No wonder he says, "pray without ceasing" (1 Thess. 5:12); and equally natural is it that Paul's Savior and ours, should say, "Man ought always to pray." (Luke 18:1). For the soul to quit praying is to stop breathing. In some way, then, we must get the new convert to pray. We may take to prayer naturally. Or we may require skilful manipulation by some expert. Time may be required to successfully induce prayer-functioning. The task may seem improbable, and the babe may turn black for lack of breath in the interim, but persistence will

result in establishing respiration sooner or later.

In some cases it will be necessary to overcome no small mistake for which well-meaning mothers, or others, must be held responsible. Reference is made to the blunder of calling a little child to come and "say your prayers." Praying is not "saying" a prayer. If ever there should be sincerity, directness, and soul-felt earnestness, it is by him who would speak to God. Jesus taught His disciples how to pray, giving to them the model prayer, which, by the way, He never asked them to "repeat" in concert, or otherwise. "After this manner, therefore, pray ye," was His instruction. But Jesus did more: He gave to His disciples, and to us, His example of all-night praying, in-an-agony-praying, and "great-drops-of-blood" praying. It is repulsive to think of one dashing into God's presence with a perfunctory prayer falling listlessly from the lips. Out of the soul's conscious need the prayer should spring like water from an artesian well.

It is somebody's duty—the parents', the pastor's, the personal worker's, the Sunday school teacher's—the friend's—somebody's imperative duty to teach the young convert how to reach God by wireless telephoning. Unless new-born babes in Christ can get in close communion with the Lord, they must soon be out of harmony with Him, and slipping back into the world-life their testimony is gone—and our Arminian brethren might say much worse things about them!

Second. Feeding. When respiration has been established, and the kindly nurse has done her duty, the second essential in a child's development takes place—the babe is brought to the mother's breast and there finds its proper and essential nourishment.

Peter must have had this in mind when he said, "As new born babes desire the sincere milk of the word that ye may grow thereby" (1 Pet. 2:2). Then Paul corroborates as he writes to the Corinthians, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even unto babes in Christ." I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:1, 2). And the writer of Hebrews confirms by saying, "For every one that useth milk is unskilful in the word of righteousness; for he is a babe" (Heb. 5:12), thus showing that the spiritual babe is to be fed on the milk of the word.

The babe's helpers in this case are the same as those previously enumerated: the parents, the Sunday school teachers, the pastors, the personal workers, the friends, etc., etc. But whoever may administer the milk of the word, one thing is positively true, and that is, no convert can find anything to take the place of that soul food—he must feed on the word if he would grow. It is very important that on the start he shall be tempted and somehow induced to study the Scriptures for himself. All the teaching that can safely and sanely be done is good; but not even this can take the place of real, downright, first-handed, simple, earnest, spiritual Bible study.

In many communions converts are placed in a class, and the pastor, or some one appointed by him, instructs them and encourages them to individual and independent Bible study. But however it is done, it must be done, for there is no substitute for Bible study in feeding the spiritual babe. The

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# Methodism and Modern Thought.

BY REV. ANDREW JOHNSON, D. D.



## VII.

### METHODISM DECOMPOSED BY MODERN THOUGHT.



AS we have traced the changing relationship of Methodism to Modern Thought we have observed a gradation, or a gradual development from one stage to another, from the inception to the final consummation. We have seen how Methodism has shifted and changed front, first from a strong opposition toward Modern Thought to a modified compromised position on the question. Then follows a series of successive steps, a steady advance till we find Methodism fairly amalgamated with Modern Thought. (There are exceptions of course).

A completely modernized Methodism is the highest goal of the loftiest ambition of all the higher critics in the rank and file of the Church. But what will be the final result if the Methodist Church, as an institution, swallows the whole dose of higher criticism? Will it mean the consummation or the decomposition of Methodism? We affirm the latter the critics to the contrary notwithstanding. It will mean the wreck and ruination of the Methodist Church. Destructive criticism in its last analysis means destruction to the Church. Take the blood out of the atonement, take the prediction out of prophecy, take the infallibility out of inspiration, take the supernatural out of religion and what have we left!

If Methodism adopts Modern Thought and makes it one of its constituent elements the Church will be split up, divided and decomposed. It will be worse than the dismemberment of a nation. The Methodist Church has already been divided over slavery and church polity, and suffered minor defections, but these will be nothing compared to the general smashup into smithereens over the question of German rationalism. The storm is now gathering on the ecclesiastical horizon. If higher criticism is not halted on the highway of Methodism the storm of fury will break upon the Church. If we are living in the last times and the great falling away or apostasy is upon us, then the threatening storm-cloud upon the distant horizon will swell into the final catastrophic visitation of the Great Judgment Day. If Christ tarries there is going to be one of the greatest polemical battles recorded in the annals of church history. The higher critics will be forced into the open. The last General Conference delivered a rebuke to the critics. There are young preachers, all over the country who are displeased with the Course of Study. They are getting their eyes open and are becoming wise to the situation. Great conferences on Christian fundamentals are being held throughout the land. Periodicals, such as *Our Hope*, the *Wonderful Word*, the *Champion*, the *Bibliotheca Sacra* and a number of religious newspapers are going after the higher critics with hammer and tongs. Dr. Morrison, the undaunted Editor of THE PENTECOSTAL HERALD, is constantly firing heavy artillery into the ranks of destructive criticism. Dr. John Paul, Vice President of Asbury College, is wielding a facile pen against the New Theology. Dr. Sloan, of the New Jersey Conference, is effectively bombarding the fortifications of criticism. Dr. Geo. W. Ridout is ringing the changes against the critics. Dr. Newton Wray, of Taylor University is a staunch and able defender of the Bible and formidable foe against all rationalistic criticism.

The two Raders are making a raid on Modern Thought. Lyell Rader, the Scient-

ist, and Paul Rader, the pastor-evangelist. Rev. Geo. W. McPherson, of Yonkers, N. Y., has written three books which are making even the critics sit up and take notice. The works of Henstenberg, Horne, Dr. Henry Green, Sir Robert Anderson, the London lawyer, W. H. Weiner, the learned Jew of London, and William E. Gladstone and other great scholars which we might mention, have never been refuted by the higher critics.

But the Methodist colleges and seminaries have gone as wild as a march hare after Modern Thought. Garrett, Boston, Drew, Iliff, and Syracuse are the most radical. Ohio Wesleyan, Baker, and De Pauw are following suit. The Southern Methodist University at Dallas, Tex., is falling in line. Emory University at Atlanta is not entirely free from the taint of higher criticism.

The Professors in these Methodist universities and seminaries first play into the hands of the critics and then they, themselves, take a hand at criticism. Milton S. Terry, the venerable theologian of Garrett, stood firm for awhile, but finally fell a victim to German rationalism. We have recently been reading his ponderous four-dollar volume on Biblical Apocalypses. When he desires to clinch a point he quotes some German higher critic such as Wellhausen. The smell of limburger cheese on the dope of destructive criticism only makes it more palatable for him.

Let us treat the reader to a few samples from a book in the Course of Study—"Foundations of Christian Belief," by Francis L. Strickland.

It ought to be a good book, judging from its title. But, alas! this: "The dogmatic method of treating religion with its constant appeal to some external authority is a thing of the past among scholars." (P. 23). Why didn't he say, among *some* scholars. The critics try to monopolize all the scholarship of the world. They certainly are a conceited set. Hear him on creation: "All the old mythological and theological theories of divine creation belong to an age when picture-thinking was made to do the duty for rational reflection." (P. 90). He asks the question, "Did the world have a definite beginning in time?" "The affirmative answer," he continues, "brings with it a swarm of serious difficulties." "God's activity, being eternal, is unbegin in time. This is all we can say." (P. 91). Well, that's enough to show that he denies creation in the Bible sense of the term. The same author says: "The primitive sacrifice was generally a gift of food. By some early peoples the food was left at a sacred spot, and when it disappeared (being devoured by wild animals) it was thought the god had come down and eaten it. Later the sacrifice was burned, and then it was the savor, or finer essence, of the food of which the god partook. This idea is reflected in Gen. 8:21 and Ezra 6:10. Compare Ezek. 6:13." (P. 125). It is a reflection on the Bible to say that such an idea is relected in the Bible!! Again our friend Strickland says: "The idea of divinities having sexual relations with human beings appears in many primitive religions, notably Egyptian, Greek, and Early Semitic. (See Gen. 6:1, 2)." (P. 125). How is this for handling the Bible? He confounds originative creation with formative creation and preservation. In commenting on the verse —*In the beginning God created the heavens and the earth*, he says: "Most of us were taught that this means that the world was created at some point or period in past time. But if God is in His universe today, then every activity in nature is a present expression of the creative activity of God, and every

day is a day of creation. Creation is, therefore, a constant and ever ongoing manifestation of the power of God and not a manifestation of that power once completed in past time." (P. 182). Again—"His creative activity is seen in the mysterious birth of every new organism—yes, in the genesis of every new cell. The Divine Creator is ever at work in a world that is never done being born. This conception of God's immanent activity in the world enables Christian faith to hold to the belief that the world is the result of divine creation, and at the same time to accept the great truth of evolution." Any one can see that this view denies real fiat creation and substitutes continuation, preservation, modification and new formations in its stead. This is done, as the author frankly admits, in order to accept the *Great Truth of Evolution*. Creation ruled out in the interest of the Darwinian theory of evolution! That is what the young preachers are fed on in the famous Course of Study!

Speaking of the Revelation of God in the non-Christian religions, he declares: "It is not very long since the opinion prevailed among intelligent Christian people that the non-Christian religions are altogether false and unworthy of any consideration." (P. 196). This is a bold misrepresentation. It is untrue. The intelligent Christian people always admitted that there were moral maxims and an element of truth in all the false religions. It was never contended that these religions were *Altogether False!* These religions are like the books of the higher critics, they contain some truth mixed with much error.

Again Prof. Strickland says: "We dare not declare these great faiths, which countless millions of rational beings have professed for thousands of years, to be nothing but error and delusion." (P. 200). Who ever declared that they were *nothing but error and delusion?* Strickland is not very strict in his statements. Too bad a book like this had to go into the Course of Study!

He is heterodox on the subject of prayer. Hear him: "Prayer must be regarded as entirely spiritual in its influence." (P. 233). He is trying to say that prayer is merely subjective and not objective, that it only affects and influences the individual who offers it. That this is what the author means is manifest from the following statement: "In no case, however, can we believe that we have swerved God from a previous purpose and by our prayers induced Him to do a thing He otherwise would not have done." (P. 233-4). He continues: "Religious books written by pious people to prove this point, and filled with a lot of anecdotes of miraculous answers to prayer, may be of some interest and cause us to wonder as we read them, but they are not convincing." (P. 235). It is very difficult to convince a higher critic of anything that is supernatural. But they are very easily convinced of the Darwinian theory of evolution.

Have you ever read Adam Clarke on "Entire Sanctification"? If you have not, there is a great treat awaiting you. We have recently published ten thousand copies of this booklet. It has 42 large pages of reading matter. It is one of the clearest, most concise, scholarly and scriptural discussions of the subject to be found in print anywhere. This booklet may be had from The Pentecostal Publishing Co., for 15 cents. Send for this booklet, read it, and circulate it. Write Mr. Pritchard for the best figures on a number of these books, and scatter them among your friends



# Is There a Second Work of Grace? What Saith the Scriptures?

C. W. Ruth, Evangelist.

THE SECOND WORK OF GRACE AS SET FORTH BY THE PROPHETS.



HE prophecies abound with intimations, both in symbol and direct teaching, concerning a second work of grace. We think if space would permit, we could show that everyone of the prophets directly or indirectly, set forth this truth. However, we will have time to consult only a few of them. First, let us have an interview with brother

ZECHARIAH.

This prophet is usually spoken of as one of the *minor* prophets: nevertheless, he caught the vision splendid, and declared "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Ch. 13:1. This is a direct promise to the "house of David," which represented the church, and the "inhabitants of Jerusalem," which referred to the Jews, who were God's own chosen and elect people. Mark you, this "fountain" was not opened *in* the house of David, as it is usually and erroneously quoted, but "To the house of David," denoting an added experience to those who already constituted the Church. Nor does the promise suggest pardon or forgiveness, but deliverance from "uncleanness" which is accomplished by cleansing. Sins committed are pardoned, whereas the "sin" inborn, (in the singular number) and the "uncleanness" of our nature cannot be pardoned, but is washed and cleansed away. Pardon is a judicial act, while cleansing is a priestly function. Being the "house of David" and "the inhabitants of Jerusalem,"—the Church, and people of God,—pre-supposes they had previously received pardon; hence this prophecy of Zechariah suggests a subsequent or second work of grace, in which they should receive deliverance from "sin" as a unit, (original sin) and the purging from the "uncleanness," which co-exists with the grace of God in the heart of the regenerate. Next we will listen to the prophet

EZEKIEL.

Through the prophet Ezekiel we again have the two-fold promise of the two-fold work of grace, spoken of as a "new heart" and a "clean heart." Ch. 36:25, 26. Every person who receives the forgiveness of sins receives a "new heart," not a "clean heart." Not any of the older denominations teach—in their credal statements, confession of faith, or articles of religion—that the heart is then made clean; every one of them agrees with Mr. Wesley when he said, "Sin does remain in one that is justified, though it has not dominion over him; for he has not a clean heart at first." Not only do all the Evangelical denominations agree touching the remains of depravity in the heart of the regenerate, but every person thus regenerated, soon discovers that the root of doubt, fear, anger, malice, pride, etc., is still in his heart; some have supposed that this difficulty might be removed by growth in grace, but this prophet assures us that cleansing is a divine act—a something that God will do for us; hence the promise, to "the house of Israel." "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you." When he said, "A new heart also will I give you," He gave them the promise of regeneration; and when he said, "I will sprinkle clean water upon you, and ye shall be clean," He gave them the promise of entire sanctification. Next we will hear the prophet

JEREMIAH.

In Jer. 13:27 we hear him say, "O Jeru-

salem, wilt thou not be made clean? when shall it once be?" By keeping in mind that "Jerusalem" represented God's own chosen people, it will be seen that he is not referring to initial salvation. Again he exclaims, "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of MY PEOPLE recovered?" Ch. 8:22. He is intimating that there is a need or a lack among his own people. Sin committed is an act, but inborn sin is a disease, a condition within the soul. What perfect health is to the physical man, holiness is to the spiritual man; soul health, or holiness, means recovery from this malady of the soul, and restoration to perfect soul health. And this is precisely what is promised through the prophet Jeremiah, (Ch. 33:6), when God said, "Behold I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." And in order to clearly set forth the two-fold work in accomplishing this "cure" He says, "I will cleanse them from all their iniquity (as a unit) . . . and I will pardon all their iniquities, (in the plural) (Ch. 33:8), thus clearly teaching the two-fold work of grace. Next we will listen to the "sweet singer of Israel,"

DAVID.

It would seem that no one could read the confession and prayer of David as recorded in the fifty-first Psalm, without noting the two-fold aspect of the same. In the first verse we have the petition of the penitent, pleading for mercy, and begging God to blot out his "transgressions,"—clearly relating to sin as an act in the transgression of divine law; but in the fifth verse he exclaims, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here he clearly recognizes the fact of original sin: his prayer now is, not for pardon, but for cleansing, as he pleads, "Wash me thoroughly from mine iniquity, and cleanse me from my sin." verse 2. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." v. 7. And again, "Create in me a clean heart, O God, and renew a right spirit within me." v. 10. We fail to see how the two-fold difficulty—sin as an act, and sin as an innate condition—could be more clearly set forth; and that the petition in the prayer is two-fold—the first pleading for pardon and the second for purity, is surely just as undeniable.

ISAIAH.

Isaiah is frequently spoken of as the "Evangelical prophet" because he seems to have climbed into the highest mountain-peaks of prophetic vision, and thus caught the brightest and clearest rays of the "Sun of Righteousness" in the on-coming day. Who dare say that this clearness of vision was not due, at least indirectly, to his own heart experience? After Isaiah had been in the prophetic office a number of years, and had cried out against the wickedness and idolatry of Judah, entreating them to put away the evil of their doings, he tells us that "In the year King Uzziah died" he had a vision of God's holiness which disclosed to himself the fact that there yet remained moral uncleanness in his own heart. Ch. 6: 1-8. When he exclaimed, "Woe is me," and acknowledged his own uncleanness, he tells us that a seraphim flew unto him, "having a live coal in his hand," and laid it upon his mouth, saying, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged." We would insist that this was not Isaiah's first experience, giving him the forgiveness of sins, but a subsequent experience, giving him a pure heart. When in later years he endeavored to portray the

blessedness of Christ's kingdom he gave us that beautiful thirty-fifth chapter of his prophecy: and among other things said, "An highway shall be there, AND A WAY, and it shall be called, the WAY OF HOLINESS; the unclean shall not pass over it." v. 8. Not "an highway of holiness" as some erroneously quote it, but "An highway". . . "and a way;" and IT—"the WAY"—shall be called the way of holiness." In saying the "unclean shall not pass over it," he proclaims the need of cleansing, rather than the need of pardon. We would argue that the "highway" represents the experience of regeneration (Prov. 16:17), while the cleansing and deliverance from "uncleanness" and "the way of holiness" represents a second work of grace, such as Isaiah himself experienced and describes in the sixth chapter of his prophecy.

## Bud Robinson's Corner.

Greetings from the great States of Illinois, Pennsylvania and Indiana:

Since my last letter I have worked one week each in the three camp meetings. I was in the great camp at Chicago for one week. My yokefellows were Dr. R. T. Williams, Dr. Charles Babcock, Brother and Sister Suffield, and Brother Henry Wallen to lead the great choir, and Miss Virginia Shaffer to do the solo work, with Bros. Schurman and Messenger and a host of others to look after the camp. While I was there only for the first six days it was a wonderful camp. I never heard Drs. Williams and Babcock do greater preaching in my life.

From there I went to Conneautville, Pa., and joined Bros. Huff, Henderson, Gouthey, and Harris, and also Miss Ruth Harris. Brother John Harris had one of the finest choirs that I almost ever heard sing the gospel. Brother Huff did some of the greatest preaching that I ever heard him do; also, it was the same with Brother Gouthey. I think he has grown more in the past twelve months than any young man I ever heard preach the gospel of Jesus. They told me that Brother Henderson was also at his best, but he finished up with the camp on Wednesday afternoon and I started in that same night and went through to the close. We had a very great camp there; more than one hundred at the altar on the last Sunday.

After traveling from Ocean to Ocean time and again I am frank to say that there are no finer people on the face of the earth than the old Pennsylvania stock, but there is one thing about the Pennsylvania Dutchman that is interesting and it is this: you have to convert him three times to put him at his best. First, convert his head, and second, convert his heart, and third, convert his pocket-book; but when it is done you have a diamond in the rough, or in other words, you have a gold nugget in a silver cup. There are no finer people on earth than the holiness people of Pennsylvania. They have a most beautiful camp, more good buildings, and the best and largest dining-room. They can seat and feed four hundred at a time. The camp meeting committee is among the finest set of men in the nation. Brother James Harriss, of Sebring, Ohio, is one of their leading managers, and in fact he was in charge of the camp this year. Brother James is not a preacher, but he is one of the finest Christian workers in the nation, and no man can surpass him when it comes to

(Continued on page 9)

## Good News From The Evangelistic Harvest Field.

### Wiota, Iowa.

Our engagement at the above place has become history. The Holy Spirit was with us honoring the truth to the salvation of all who would receive Him. A real revival had not been witnessed here for years. The field was hard, but hearts were open and many definite seekers were at the altar for pardon and purity. The meeting assumed such proportions that it was continued another week under the leadership of Rev. D. M. Spell, of Council Bluffs, Ia.

The pastor, Bro. Thomas, is one of the most congenial men with whom we have labored. Rev. W. R. Radcliff, a neighboring pastor, was our splendid leader in song, ably assisted by good chorus and orchestra.

We are having a real pentecost at Richland, Ind., at this time, which is worthy of a complete report later. Amen and amen!

J. E. WILLIAMS AND PARTY.

### Mt. Vernon, Virginia.

The camp meeting of 1921 has come and gone, and we consider it in many ways one of the best that we have ever held since our camp has been in existence. There was a blessed spirit of harmony and unity among all of our workers, and God's blessing rested upon them from the beginning to the close of the camp.

Brothers Ashley and Wachtel were the main preachers and they were surely blessed and helped of God as they delivered the gospel messages. They impressed it upon us over and over again that they were not bringing us any new messages, but only the old-time gospel. Some were saved and some were sanctified; not as many as we would have liked to have seen, but we believe that the seed sown in this camp will bring forth fruit in the years to come.

The music was in charge of Brother Cramer, and he proved himself an exceptionally good song leader. We also found him deeply spiritual and ready to help and push the meeting at any time or place where he was needed.

Sister Pantley, of New Jersey, was in charge of the children's meetings and she did faithful work among the little ones. We feel sure that many of them went back to their homes with more scripture packed away in their memories than they had ever had before.

The attendance was good, every cottage and room on the grounds being occupied at some part of the meeting. A brother who lives next to the camp very kindly offered the use of two of his rooms which were occupied during part of the meeting. Eight new permanent cottages (of bungalow type) will be erected between now and next year's camp. On the whole the camp has made large strides ahead, and while it is small compared with some of the camps, yet we believe there are large possibilities ahead for it, and within a few years we are hoping to make it one of the most beautiful camps in the United States. H. B. HOSLEY.

### Report.

Thank God for victory through the precious blood of Jesus. This has been a good year for us. God has been with us in a special way of opening doors of opportunity for the preaching of a full gospel of complete redemption from all sin. Thank God for the victory He gives to the soul who meets His conditions and goes through with Him. We are more determined than ever to remain true to God and press this battle that is waxing hotter until God says enough. Those who do not realize that it is not an easy mat-

ter to have a real old-time Holy Ghost revival certainly fail to read the signs of the times. But when God's conditions are fully met in every respect (sometimes these are more than we anticipate) the Holy Ghost will come in mighty convicting, converting and sanctifying power. The cry of penitents, the shout of new-born souls and the rejoicing of the saints of God will be heard amidst the songs of victory through Jesus' blood.

Our labors this year have been abundant, twelve revivals running from two to three weeks in twelve months. We had at one time fourteen weeks without a rest. May God bless the goodly number of precious souls who are rejoicing with us for the battles fought and the victories won in Jesus' name.

We are making up our slate for the fall and winter campaign. Anyone desiring our services, write us, Elizabethtown, Ky., or Palisade, Neb.

H. W. GALLOWAY AND WIFE.

### South Bend, Indiana.

I have just closed a gracious revival at Connersville, Ind. One hundred and twenty bowed at the altar, most of whom claimed victory. Two old men near seventy prayed through. Rev. E. M. Cornelius had charge of the music and preached some effective sermons besides his good singing. Closed with altar crowded and great crowds. The old gospel works.

I am in evangelistic work again and have a few open dates for this winter. Address me, 209 W. South St., South Bend, Ind.

H. A. BARNETT.

### Jack Linn Reports Again.

Just closed the Mt. Lookout camp, at Waynesfield, Ohio. This is an old camp, twenty-three years, and has one of the most beautiful grounds we have ever seen. The tabernacle is very large, and is wonderfully constructed. It is built of heavy timbers, and tenoned and mortised and put together with hard wood pegs. It has no nails. Really it is a feat of construction. It is worth going miles to see.

Our co-worker was Miss Edna M. Banning, a real woman preacher. She does not preach "lady" sermons, but Holy Ghost sermons, and does genuine work at the altar, and seems never to get tired. God bless her.

There was definite work done at the camp. Sinners were saved, backsliders came back, believers were sanctified. A healing service was blessed of God, after we preached on divine healing. God touched the bodies of several of His children.

We are now at Hillcrest Camp, Kampsville, Ill., and from here go to a camp at Haviland, Kan. We are under the blood, and on fire, and shouting hallelujah as loud as ever, with no thoughts of stopping.

We are making up our camp meeting slate for next year. If you are thinking of getting us, better write soon.

It seems Mrs. Linn is singing and preaching better all the time, and she is learning to shout about as loud as her husband. Well, let it out. Don't hold it in. Hallelujah!

### Report from H. E. Copeland.

We were privileged to work with the good people of Grace Methodist Church, Minneapolis, and their good pastor, Dr. W. W. Shenk, during a part of June. It was right in the midst of the bathing season, and many of the people, both young and old, were spending most of the spare time at the bath-

ing beaches. And these are not a help to God-likeness. Of course there was some opposition to the preaching of the Word, but the people came, and many were sanctified, as well as many others who were genuinely born of the Spirit. About sixty or seventy different people found God during the meeting. Some very outstanding cases. And the work goes forward. We were called back for another meeting in this fine new church, in the fall.

At Keota, Iowa, we spent a pleasant ten days in labor with a little handful, not more than a dozen, of sanctified people in a tent meeting. There was great prejudice to the Association for the Promotion of Holiness. Two of the leading members of the Association had been excluded from one of the churches in the community for professing the grace of entire sanctification. People came to the meetings, and would acknowledge the truth, but did not yield in large numbers to the truth. There were a few who found their way to God. A young man, studying for the ministry was sanctified, along with a few others, and we look for these people to move forward. They are fine people, and we believe that there is a great day for them. If they remain true to God, He will use them.

At Ames, Iowa, we were with the Association for the Promotion of Holiness. Ames is a great center. It has the greatest agricultural college in the world. It is in the very heart of the greatest agricultural state in the Union. There are many devout people here, but some of the larger churches are in a deplorable state. Pastors have united with a few of their people of the less spiritual kind, and against the advice of substantial, successful Christian business men, have installed moving pictures in the churches, and thus have driven a wedge that divides their flock, and has sent the more substantial members from their churches. We found the U. B. Church at this place preaching a full gospel. The pastor stood right by the meetings helping all the way through. His people for the most part were loyal. And many of them among the most ardent workers. Ames is not a large camp. It was simply a tent meeting. We had several very clear cases of conversions and sanctifications. More than a score prayed through to victory. We are called back for the meeting next season.

Ames people are now praying for the Lord's guidance. There is a very fine steel tabernacle in a fine park outside the city. The tabernacle is used only for chautauquas once a year. There is a fine camping park around the tabernacle, with a fine dining room on the ground. This could be rented at a very reasonable figure, possibly would be granted free of charge for the ten-day period. Tabernacle well arranged and lighted, and will seat about thirty-five hundred people. The holiness people of Ames would like to make Ames another great center for the preaching of holiness. The school being here, and hundreds of students remaining here during the summer, make this all the more desirable. The people could easily get to Ames, and this could become one of the truly great centers, with the very strongest evangelistic teams in the work. Let us pray with the people of Ames. For information write Mr. Joe Doggett, Ames, Iowa.

I am now in meeting in the Gospel Mission, Minneapolis. Walter P. Carr, treasurer of the Minnesota Pentecostal Association, is at the head of the Mission. We are seeing souls find God at each service.

H. E. COPELAND.

2637 Clara Ave., St. Louis Mo.



## Field Notes.

Rev. W. G. Harbin.

### THE PRODIGAL.

The prodigal son was a type; some think of the backslider, some of the unconverted sinner; but there is no difference of interpretation of the picture of love presented by the Father. Sin is confusion, darkness. God is light. There will always be confusion in our studies of sin. Light comes when we turn to God; and the mind, as well as the soul, finds rest in His love. This story of a prodigal who came back is also, and, perhaps, more truly, a story of the love that won him back.

The meeting began with sorrow in many hearts. My first service was Monday night. Returning to the parsonage the pastor asked if I had noticed a certain young woman, sitting beside her husband in the choir. I had; and was impressed by the mingled reverence and sadness in their countenances.

"Friday," said the pastor, "this young man, who was a conductor, lost his job. Saturday their only child, a sweet little baby boy, died. I buried him yesterday afternoon. They were in their places in the choir last night and this morning. You saw them tonight. There is a reason behind their faithfulness. I want you to show them special attention."

I thanked him. The next morning I sought them out. The young wife pressed a handkerchief to her streaming eyes.

"I am praying so hard for God to grant me something during this meeting. I began to pray long before the meeting began. Please ask Him to hear me and answer my prayer."

I promised; and she seemed a little comforted. The meeting went through the week with waning interest. It was almost impossible to preach. The edge was off the preacher's mind; and it was dull. The Spirit of the Lord was not there; and there was no liberty. Yet I never had more glorious liberty on my knees; especially in presenting the burden of the conductor's wife, of which she daily reminded me.

The meeting had only ten days to run, and when Friday night came with no results, decreased interest, and the smallest crowd we'd had, I felt that things must be settled one way or another. I had little to do with the song service, leaving that to the pastor. He attempted a testimony meeting, which was a dismal failure. The conductor's wife, with streaming eyes, asked for prayers for "a dear loved one," and sank sobbing to her seat. And that lifeless congregation stared at her with hard eyes, unsoftened by any mist of tears. In that atmosphere my sermon was dead before I began it. I labored hard; gave up; quit; and went into the invitation with as little prospect of victory as I have ever seen. Very likely all in that small listless crowd were in the church and satisfied; but I had a deep conviction that some one in that house would settle his destiny that night for eternity. Moved by that solemn thought, I determined to continue the invitation until some one was saved, or every one had left the house.

Hymn after hymn was sung. By ones and twos the people slipped away and went home. The choir grew hoarse. The pastor slumped down onto a bench and hung his head over a hymn book, fingering nervously at the leaves, until I could see only his ears above his collar; and they grew redder and redder. He was a most elegant gentleman; and I could sense the struggle in his manly soul between the desire to take the service out of my hands, and end it; and the native kindness and courtesy to which such a course was abhorrent.

Half, or more of the congregation departed. I announced another hymn, and a large section of the choir arose and went bristling out. The pianist wavered; but finally settled back into her place. The pastor laid down his hymn book and slowly straightened up. The air grew tense. The crisis was near.

I raised my hand. "While we sing another verse I feel that some one in this congregation will settle their destiny for time and for eternity."

Nothing happened, except that the conductor's wife remained seated, her head bowed over, sobbing audibly, in an agony of prayer.

We sang that verse through. Several left. Less than twenty remained. I felt that the service now must end. It was very late. "We will repeat the chorus," I said. "While we do so some one will come; or their chance, this service, and my part in this meeting must all come to an end."

As we came to the last line there was a little stir in the congregation, and a man of middle age, dressed with the quiet elegance of wealth and taste, and wearing a neatly trimmed Van Dyke beard, came forward with such abruptness that he seemed to be thrust forward by some unseen power. He whispered in my ear that he wished to say a word. To this I readily assented.

"I have been in the Far Country," he said. "Right here in this church tonight, under the sound of the gospel, I have been as far away from God, and as far down in the swine pens of the backslider's country as a man can get. I want to come back! Oh, I want to come back!"

It was an old story. He had been treasurer of the church and teacher of a prosperous young men's Bible class. The church was moved, while he opposed; and, failing to have his way, gave up God's service and drew out of the church.

"For twelve years," he sobbed, "I have been down in the swine pens of the Far Country—twelve miserable years. Many a night I have stolen up to the church and stood outside in the dark, looking in through the windows, and wishing I could come back. And now I've come back. I don't ask you to give me my old place again. All I ask is a chance to win your love and confidence once more."

For awhile the congregation sat spell-bound. Then the conductor's wife, the woman who had prayed so long and so hard, sprang out of her place in the choir, rushed forward, and clasped the returning prodigal in her arms.

"My prayer is answered!" she shouted. "Brother Harbin, this is my father!"

Instantly the congregation resolved itself into a welcoming committee. Men and women sobbed and shouted. The fire fell, people came pressing back into the church. A number were converted that night, and from then the work went on with congregations that packed the house, and altars crowded with weeping penitents and rejoicing saints.

Over seemingly impassable barriers, love had prevailed. Prayer had found the prodigal in the far country; wooed him thence, and brought him, rejoicing, back to the Father's house.

The Harbin-Watson tent meeting at Irvine, Ky., resulted in 200 conversions at the altar. At the close of the meeting Bro. Watson went to Guatemala. Bro. Harbin is now engaged in a union meeting at Petersburg, Tenn., where there have been many conversions. Mr. Julian Moorman conducted the singing there, to the great delight of all. Bro. Moorman's address is Bristol, Va., and he is open for engagements this fall. He will do good work anywhere. Is a good singer, religious, kind and patient in his leadership, and is a wonderful leader of song.

## CARE OF YOUNG CONVERTS.

(Continued from page 3)

prophet says, "Thy words were found, and I did eat them and thy word was unto me the joy and rejoicing of my heart" (Jer. 15: 16), and that is the point in soul-feeding to which the new-born babe must be led, if he is to grow out of babyhood. Perhaps that lack which looms high above all other lacks of the Church today, is the lack of Bible knowledge—not knowledge *about* the Bible, but the lack of knowing the Bible itself. Too often our converts look lean, and hungry, and starved, and dissatisfied, all because they are not duly fed. When God's people fail to feed God's lambs and God's sheep newly enfolded, the devil's undershepherds are immediately "on the job," and they see to it that the food of worldliness is bountifully supplied.

Third. Exercise. Even the casual observer has watched with keen interest the up-tossed heels, and the out-flung arms of the babe producing almost perpetual motion. These antics are generally known to be natural, but there is a reason why Nature has made them essential to the child's growth. It is thus that the babe, flat of its back, and incapable of locomotion, takes that exercise which is positively necessary in the digestion of its food. The spiritual babe must breathe by praying, and feed by studying God's word, and it must also take ample exercise by doing good deeds. "My Father worketh hitherto, and I work," said Jesus (John 5:17). "Son, go work today in my vineyard," He said at another time (Matt. 21:28); and although said in a parable, it is the very essence of His teachings. Of Jesus Himself it is said, "He went about doing good" (Acts 10:38). "Bear ye one another's burdens, and so fulfill the law of Christ," said the Apostle Paul (Gal. 6:2).

The new convert's task certainly should be simple and easy, and if possible, to his liking. As he grows stronger under the discharge of his duties, more important service should be assigned him. Then at the earliest possible moment he should be inducted into the great joy of leading others into the experience of the new birth—the climax service of the Christian in this age.

By all means there should be a suitable text-book, short, simple, strong, thorough, attractive and scriptural, to assist in the training of the newly converted in Christian living, and also to prepare them for skilfully dealing with the unsaved. The writer thereof has earnestly endeavored to meet this need by a careful preparation of "THIS WAY" (to use Paul's own words) or a hand-book for seekers of, keepers of, and workers in the way of the Lord; and the book is now fresh from the publisher's hand. It may be bought of The Pentecostal Publishing Company, 40 cents postpaid, single copy, or special price on lots for class use.

Personal workers are greatly needed today, and we must train them for service. Thus far our soul-winners have been too largely only the survival of the fittest, who having decided it was their duty to bring men to Christ, have gone at the task by main strength and awkwardness, while a sleepy church has sat stupidly by, like a lazy mother indulging her children in the plays and the pastimes of their own choosing.

In this wonderful day of widespread organization, in this hour of splendid efficiency, in this mighty moment of matchless machinery, the Church must awake to follow Paul's admonition: "Do all things decently and in order." We must be done with hit and miss processes, and prepare ourselves for systematic service under the leadership of our God who never made a world, a mountain, a tree, a plant, a blade of grass, a flake of snow, or a grain of sand without plans and organization.

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them with perfect equanimity to deny all the fundamental truths of Christianity and all the demonstrated facts of science.

We are thorough believers in divine healing. Eddyism does not believe in divine healing, but denies there is any sickness. The Lord Jesus and His disciples healed the sick and He is continuing to heal the sick in answer to the prayer of faith throughout the Christian world today. We are firm believers in the power of mind over matter; the influence of the mind over the body; we are now speaking of the human mind. Eddyism claims there is but one mind and that the infinite mind. There has not been in all the history of Christianity more deceptive, delusive and destructive teaching than that put forth by Mrs. Eddy and her followers. Once it grips its victims it seems almost impossible to rescue them from its mental and spiritual poise.

In our next article we shall give some quotations from Mrs. Eddy's book, "Science and Health."

(Continued)

## The Ever Memorable Fourth of August.

### FIFTH LETTER.

**W**E left London this morning at 10 o'clock, ran down something near one hundred miles to Folkston, crossed the English Channel to France, and traveled something over one hundred miles to Paris, entering the city upon Aug. 4. This is the seventh anniversary of the day upon which Great Britain entered the World War.

Only July 28, 1914, Austria-Hungary declared war on Serbia. Aug. 1, Germany declared war against Russia; the day before the German Ambassador had demanded of France that she agree to remain neutral; France had pledged herself not to violate the neutrality of Belgium.

On August 4, a telegram reached Great Britain announcing that German troops had marched into Belgium territory. On this same day the German Chancellor addressing the Reichstag on the declaration of war

against France and Russia said, "Gentlemen, we are in a state of necessity, and necessity knows no law. Our troops have occupied Luxembourg and perhaps have already entered Belgian territory. Gentlemen, this is a breach of international law. The wrong—I speak openly—the wrong we thereby commit we will try to make good as soon as our military aims have been attained."

It was on the same day that the same Chancellor, speaking to the representative of Great Britain, uttered the expression, "Just for a scrap of paper;" referring to the treaty between nations which Germany was then violating. That same day Great Britain entered upon war with Germany.

This is the seventh anniversary of that never-to-be-forgotten day. The most pessimistic could hardly have suspected the tremendous armies that would be raised, the sanguine battles that would be fought, the millions of human lives that would be blotted out, the fearful waste of property accumulated by the patient toil of centuries, the hunger and death that would occur among non-combatants, the fearful scourge of disease that would follow, and the general unrest that would spread throughout the world, after the signing of the armistice, the failure of the conference held in Paris looking to a League of Nations to prevent wars in the future, and the wars on a smaller scale which have continued through the years, with the reign of ruin and blood in Russia which has surpassed almost anything known in the history of civilization.

The region we traversed coming from Boulogne where we landed, up to Paris, escaped the destruction wrought by the German army in other parts of France. A few shattered houses were pointed out to us where bombs had been dropped from airships. We saw droves of children in a woods who seemed to be picnicking near some barracks; we supposed these children were war orphans.

We passed through a beautiful farming region. The wheat and oat harvest were at high tide and the farmers were busy everywhere. Women and small children were seen in the fields where the grain had been harvested gleaming up the scattered sheaves. The country had all the appearance of diligent husbandry and great prosperity. France has felt the effect of the widespread drouth but seems to have an abundant wheat harvest.

We arrived in Paris about dark and got comfortable quarters in a modest hotel, and wife and I went out to find supper. We passed by a number of restaurants but saw so much wine drinking that we passed on and finally went into a large and handsome restaurant which we should think from the extensive dining-room and the scores of people being served on the broad sidewalk, would accommodate several hundred guests. We soon found they were drinking wine all about us. We turned down our glasses and finally made the waiter to understand that we wanted water. We ate a quick lunch and got out of the place as soon as possible. It was evidently Paris pleasure life at high tide. We never could have believed that just such a place existed, evidently, among the high class Parisians if we had not seen it with our own eyes. Handsome people elegantly dressed, men and women, were drinking and smoking in every direction. The scene was horrible to contemplate, but when we remind ourselves that France has been without an open Bible for hundreds of years we need not be surprised at her extreme worldliness. The influential people have largely broken away from the Romish Church. They seem to feel that it is Romanism or atheism. There has been little done to teach them the real truth of the Bible, the principles of the religion of Jesus and the saving power of the gospel.

The French are a great people; intense lovers of liberty, affectionate, artistic, courageous, industrious, but thoroughly saturated with infidelity. The task of the missionary is a difficult one. First, they must show a prospective convert who is disgusted with Romanism, that Romanism is not the religion of the Lord Jesus. Next, they must overcome a tremendous popular current of infidelity and worldliness which for many decades has been sweeping the people far out into a dark sea of pleasure seeking and indifference to the needs of the soul.

If God in His mercy should raise up among these people some mighty man like Luther among the Germans, or Wesley among the English, or our own Dwight L. Moody, and he could once get the attention and touch the hearts of the French people there would no doubt be a great turning to God, and once mightily saved by the power of the gospel they would be devout and enthusiastic Christians.

I hope to write something of Paris and the battle fields next week.

## Paris, France.

MRS. H. C. MORRISON.



**L**EAVING London about 10 o'clock Thursday, August 4, Dr. Morrison and I arrived in Paris about 6:30 P. M. It was wonderful to see the great crowds as they surged from the trains and out into the city. We had a hotel address and were soon seated in a comfortable taxi and on our way to the Atlantic Hotel, where we were fortunate to secure a comfortable room.

The main difficulty in Paris or any part of France is that when one does not know their language it is an awkward situation, especially when one picks up the bill of fare and desires to order a meal. Fortunately, most of the waiters understand "steak" and "eggs" and they know we need bread and something to drink, so we make out.

It is something strange to see the tables out on the sidewalk in front of the restaurants and people eating their meals outside. We preferred the inside so did not venture on that experience. At first one is surprised at their prices, for the franc, the standard of their money, is not worth very much; where it used to be worth about 20 cents it is now only valued at 8 cents. But even with our American dollar at almost three times as much as the French five francs expenses are enough, and so we endeavor to economize on every hand.

We have visited the wonderful Art Gallery which has about 3,000 paintings by the world's greatest artists, and statuary carved by the world's greatest sculptors. When it comes to art Paris is the last word, as they have been accumulating the masterpieces of the artists for centuries. There are paintings which were made in the 13th century, and statuary which is equally as ancient.

They have the crowns and jewels of some of the queens and kings; one scepter has a diamond in the end of the handle worth millions of dollars, and the entire handle is made of diamonds. There is nothing one can imagine of beauty and art that is not to be found in Paris.

We also visited the Tomb of Napoleon, the most interesting place one can see in Paris. It is lodged in a magnificent building which covers many acres of land, and is gorgeous beyond description. The body is encased in a golden coffin which is covered by an onyx case and rests upon a marble base. Around it are twelve angel figures sculptured by the most artistic hands, and flags which were won by Napoleon in the various battles which he fought are grouped together around the tomb.



Beyond the Tomb, proper, is one of the most beautiful altars one can imagine. It is inlaid with gold and is so constructed that the sun shines upon it and gives it a gorgeous and scintillating brilliancy. The cross of Christ bearing the body of our Lord hangs inside the four columns which compose the altar, and golden angels ornament the pillars which add to the symmetry of the structure. As I stood there thinking of Napoleon's fame as a warrior I reflected that however great a person may be, and howsoever he may have been honored in life death is no respecter of persons and when it has finished its work we are all of one size. The richest man or woman in this world or the one to come is that one who has fought the battles of life in the name of Jesus and has come out more than conqueror through Him who loved us and gave Himself for us. This life holds nothing that will abide forever save characters that are patterned after the meek and lowly Jesus, who gave Himself a ransom for the whole world, and who has promised to make us kings and priests unto God if we believe and trust in Him implicitly.

We are planning to visit some of the battlefields tomorrow and will write something of them next week. We are amazed at the grandeur and magnificence of this great city, but we shall be glad to set our faces toward dear old U. S. A. when our days of journeying are over. We think of our great HERALD family every day and remind our Father of them and trust we are so remembered by them.

### Wilmore and Scottville.

John Paul.

The Central Holiness camp meeting, now known as the Wilmore Holiness camp meeting, was initiated many years ago by the founders and friends of Asbury College. In very recent times it has suffered two disadvantages; it has been overshadowed by the College and church revivals and the great spring conventions, and neglected by the College leaders and prominent evangelists living at Wilmore, who would usually spend their summers filling engagements in other states. The last year or two these leaders have been urged by the local Board and have shown a disposition to take more interest in the home camp.

Last January, the Board invited me to become director for this year, and put on the holiness camp meeting and Bible Conference combined. It was quite late to secure workers for a program of such magnitude, but providence seems to have planned for us in advance, and we were fortunate enough to secure the service of a corps of workers second to none. Our leaders all filled their places and related themselves to each other as if the Holy Spirit had taken part in the adjustment. The list of invited workers in their respective spheres was as follows: Rev. Joseph H. Smith, Rev. A. P. Gouthey, Dr. H. P. Sloan, Bishop Warren A. Candler, Dr. H. C. Morrison, Rev. Charlie D. Tillman, Rev. John Thomas, Miss Isabel Roberts and Miss Carmichael, of the College, Misses Garvey and Seggersy, pianists, and John Paul. From eight o'clock in the morning till late at night things were moving, and all services were attended with notable interest; children's services, young people's meetings, school for song evangelists, lectures on the fundamentals, and great evangelistic services, in which altars were lined with definite seekers for pardon, reclamation and sanctification. The school of prayer and the two other big prayer services conducted daily by Brother Thomas were among the principal events of each day. Sometimes people swept into an experience of grace in those services. Every speaker seemed to rise to a standard better than his best in the fulfillment of his part. For that reason, I shall not undertake an estimate of the work

of any individual, lest I should fail to distribute my emphasis all along the line.

It would be difficult to record the long list of important visitors who gave some time to the meeting, unless a register had been carefully kept. Rev. George Kunz, President of the National Association for the Promotion of Holiness, paid us a visit. Two missionaries, from Africa and South America, came by and got their pentecost. There is reason to believe that much new life was infused into the local holiness movement as a result of the special line of attractions for devout souls. The leaders from outside the holiness movement were favorably impressed with the spirit of the meeting, notwithstanding the radical holiness emphasis that characterized the services. Numbers of pastors, presiding elders and other church leaders were in attendance, and the evangelists with headquarters at Wilmore, such as Callis, Bromley, Hammond, Anderson, Gossett, Kendall, Reed, and others too numerous to recall, gave some of their time to the home camp. All this served to give volume and greatness to the meeting, and everyone who tarried awhile at this great coaling station claimed to be well repaid.

On the physical side our Wilmore camp was efficient this year. The W. C. T. U. conducted the restaurant and lunch after a model fashion. Professors and officials of the College helped in many ways, and the co-operation was delightful. Dr. C. L. Thompson, the business manager, handled things with thoroughness, and Rev. W. S. Maxwell, the pastor at Wilmore, did faithful service as president of the Board. Besides caring for the regular budget, the camp subscribed more than three hundred dollars on Rev. W. H. Huff's evangelistic mission to South America.

The Association saw fit to change the personnel of its Board considerably for another year, and appoint Dr. H. C. Morrison as Director of the next program, which was quite a natural and appropriate honor. It is hoped that he will return from England with enriched enthusiasm and good health, and that providence will favor his efforts to put on a program that will attract the attention of the entire State. There is general confidence in his ability to do it. He will be faithfully seconded by Dr. J. W. Hughes, who is First Vice President of the Board, and the rest of us will cheerfully give any help that we can render.

In the order of engagements, I passed from Wilmore to the old Scottville camp meeting in Texas, with Rev. Charlie D. Tillman and Rev. R. A. Young, as my associates in the work. This was a most agreeable session of the camp. Results were not large, but something definite in the way of reclamations, conversions and sanctifications took place in the majority of the services. Scottville's interest in missions, to which it gives its most prominent Sunday service, with a large annual subscription, adds a peculiar divine blessing, if it does not provide a divine guarantee on the life of the camp.

We had this year visitors from New Orleans and other parts of Louisiana, and many from other directions, and all who came took something away in their vessels. Several pastors and evangelists were present. Constant and diligent help was rendered by Rev. W. W. Tucker, one of the trophies of Scottville camp, and Rev. A. R. Hodges, who has been out of the gospel harness for a while, but is now thoroughly lined up. Notable among the pastors present was my old associate Rev. J. W. Hervey, who is now pastor of the Methodist Episcopal Church at Marshall, Tex. He camped on the ground with his family, and made a strong leader in expounding the Scriptures. His church contributes more than any single church, in money and lay workers, to the maintenance and success of Scottville camp meeting. Brother B. P. Wynne rendered his

usual high pressure service so indispensable to the camp, and Mrs. Steve Scott and her daughter, Mrs. Mary Scott Hope, gave as perfect restaurant service as I have ever seen in a camp meeting, sustaining their reputation for cleanliness, freedom from flies, good cooking and good variety, to the very last meal. It is said that some people came for a short visit and prolonged their visit clear through because they liked the fare so well. So there are many ways to help a camp meeting.

### BUD ROBINSON'S CORNER.

(Continued from page 5)

running a great camp meeting, and with such men as Hanna, Miller, Green and Hampe, and a host of others it moves on like clock work, and their lives seem to fit into each other like the stripes in the rainbow.

We closed out on Sunday night, Aug. 14. Brother Gouthey preached the closing sermon, and oh my, how the people lined up at the altar. On Monday we all bade each other good-bye and the workers went to their different fields. Bro. Huff went to Wichita, Kan., and on Oct. 14 he sails for South America with Bishop Oldham to be gone until the last of next May or the first of June.

On Monday morning, Aug. 15, I boarded a Ford car and went about sixty miles through western Pennsylvania to New Castle where I spoke at night to a large crowd. The big tent was full and many on the outside. Dr. Sloan and wife and Brother John Tompkins and wife were there in a big tent meeting. We did not have time for an altar service but so many precious souls raised their hands for prayer that we prayed earnestly for them and hurried to the depot to catch a fast train into Pittsburgh on our way to Frankfort, Ind. But just a word before I leave Pennsylvania. I am not at all surprised that dear old William Penn, the great Quaker, bought Pennsylvania, for if I was able I think I would buy it myself. Oh beloved, that sixty miles in that car through western Pennsylvania was a most beautiful trip. My soul reveled in the love of God and the beauty that He had made. But here I am pulling into Pittsburgh at 11:30 at night, and I hop into a taxi and we drive across the city to the Union Depot and at 12:30 I board the West bound Pennsylvania and tumble into my berth as tired as a man can be, but thank the Lord I am a good sleeper and by the time my train was pulling out I was sound asleep. The porter called me the next morning about 7:30 and I was soon up and had a good breakfast. At 10:30 we pulled into Indianapolis, the home of our beloved brother and yokefellow, Rev. C. W. Ruth, and in some forty minutes we were on another Pennsylvania train pulling for Frankfort, Ind. At noon we reached our destination where we found the battle on and Dr. John Goodwin holding the fort. For one week longer we preached and prayed and shouted on the battle till the devil's ranks broke and many precious souls found the pearl of greatest price. We were there by the invitation of the International Holiness people. They have by far the largest camp in the State, and a most beautiful camp, plenty of fine shade trees, great buildings and dormitories, and everything to make a large camp meeting. We had between sixty and seventy at the altar the last Sunday. Brother John Clark, Brother Ewing, and Brother Chatfield are among their best and strongest men, and this being their camp for the State about all of their pastors were there. The singing was absolutely great. They have a strong leader in the person of Brother Jester.

We closed on Sunday night, Aug. 22nd, and on Monday Dr. Goodwin started for Des Moines, Ia., to hold the District Assembly, and this preacher started for Elkhart, Ind., so you see we are everlastingly at it.



## OUR BOYS AND GIRLS

Dear Boys and Girls: I am giving you an interesting incident about a little girl who was converted. It is possible for every one of our cousins to give their hearts to Jesus and be His followers. When I get back home I will tell you about my trip. I may write before if I have time.

AUNT BETTIE.

### Converted At Four.

For some time there had been great anxiety in our hearts about little Lois' conduct, for no matter how much we talked to her or punished her, she would do things contrary to our wishes. At times she acted so badly that we did not know what to do; she would throw herself on the floor, kick, and scream at the top of her voice if she could not have her own way. We prayed much for her, and often asked ourselves the question, what to do next. We had tried various methods given in the "American Motherhood," which would work at times, but usually was only temporary.

While we were in Peking, China, attending the Language School, a great change came into Lois' life. Her mother relates it as follows:

"The date of Lois' conversion was January 15, 1921. That morning while I was cleaning up the room, I found a pair of Lois' good wool stockings all cut to pieces. I called her and asked her if she had done it and she said: 'Yes, I wanted to make a pair for my doll.' This was not the first time that this had occurred, as she had often cut up good garments and been punished for it. I took her on my lap and talked quite a while to her. I told her that it was the bad man (devil) who caused her to do such naughty things, for he didn't want her to be good, and that he had given her a naughty heart. She was very sober and said, 'Mama, I don't want a naughty heart.' I said, 'Well, you must pray and ask Jesus to help you to be good, when you are a little older you can ask Jesus to take your bad heart away and give you a nice new one, that is what I did when I was a little girl.' She looked at me with astonishment and said, 'Did he do it?' I told her he had, that he had promised to do it for anyone who really wanted him to. I then went on with my work and suddenly Lois said, 'I want a new heart too, can't I ask Jesus right now?' I thought she was almost too young to understand and didn't want to urge her, so kept on working and said, 'Yes, you can, if you want to.' She hurried over to the bed and knelt down all by herself and began praying so earnestly that I knew she meant it. She cried and told Jesus she was so sorry that she had been so naughty and done so many bad things, and then asked him to take her bad heart away and give her a nice new one like he gave her mama. Then she rose and her face beamed, she was so happy. I asked her what was the matter, she said, 'Jesus gave me a new heart.' I said, 'How do you know he did?' She replied, 'Because I asked him for it.' Then she said, 'I want to run over and tell Elizabeth Fitz and she can get a new heart too.' As soon as her daddy came home she told him the good news."

We were very happy but wondered whether she really realized, and if there would be a change in her disposition and conduct. There certainly was, she has been a different girl from that day to this. Now, when she does do things that she ought not, she is so penitent and cries and prays for forgiveness. She often says, 'I'm a Cwistian' (Christian), and she asks about this one and that one whether they are Christians also.

Some may think it quite incredible that a child of four years of age should be soundly converted. We believe it is easier for one to be converted at four than at fourteen or forty. Lois' conversion was as radical and her change of conduct as complete as in an older person. Now do not think that she is an angel now, for remem-

ber, Christians whether old or young, have their trials. The enemy has no less hatred for a child Christian than for an older one. When she does wrong we take her on our knee and tell her that it hurts Jesus when we do wrong. Then we pray with her and this method always works.

The following is one of the prayers she prayed soon after her conversion: "Dear Jesus, I want you to help me to be a good gul (girl) not to do naughty things; help me not to take my shoes off, (she had taken her shoes off several times outside) just help me to be good every day. And I want you to help me so that you will take me up to your house (heaven) do those things which I told you already, Amen!" A later prayer:

"Dear Jesus, help me to be a good gul (girl), and bless the Chinese, dear Jesus, get them convoted (converted) that they might be saved, dear Jesus help the poor beggahs (beggars) dear Jesus, they have no beds, they have to sleep on the dut (dirt), help that they don't get lost in the dak (dark). I am glad we are ready to go to heaven; my mama and papa and me, and I am glad you are going to tell us when you are coming to take us. (We had told her of the Lord's return for the saints). Help those people in Merica (America) that don't know Jesus to get saved. Amen!" An evening prayer at Tamingfu:

"Dear Jesus, help me to be good—you know I want to be good. Help my papa and take his cold away for I know you always helped me. You took my mumps away and then you always take my pains away. (She has great faith in healing). Help the pooh (poor) beggahs in wags (rags) that don't look nice like we do. Help Kiehn's and their suvants (servants). Take care of my Gwama (Grandma) and Gwampa (Grandpa). Take care of us tonight, help my papa and mama, Amen!"

For many years we have preached that children may be led from the state of innocence into the state of grace, without first living in sin for many years before being converted. God has made ample provision for the conversion of every child. May all the parents who read this see their great privilege to bring their children to Christ; and may all the children who read this, if they do not already know the Savior, learn to know Him as little Lois does. Our only reason in giving these lines to the public is, that our blessed Lord may be honored, and that other parents and children may be helped. Lois is a great blessing in our home, and we believe she is as much a missionary as we are.

"I took a piece of plastic clay, and idly fashioned it one day; And as my fingers pressed it still, it moved and yielded to my will. I came again when days were past. The bit of clay was hard at last; The form I gave it still it bore, but I could change that form no more.

"I took a piece of living clay, and gently formed it day by day, And molded with my power and art a young child's soft and yielding heart. I came again when years were gone. It was a man I looked upon. He still that early impress wore, and I could change him nevermore." For God and China's millions, Mr. and Mrs. A. J. Smith, Tamingfu, Chihli, No. China.

Dear Aunt Bettie: This is my first letter to The Herald. My playmate takes The Herald and I enjoy reading the Boys and Girls' Page. I will be 15 years old the 15th of Feb. I go to school every day and my teacher's name is Miss Cleo Gilmer. I like her fine. My Sunday school teacher's is Mrs. Chandler. I have dark complexion, blue eyes, and medium brown hair. I am a member of the Christian church. I hope these few lines will find you and the cousins fine. The cousins write such interesting letters.

I would enjoy corresponding with Beulah Bassett and Frances Kathleen Den. I would like to write all the cousins, at least some of them. In our State we have a Journal for the boys and girls to put their letters in. We live about a quarter of a mile from our school. If anybody wants to write to me I will be glad to hear from them. My address is. Bishop, Georgia. Box 66. Louise V. Lowe.

Dear Aunt Bettie: This is my first letter to The Herald. I thought I would write and see if you would publish this letter. My complexion is fair, blue eyes, and light hair. I am 5 feet 5 inches tall. I live in the country on the farm and enjoy it very much indeed. I am a member of the Baptist church and I go to church most every Sunday, and also Sunday school. I sure enjoy Christian work. I take a part in any church. I help sing and do anything I can in the way of Christian work for I think it is my duty. If any of the cousins want to correspond with me my address is, Colfax, La., Route 1, Box 61. Alma Young.

Dear Aunt Bettie: This is my first letter to The Herald. I have been thinking for some time I would write. I will tell you where I live. I live in the country on the farm and enjoy it very much. I go to church every Sunday. My mission is church work, working in Sunday school and singing. I am a member of the Bethel Baptist church, and it is a great pleasure for me to work for the up-building for the Master's cause. Now I will give you an idea of how I look. I am 6 feet tall, fair complexion, blue eyes and blond hair. I would like to hear from some of the cousins. My address is, Colfax, La. Route 1, Box 61. Laura Lee Young.

Dear Aunt Bettie: Here I am Aunt Bettie, I have come all the way from Nebraska and may I have a seat in some corner of your cosy room, because it is such a long way and I feel very tired. I am a cousin from the old State of Nebraska where the wind blows and the sand flies, and cattle roam. My parents take The Herald and I think it is the best Christian paper. Last winter we held a revival meeting of 6 weeks, Dr. Keal was the minister and there were 120 souls brought to God and several joined the church. I am a member of the Methodist Episcopal church and am so glad that so many of the cousins know God and know the beautiful life that a child of God lives. It is so much better than to be a stumbling block for the Lord and in the hands of the devil, who tries his very best to take away so many precious souls of God. Oh! Cousins don't let him in at your hearts door, turn him down, and say, I am a child of "My Heavenly Father" just give him a kick and send him away. Well I suppose you are wondering what kind of a thing I am. I have brown hair, blue gray eyes and dark complexion, am 5 feet 3 inches tall and weigh 102 pounds. I have three brothers and two half sisters. My father died when I was eleven years of age and mama married again. We live seven miles from church and we have Sunday school in our schoolhouse about three miles from us. How many of the cousins like the farm? I do, but like city life much better. My age is between 12 and 15. Anyone wishing to write me, my address is Nenzel, Neb. Ruby Howard.

Dear Aunt Bettie: Here I come again to chat with you, as this is my third letter to The Herald. If I see this in print I will write again. As my second letter wasn't printed, I guess Mr. W. B. received it. I will leave my age for the cousins to guess; it is between 14 and 17. I am 5 feet and 3 inches tall, weigh 130 pounds, have blue eyes and fair complexion. I go to the Baptist and Methodist churches. I am a member of the Methodist church. I go to church nearly every Sunday. If any of the cousins want to write to me my address is Colfax, La., Route 1, Box 54. Eunice Hodnet.

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## CENTRAL HOLINESS UNIVERSITY,

University Park, Iowa.

Rev. J. L. Brasher, D.D., Pres.

Dear Aunt Bettie: Please, some cousin slip over and give me a little room. I live in Southeast Georgia, so don't get frightened if I am rather sunburned. My papa takes The Pentecostal Herald, and I have just read the Boys and Girls' Page. I am president of our Junior Missionary Society. We have about twenty-five members. I belong to the Methodist church. We have prayer meeting every Wednesday night. I sure like to go. When the church bell rings, I can't stay home. Aunt Bettie, please overlook my bad writing, and the ink I spilled on the paper, for I haven't time to write it over. Kathrene Isbell, I guess your age to be 15. Am I right? Wallace Herrin, I guess your age to be 15, and your little brother's name to be Herbert. Am I right? I have been taking music but my teacher got married yesterday. I must go and feed my little Annie Laura. Who can guess what she is? Adelaide Sarman.

Dear Aunt Bettie: Will you let a little Kentucky girl come in and talk for a short time? My grandmother takes The Herald and I sure enjoy reading the Boys and Girls' Page. My age is 17. I have dark hair and fair complexion, and weigh 120 pounds. I belong to the church. My school will start Monday. My teacher is Miss Blanche Webb, and I like her fine. As this is my first letter I will close. If any of the cousins want to write to me my address is Arthur, Ky. Mossie Stice.

Dear Aunt Bettie: I am a little boy 9 years old. I go to school and to Sunday school and like both. Wish some of you little boys would come and play with me. I live away out in the country. I could give you some watermelons and fruit to eat. So by by to all. Your friend, Howard Pope.

Dear Aunt Bettie: Please pardon me for coming again so soon. You all look so cosy in here I couldn't resist the temptation of calling again. I want to ask a special favor of you. Will some one please send me the song, "The Boys in Blue," and "The Battleship Maine?" If anyone has them please send them. You cousins and Auntie ought to be here to help me eat watermelons and peaches. We certainly would have a good time. I would love to correspond with you, Ruby. You write such nice, sensible letters. To the one who guesses my age and middle name I will send a card. If any of the cousins care to write me my address is Porterville, Miss., 103 2nd 34 Ave. I hope Mr. W. B. is gone uptown. Give me my sun-bonnet May Day and I'll go. With love, Mahal A. Bann.



# **TREMENDOUS VALUE FOR 15c.** Leading Weekly Magazine of Nation's Capital Makes Remarkably At- tractive Offer.

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## **Fallen Asleep.**

MILLER.

Daniel Dennis Miller, son of Henry and Ann Eliza (Carlton) Miller, was born Oct. 20, 1854 at Equality, Ill., and died at his residence near Macedonia, July 2, 1921, aged 66 years, 8 months and 12 days. He was left without a father's care when about three or four years of age, and when a small boy, together with his only sister, his mother made her way to Springfield, Ill., and while there he learned the printer's trade and used his means to help support his mother and sister, and at about the age of 17 the small family settled near Macedonia which has been his home for about fifty years.

He was married to Martha S. Johnson at Macedonia, Oct. 24, 1875. To this happy union eight children were born, four boys and four girls. His companion was deceased July 29, 1902. On January 17, 1904, he was married to Martha Addie Darnell, who is left to mourn his departure, together with his only sister, Hattie Koons. He has been blessed with 19 grandchildren, all living except 5.

He was converted when a young man and united with the M. E. Church. He leaves his loved ones and many friends to mourn his death.

HICKS.

The death angel visited the home of Mr. and Mrs. Charley Hicks and claimed their darling little baby. He was born June 11, 1920, and died Aug. 17, 1921, being fourteen months and five days old. He had not been sick but a short time. He will be missed so much by his parents and loved ones, but God knew best. He was such a sweet little baby, and it will be so lonesome in the home without our little Marvin Aaron. He was laid to rest in Mt. Vernon cemetery.

His aunts,  
Annie L. Hicks and Rosa B. Johnston.

HARRIS.

Miss Ala Harris, daughter of Mr. Tommy Harris, met her death by lightning, July 19, 1921, while fishing on the lake near Sibley, La. She was a bright Christian. She was fifteen years and six months old. A sister that will be long remembered.

Her pastor, W. F. R.

BAILEY.

Mrs. Maude Bailey, wife of Robert J. Bailey, departed this life June 1, 1921, at her home near Philpot, Ky., to be forever with the Lord in that land where sorrow and heart-ache can never enter, where no parting will ever come and no good-byes will ever be said. She was born July 2, 1888, being 32 years, 10 months and 29 days old. She was converted early in life and was a member of Providence M. E. Church. Death did not alarm her. She said she was ready and not afraid to die. I am told her suffering was intense, but that she maintained a cheerful spirit through it all. She

leaves husband, mother, one brother, two sisters and two little nieces.

May the dear Lord comfort the aching hearts and help us to cast all our sorrows upon Him. Funeral services were conducted by Rev. F. C. Hartford, of Owensboro, Ky., after which her body was laid to rest in the Providence M. E. Church burial grounds near Philpot, Ky.

A friend,  
Flossie Simpson.

## **REPORT.**

Since entering the evangelistic work in May we have conducted and assisted in seven revival meetings. God has given us gracious victory and numbers have prayed through to good old-time salvation, which is victory indeed and truth. With seven years of pastoral experience we feel it makes our work better and more sympathetic. And God has truly given us a keen interest in both pastors and congregations.

Yours in His service,  
J. D. and Maude Tompkins.  
149 West 6th St., East Liverpool, O.

## **OUR MOTHER.**

Dedicated to the memory of one of the dearest and sweetest mothers, Mrs. Fannie A. Fouche, who died March 4, 1921, being seventy-five years old.

At times the world seems so lonely since mama has gone, but we love to think of her beautiful life and name. All the deepest and tenderest emotions of our hearts are inseparable, anchored to her name and what it implies. O what a flood of memories comes rushing over us when we recall her life and what it means to us. In infancy she was our refuge, our true and best friend—our all. Her life, her hopes, her joys, her anxieties, and even her dreams were of and for her children. The first eyes we ever looked into were those of mother's. The first kiss we ever received was from her. The first word ever lisped was, "ma-ma." The first fond embrace. Around this hallowed name clusters and clings our sweetest recollections, and as the years go by we shall ever cherish and enshrine her blessed name.

We have lost our darling mother, Her toils are all over,  
Her race on earth is run.

God grant we may rest as calmly,  
When our work, like hers, is done,  
Till then we yield with gladness,  
Our mother to Him to keep,  
And rejoice in the sweet assurance  
"He giveth his loved ones sleep."

Written by Her Children.

## **IN THE LAND OF EVANGELINE.**

On August 13 the Lord enabled me and a corps of workers to arrive at the Atachafalaya where my good friend, Mr. Albert Stockstill, met us with boat; and down through the waters sacred to the Cogan French to a point some twenty-five miles inland called Bayou Chene.

Rev. W. R. Newton is the P. C., and though old and feeble is held in high esteem by all the people, both in and out of the church.

Over a century ago the wandering lover, Evangeline, passed through Plaquemine Bayou from the father of waters in search of one whom her heart loved, Basil the blacksmith's son, of the land of Grand Pree. No one can ever fully appreciate the story till they pass through this new work of multifarious waters extending from the Mississippi River through to the Teschee. May the great Father of us all send upon this kind, hospitable folk a mighty baptism of the Holy Ghost. It is a great undeveloped section. The land is very fertile and will be the garden spot of the U. S. when opened up and developed. Small

portions were improved sixty to seventy-five years ago. My friend, Cyrus Case, who keeps the post-office at Bayou Chene, showed me a map and an abstract of a plantation of 1,700 acres that sold for \$78,000 just before the Civil War. This will be true again soon. I only write these facts to a religious paper thinking if some holiness people are contemplating coming South here is an opening that is inviting.

The meeting is one of the best of my life. Souls have found Christ in all the services in conversion, reclamation or sanctification. It is simply glorious to be here and hear the shouts of new-made souls. Holy Ghost revivals are still ours for the asking in faith that grips God till things come to pass. I never felt happier, nor have I ever felt Jesus nearer. Just to think the Lord is so good to call poor man to be a co-worker with Him and crown his efforts with souls being saved. These are our stars in the crown just over the glory land. There are many still under deep conviction, while the slain of the Lord are many.

Leaving here Monday on early boat will pass by Indian Village for three days' meeting and then will go on to Welsh, La., where I shall assist Rev. R. L. Weldon, pastor of the Methodist Church. Rev. Hugh Germany will be my co-laborer here.

Allow me in conclusion to witness to the saving and cleansing power of Jesus' blood.

"I'm believing and receiving  
While I to the Fountain go,  
And its waves my heart is cleansing  
Whiter than the driven snow."

When this short life is over I will wait just inside the Eastern gate to greet you when you arrive in heaven.

Your brother in Him,  
Delos Cassels.

## **A GOOD REPORT.**

The Cleveland camp meeting closed Sunday night. We had the greatest meeting we have had for years. Bros. McKeithen and Tate did fine preaching declaring the whole counsel of God. Miss Lucille Beevers, Charlie Beevers, and Robbie Howell had charge of the music. They were ably assisted by a large choir. Many hearts were stirred by the gospel of song. We appreciate all those who helped to make such beautiful music, and feel thankful that we do not have to send off and get musicians any more, but our local talent is well able to take care of that part of the meeting.

The old-time preaching which the men of God did brought conviction to the hearts of the people, and more than two hundred souls were blessed at the altar of prayer, and were converted, reclaimed or sanctified. God wonderfully manifested Himself to His children. It has been twelve years since we have had such a meeting, for which we give God all the glory and feel assured that the revival started in this meeting will sweep on in its mighty influence not ending until it reaches the shores of eternity. Mrs. S. C. Taylor, Sec.

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.

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Tough Paper Binding, 20 cents the Copy. \$15.00 per 100, Prepaid.

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Tag Board Cover, 25 cents. Limp Cloth, 35 cents.

The names of Gabriel, Black, Hoffman, Marks, Pickett and Culpepper on the title page are a sufficient guarantee of the contents of this book. Mr. Gabriel wrote 15 new songs for it and said, "It contains some of the best things I ever wrote." Round or Shaped Notes.

**Tears and Triumphs No. 3**  
184 Songs

**Tears and Triumphs No. 4**  
232 Songs

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These books with little special advertising have sold about a half million. They are pronounced by many singers, "the unsurpassed." More than 1,000 copies have been sold in a single revival meeting. Good in any church that leads sinners to Christ. Round and Shaped Notes.

**Cream of Song. 252 Songs**

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Some people like buttermilk, or even skim milk, but "cream" is the fat of milk. The evangelists who prepared this book sought to find the spiritual richness of the song world and gave it to us under the appropriate title, "Cream of Songs." Its merit is acknowledged by many thousands of delighted users. Round or Shaped Notes.

**Gems No. 2. 252 Songs**

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Gems sparkle. They have large values in small space. This book is filled with songs that were chosen because they were felt to be real gems of the hymnodic or musical world. Round or Shaped Notes.

## **Lifting Hymns**

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Do you need a new song book for your revival meeting or regular church services? If you do you will be interested in knowing that our new edition of "Lifting Hymns," or "Old-Time Religion Songs" as the book is often called, is ready for the market. This book has been almost doubled in size, and contains many of the very best pieces, old and new, for real spiritual work. Round Notes Only.

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# SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

## THE FRONTIERS OF PROPRIETY.

Date: For September 18, 1921.

Subject: Abstinence For The Sake Of Others.

Lesson: 1 Cor. 10:23-33; 3:16, 17.

Golden Text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Our Scripture lesson and the topic composed by the International Committee are but remotely related to the use of strong drink as a beverage and to the prohibition of its manufacture and sale. In the lesson, the apostle is discussing something that is not harmful in itself but should be left off for the sake of weaker people. This is an old view of the use of liquor, but increase of light through scientific investigation and a finer sensing of the mind of the Scriptures have demonstrated that the use of intoxicants is against human welfare physically, and that it is morally wrong because of its direct casual relation to the violation of several of the Ten Commandments. This conclusion forces upon us the policy of prohibition, not as a privation to the strong in the interest of the weak, but as an axiom of intelligence, on a par with the prohibition of murder, arson and rape. Nor should the difficulty of enforcing liquor laws be taken as valid argument against the wisdom of such laws any more than it would be taken against any other law essential to the very foundation of government. If the moral or mental impotence of a community made difficult the prohibition of arson and rape; society would proceed, in as tactful and merciful a way as possible, to detain and curb the offenders and, by means of education and religion, raise the ideals of the masses to the level of the law.

### For Others' Sake.

But abstinence is for others' sake, just as is virtue or honesty; and the appeal on this basis will win in the mind of some when the clear standard of morality has no attraction. There is a wonderful saving clause in human nature which the fall has not removed, excepting among the worst specimens of depravity. There are sinners who would agree to burn in hell to save their children. The vicarious spirit is in many a human heart, and we should find it and appeal to it, not only in the promotion of temperance but in enforcing the entire appeal of the gospel. We need to find this motive in ourselves and cherish it, remembering that we do not live to ourselves, and trying constantly to keep in mind the impression which we may be making upon those around us. Unsaved people and Christians who live below their privilege should be reminded that it is better to live for them they love than to die for them; that no amount of sacrifice will take the place of a faithful example.

### Looking Out For Three Classes.

"Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." (v. 32). In those days this meant non-professors, professors and possessors of religion; the outsiders, the church

members and the saints. This caution will be cherished today by all real Christians. It will not be applied to the use of strong drink, for we can scarcely find a real Christian, born of the Spirit, who would not class the use of intoxicants for beverage purposes with other deeds of immorality. But there are many points to guard where this applies. The boundary line between right and wrong is microscopic, in amusements, games, and many features of business and social life. He who tries to "toe the mark" will violate this apostolic order. The fruitful Christian will always see that a safe margin is left between his conduct and the line limiting that which is permissible. He will see that he denies himself some things on the frontier of propriety which might be indulged without legal condemnation, as a kind of buffer for his soul.

Free tracts for sinners and believers. Address Rev. Jack Linn, Oregon, Wis.

### REQUESTS FOR PRAYER.

Please pray and fast for me three days that I may be delivered from the power of Satan and self, and that I may be God's man.—Sandy Horton.

Please pray God to cure me at once and help me be a worker for the Lord.—G. C. D.

Please pray for me that I may have complete victory and know I'm saved. Also, pray for my husband who once preached the gospel but on account of sickness in the home became discouraged and is now a backslider.—Mrs. G. W. Miller.

I request all The Herald family to pray that I may get healed of bleeding lungs, so I may be able to go back in the field again.—Rev. I. B. Pfaff.

Please pray for me that the money I have invested in a Company which is going to lose may be returned to me.—Elsie Lloyd.

Please pray and fast for a mighty revival in Ashland, Ill.

Have you read "The Garden of Love," by Rev. Jack Linn? Cloth bound, \$1.00.

### NOTICE!

Evangelist W. C. Moorman, of Claremont, Ill., has an open date beginning September 11.

### NOTICE!

This is to notify all concerned, that Mrs. Lois Brenninger, of Marion, Ohio, is re-entering the field as a song evangelist. Mrs. Brenninger has had a wide experience in the field and God has sealed her work. She has great ability both as a song leader and solo singer, also as an all round worker. She is well saved and sanctified and tactful in dealing with individuals. You will make no mistake in securing her services. Write her at her home, E. Center St., Marion, Ohio. She will be open for work from October. J. W. Henry, Pastor.

## ELK CITY, OKLAHOMA.

I will be at Elk City, Okla., till Sept. 11th. I am entering the evangelistic work again and this is my first meeting. Those wishing to correspond with me address me here until Sept. 11. W. L. Shell.

## AGAIN IN THE FIELD.

I am entering the evangelistic field in response to what I feel to be the leading of the Spirit, and would like to get in touch with churches desiring an evangelist for fall, or winter meetings. Have had good experience both as pastor and evangelist. Can furnish good references if desired. My address will be Olivet, Ill.

R. S. Griswold.

## CAMP MEETING.

The fourth annual fall camp meeting of the Holiness Mission Work is to be held at Beulah Heights, Ky., Sept. 16-26. We are praying for a great gathering of the workers of the Mountain Mission Work. Rev. Thomas Kingry and wife, Rev. Charles Peters, Rev. J. A. Wisner and a number of other evangelists and pastors are to be present and push the battle for the salvation of precious souls. Lodging and meals will be provided at reasonable rates on the ground. Beulah Heights is located three miles from Wiborg, Ky., railroad station on the Southern Railroad. For further information write

Rev. Charles B. Kolb,  
Wiborg, Ky.

## TOLU, KENTUCKY.

We closed our meeting near Kirksey, Ky., with Rev. C. C. Lyles, Aug. 21. It was a great meeting with the saints. The people came for miles to hear the gospel of full salvation preached. Several were saved and some sanctified. One old lady nearly ninety years old was sanctified. Wife and I went about eight miles northwest of Kirksey, Ky., to a new church, commencing on Sunday night, Aug. 21, and held over Friday night. We had a fine time; many heard the Word gladly, and the power of God was present to help the preacher and the people. At both places the brethren ask our return another year. I commenced at Hurricane Church, the 28th. We are preaching in the new church. J. J. Smith.

## PENN YAW, N. Y.

Last night concluded our Chautauqua and they had a good minister and good singing, but I did not feel that I could go when they close the church. Thursday evening, I went to the church for the mid-week prayer meeting and a big card was on the door, "Closed on account of Chautauqua." They have been closing the church for so many little excuses. It is true there is only a handful who go, but in a town of five thousand there ought to be more. There is a movement to have Union meetings in the theater on Sunday evening and have moving pictures.

The stand I take on this is that the Protestant Church is facing perhaps the most trying times in its history and we ought to be very loyal to the church, and the way I look at it is, that when they shut up the church,

**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. Write for literature. John Paul, Vice-President, Wilmore, Ky.

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which is dedicated to God and His worship on His day and go to a theater and have an entertainment they are dishonoring God. Most of the theater meetings have only been entertainments.

I have read from time to time answers in your paper to questions and I think your answers are good and helpful. Will you please help me in this matter as so many of our church members go and we often get into a discussion about it. Yours,  
E. A. Chapin.

Sow your community down with good holiness tracts. Can be had free by addressing Rev. Jack Linn, Oregon, Wis.

## REPORT.

I had Bro. Albert Reed and wife with me two months doing mission work in Arkansas. This is a great mission field and they did a fine work, going into the homes of the people, praying with them and getting them to read the Bible and establish family altars. Many people promised to have daily Bible reading and prayer in their homes.

Where they went the people were built up spiritually. I am glad to recommend them to any pastor or community who needs a real spiritual awakening. They are good preachers and good revivalists. Sister Reed is not only a good preacher, but she is also a fine singer. The people who heard them were well pleased with them. No one will make a mistake in securing their service.

J. Watt Fulton, Pastor.

Spring Hill Charge, Texarkana District, Little Rock Conference.

Work for Jesus by distributing good tracts. Honest distributors can have them free by addressing Rev. Jack Linn, Oregon, Wis.

## SASAKWA, OKLAHOMA.

A great revival meeting has just closed at the Swinging Bridge, on Little River, four miles Northwest of this place. The Rev. Roy J. Jacobs, of Haileyville, Okla., traveling evangelist.



gelist of the Nazarene Church, did the preaching, assisted by Bro. W. H. Reynolds of the M. E. Church, South.

Brother Jacobs did some very good preaching. A cleaner, straighter gospel I never heard. The Lord was surely with him. There were eighty-five conversions and fifteen sanctified. We are praising God for His wonderful blessings to the people in this part of the country. We are glad too, that He sent Bro. Jacobs around this way.

Mrs. W. H. Reynolds.

### "THE SAME JESUS."

Jarrette Aycock.

Many people when they speak of the coming of Christ, never think of His coming being personal, but have been taught to think that He comes at death, in the cyclone, in the earthquake, and in the pestilence. But when we read such scriptures as St. John 14:3 in the words of Jesus, "I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself," and in Rev. 1:7, "Behold he cometh with clouds;" Rev. 22:20, "Behold I come quickly," and where Paul tells us in 1 Thess. 4:16, "That the Lord himself shall descend from heaven," we are convinced of the fact that it is He, Jesus Christ Himself, that is coming back to earth again and not a substitute, not a cyclone, the monster death, or an earthquake.

If language and words mean anything at all, then these scriptures mean that this coming is to be the real, personal, tangible Christ. Acts 1:10, 11, tells us when Jesus was parted from His disciples on Olivet and ascended into heaven, that two men stood by them in white apparel saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here we have a direct statement from two heavenly witnesses that it is the same Jesus that is to return.

The eyes into which they looked in that last hour were the same that located Zaccheus in the sycamore tree on his last trip through Jericho. The hands that were lifted in that parting blessing were the same that mixed the spittle and clay to anoint the eyes of the blind, that touched the bier of the widow's son at the gate of Nain, and the same that was pierced with the nails upon the cross. The voice that spoke that parting blessing was the voice that bade the palsied man take up his bed and walk, the voice that hushed the howl of the angry tempest and cried from the cross, "Father, forgive them; they know not what they do."

The feet with which He climbed to Olivet's brow were the same that trod the dusty roads of Palestine and walked unsinking on the boisterous waves of the sea. This same Jesus is coming back to earth. The same Jesus who sat on the well curb in Samaria, who paid His taxes from the fish's mouth and bore His cross to Calvary. The man on whom the sceptre of death could not fall till He had cried, "It is finished." The man whom the grave could not keep and corruption could not devour, He is coming back again.

The disciples were not mistaken as to His identity, for they had seen Him numbers of times since His resurrection. That He was not a spirit

they had ample proof. They had heard His heavy breathing as He climbed the hill by their side on the way to Emmaus, and the stones crunching under His feet. They had heard that gracious voice saying, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." Thomas had thrust his hand into the spear wound in His side and felt of the nail prints in His hands. They had seen Him partake of the honey and fish they had prepared; they had met Him on the shore of Tiberias and ate of the meal prepared by those nail-pierced hands. They had followed this real, personal, tangible, bodily Christ over the rocky path from Jerusalem to Olivet, and while listening to that wonderful voice pronouncing a blessing upon them, they saw the real, personal, Christ with a tangible body rise up into heaven and a cloud receive Him out of their sight. Ere they removed their eyes from the cloud that hid their Lord from view two men stood by them saying, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They saw a real personal Christ ascend; we will see a real personal Christ descend. They saw a cloud receive a real personal Christ from sight; we will see a cloud bring a real personal Christ in sight again. Glory to His name.

The writer once said to his mother who is very old, "Mother, I am going away for some time and I know you do not want me to go, but if I will send you a large picture, will not that do?" She replied, "I would be glad to get your picture but it would not satisfy me." "But if I phoned you every day, or kept you supplied with letters, that would satisfy you, wouldn't it?" Again she replied, "No, that would not satisfy me!" "But mother, if I sent you my dearest friend, who would bring you news of my condition and sit with you through the long winter evenings and tell you how much I thought of you, would not that be sufficient?" My mother said, "I would be glad to see your friend and would welcome him to my home," and as the tears trickled down her cheek she continued, "But son, no one can take your place; it is you I want."

Oh, how that voices the cry of the people of God. We appreciate the word pictures we have of our Lord, and we thank Him for the wonderful letters which comfort our heart, and we welcome His friend, the Holy Spirit, who comes into our hearts and bears witness of His love for us, but after all, it is Jesus we want. How we long to feel the grasp of His calloused hand; how we long to pillow our aching head on His bosom; how our heart yearns to feast our eyes on that lovely face and kiss the thorn prints on His brow; how gladly would we join Mary in bathing His feet with our tears, and we cry with the Psalmist, "I shall be satisfied when I awake in thy likeness."

Yes, it is the real, personal Christ we are looking for. It is the same Jesus we want, and He is coming. Lift up your heads, for your redemption draweth nigh! Even so, come, Lord Jesus.

"O my heart is filled with rapture,  
As I labor, watch and pray,  
For my Lord is coming back to earth  
again."

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### THE COMING OF THE LORD.

I am glad to see that Bishop John M. Moore, in a recent letter to the Nashville Christian Advocate, commends very highly Professor James H. Snowden's book, "The Coming of the Lord." Two years ago I was led to buy the book by reading a notice of it in our Quarterly Review. I have read it very carefully two times through, and to my mind it is the clearest and most satisfactory presentation of the subject that I have ever seen. I do wish that all of our young preachers would get that book and read it. It can be bought through our Publishing House at Lakeland.

On account of the world war there has in recent years been quite a revival of propaganda advocating the premillennial coming of Christ to reign on the earth. It is a good time for all young preachers to study the subject, and learn the true teaching of the Bible on this important doctrine. All Christians are agreed in accepting the fact of Christ's coming again, but there is diversity of view as to the time and purpose of His coming. The doctrine of the Methodist Church is clearly seen in our third article of religion, which says, "Christ did truly rise again from the dead... he ascended into heaven, and there sitteth until he returns to judge all men at the last day." Bishop Marvin says in his book of sermons, "Many who embrace this (premillennial) view are men of exalted character and men of learning. For them I have great respect; but I am profoundly convinced that the theory is both false and of pernicious tendency. I know the scriptures they rely upon, but unquestionably their exegesis is unsound." Bishop John M. Moore says in his recent letter to the Chris-

tian Advocate, "If there is any doctrine ever advanced that is unscriptural, unphilosophical, and contrary to all history and good sense, it is this modern second comingism."

Dr. Snowden in his great book says of the premillennial theory, "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."

The fact that some good people advocate the premillennial theory does not prove it to be true, for good people often make big mistakes. The writer has read some of their best books, has heard several of their strongest men preach and lecture on the subject, and the more I learn about the premillennial teaching, the stronger is my conviction that the safe and sane doctrine of John Wesley and the Methodist Church is good enough for me.

The revival we need today is not a revival of fanaticism about the second coming, but rather a revival of faith in the power of the gospel, faith in the Holy Spirit, faith in the coming of Jesus to live in our hearts, and faith in the spiritual kingdom of our Lord which cometh not with observation. The great commission gives us our work to make disciples of all the nations. It is a big job, but we have a great Savior who has all power in heaven and earth, and He has said, "Lo, I am with you always."

T. J. Nixon.

## EVANGELISTS' SLATES

**G. W. RIDOUT'S SLATE.**  
Philadelphia, Pa., Sept. 8-30.  
Detroit, Mich., October 1.  
Permanent address, 6327 North 21st St., Philadelphia, Pa.

**SLATE OF THE MACKAY SISTERS.**  
Dublin, Ga., Sept. 16-Oct. 5.  
Hurluck, Md., Oct. 9-30.  
Address New Cumberland, W. Va.

**JOSEPH OWEN'S SLATE.**  
Louisville, Tenn. (camp) Sept. 1-11.  
Boaz, Ala., Sept. 18-Oct. 2.  
Home address, Boaz, Ala.

**THOMAS C. HENDERSON'S SLATE.**  
Charles City, Ia., Sept. 22-Oct. 9.  
Crab Orchard, Neb., Oct. 11-27.  
Valentine, Neb., Oct. 30-Nov. 27.  
Ainsworth, Neb., Dec. 1-18.  
Mt. Pleasant, Ia., Sept. 8-21.  
Address, 10802 Garfield Ave., Cleveland, Ohio.

**J. W. MONTGOMERY'S SLATE.**  
Converse, La., Aug. 30-Sept. 14.  
Temple, Tex., Sept. 16-Oct. 2.

**GEO. BENNARD'S SLATE.**  
Geneva, Ind., Sept. 4-18.  
Address, Bellaire, Mich.

**SLATE OF L. J. MILLER AND CHARLES R. LONEY.**  
Shelbyville, Tenn., Sept. 11-Oct. 2.  
Ashland, Ky., Oct. 9-30.  
Fergus Falls, Minn., Nov. 6-27. (First M. E. Church).

**R. E. COLEMAN'S SLATE.**  
Somerset, Ky., Sept. 7-12.  
Address, 512 W. Southern Ave., Covington, Ky.

**W. B. GILLEY'S SLATE.**  
North Star, Mich. Sept. 6-18.  
Address 531 N. Butler Blvd., Lansing, Michigan.

**FRED DEWEERD'S SLATE.**  
Greer, S. C., Sept. 11-11.  
Permanent address, Fairmount, Ind.

**REV. C. A. DOUGHERTY'S SLATE.**  
Amherst, Va., Aug. 28-Sept. 11.  
Baltimore, Md., Sept. 1-20.  
Permanent address, 444 Main St., Lebanon, Ohio.

**H. O. JACOBSON'S SLATE.**  
Echo, Minn., Aug. 31-Sept. 11.  
Minneapolis, Minn., Sept. 15-28.

**J. H. CRAWFORD'S SLATE.**  
Stonewall, Okla., Aug. 26-Sept. 11.  
Address, Hooker, Okla.

**WILBUR DIGGS'S SLATE.**  
Elbern, Va., Sept. 25-Oct. 2.  
Address, Onemo, Va.

**EDNA M. BANNING'S SLATE.**  
Mannington, W. Va., Oct. 2-23.  
Address, 941 Pratt Ave., Cleveland, O.

**W. A. ASHLEY'S SLATE.**  
Locust Grove, Va., Sept. 1-11.  
Home address, Easton, Maryland.

**O. W. RUTH'S SLATE.**  
Burr Oak, Kan., Sept. 2-11.

**A. L. WHITCOMB'S SLATE.**  
Knowles, Okla., Sept. 9-18.  
Home address, University Park, Ia.

**W. R. CAIN'S SLATE.**  
Atus, Okla., September 8-18.

**LEE L. HAMRICK'S SLATE.**  
Guase, Tex., Sept. 8-18.  
Home address, Merkel, Tex.

**JOHN W. COOPER'S SLATE.**  
Hamden, Mo., Sept. 15-Oct. 2.  
Address, 114 Park Ave., Binghamton, N. Y.

**FRANK AND MARIE WATKIN**  
Song Evangelists.  
Geneva, Ind., Sept. 4-18.  
Address, Bethesda, Ohio.

**SLATE OF HARRY MORROW.**  
Friendship, Tenn., Aug. 28-Sept. 11.  
Home address, 1784 Washington Blvd., Chicago, Ill.

**SLATE OF JACK LINN AND WIFE.**  
Haviland, Kan., (camp) Sept. 1-10.

**SLATE OF J. A. WELLS.**  
Mt. Carmel Church (Gloster circuit)  
Sept. 18-22.  
Home address, Box 53, Gloster, Miss.

**J. E. WILLIAMS SLATE.**  
Seymour, Ind., Sept. 1-31.  
Lidlydale, Tenn., Sept. 4-18.  
Home address, 215 W. 9th St., Owensboro, Ky.

**R. L. SMITH'S SLATE.**  
Dayton, Ohio, Aug. 28-Sept. 14.  
Home address, 1811 McDougall Ave., Everett, Wash.  
Address Herculaneum, Mo.

**C. M. DUNAWAY'S SLATE.**  
Altus, Okla., Sept. 11-Oct. 2.  
Douglas, Ga., Oct. 9-30.  
Ottawa, Kan., Nov. 6-27.  
Address, 455 S. Candler St., Decatur, Georgia.

**W. W. McCORD'S SLATE.**  
Milstead, Ga., Sept. 5-Oct. 2.  
Atlanta, Ga., Aug. 28-Sept. 4.  
Hoboken, Ga., Oct. 5-18.  
Alma, Ga., Oct. 17-30.  
Open date, Oct. 31-Nov. 13.  
Flovilla, Ga., care camp ground, Aug. 18-31.

**SLATE OF ANGUS R. JEFFERS AND WIFE.**  
Stanton, Ill., August 26-Sept. 11.  
Address, 800 Grove St., Evansville, Ind.

**SLATE OF JARRETTE AND DELL AYCOCK.**  
Shelbyville, Mo., Sept. 11-25.  
Address, Atwood, Okla.

**R. L. SELLE'S SLATE.**  
Carter's Grove, (P. O. Jett, Okla.), Sept. 8-18.  
Permanent address, Oklahoma City, Okla., Y. M. C. A. Building.

**RICHARD W. LEWIS'S SLATE.**  
Cove, Ark., Sept. 10-21.  
Address, 1827 Grandview Ave., Chattanooga, Tenn.

**F. J. MILLS'S SLATE.**  
Merrill, Mich., Sept. 11-25.  
Rome City, Ind., Oct. 2-17.  
Address Bath, Michigan.

**SLATE OF L. E. WISEL.**  
Cicero, Ind., Sept. 11-25.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**E. O. HOBBS'S SLATE.**  
Carbon Hill, Ala., Aug. 28-Sept. 11.  
Address, 355 South Bayly Ave., Louisville, Ky.

**SLATE OF W. E. COX AND WIFE.**  
Rochester, Wash., Aug. 28-Sept. 11.  
Tacoma, Wash., Sept. 14-19.  
Home address, Burlington, Wash.

**O. B. FUGGETT'S SLATE.**  
Bryantsburg, Ind., Sept. 2-11.  
Oak Grove, Ohio, Sept. 18-Oct. 2.  
Home address, 132 Hackworth St., Ashland, Ky.

**A. C. ZEPP'S SLATE.**  
Minerva, O., Sept. 2-12.

**O. W. BUTLER'S SLATE.**  
Detroit, Mich., Sept. 5-Oct. 1.  
(3444 McGraw Ave.)

**E. T. ADAMS'S SLATE.**  
Poplar Branch, N. C., Aug. 28-Sept. 11.  
Greenville, Tenn., Sept. 15-25.  
Address, Wilmore, Ky.

**SLATE OF MISS ESSIE OSBORNE.**  
Chicago, Ill., Sept. 13-16.  
Address, 707 Holiday St., Wichita Falls, Texas.

**J. L. GLASCOCK'S SLATE.**  
Havellin, Kan., Sept. 5-11.  
Home address, 1350 Grace Ave., Cincinnati, Ohio.

**CARL TUCKER'S SLATE.**  
Good Hope, Ind., Sept. 11-Oct. 2.  
Bethel, Ind., Oct. 9-30.  
Home address, Winchester, Ind.

**M. E. BAKER'S SLATE.**  
Pence, Ind., Aug. 28-Sept. 12.  
Home address, 1715 Hall Place, Indianapolis, Ind.

**BLANCHE ALLBRIGHT'S SLATE.**  
Cuba, Mo., Aug. 23-Sept. 13.  
Belknap, Ill., Oct. 1-23.  
Clifford, Ill., Oct. 24-Nov. 14.  
Pittsburgh, Pa., Jan. 1-15.  
Address East Prairie, Mo.

**SLATE OF J. E. REDMON AND WIFE.**  
Aspen Grove, Ky., Sept. 9-25.

**JOHN F. OWEN'S SLATE.**  
Salem, Va., Sept. 2-11.  
Boaz, Ala., Sept. 18-Oct. 2.  
Indianapolis, Ind., Oct. 9-23.  
Address, Boaz, Ala.

**H. E. COPELAND'S SLATE.**  
East St. Louis, Ill., Aug. 29-Sept. 12.  
Minneapolis, Minn., Oct. 18-Nov. 6.  
Open dates after Nov. 6.  
Address 2837 Clara Ave., St. Louis, Mo.

**F. T. HOWARD AND PAUL C. SCOTT**  
EVANGELISTIC PARTY.  
Fleming, Ky., Sept. 15-25.  
Hutchinson, Kan., Nov. 6-Dec. 4.

**HARRY MORROW'S SLATE.**  
Friendship, Tenn., Aug. 28-Sept. 11.  
Stockton, Ill., Sept. 18-Oct. 9.  
Dixon, Ill., Oct. 10-30.  
Rockford, Ill., Nov. 6-27.  
Aurora, Ill., Dec. 4-25.  
New Lathrop, Mich., Jan. 1-22.  
Home address, 1784 Wash. Blvd., Chicago, Ill.

**LELA G. McCONNELL'S SLATE.**  
Thorndale, Pa., Sept. 4-25.  
Pomeroy, Pa., Sept. 26-Oct. 16.

**M. V. LEWIS'S SLATE.**  
Vandemere, N. C., Sept. 2-12.  
Address, Wilmore, Ky.

**RAYMOND BROWNING'S SLATE.**  
Coushatta, La., Sept. 11-25.  
Henderson, N. C., Sept. 1-25.

**MINNIE E. MORRIS'S SLATE.**  
Wauseon, Ohio, Sept. 8-25.  
Pemberville, Ohio, Sept. 26-Oct. 9.  
Paulding, Ohio, Oct. 10-30.  
Home address, 1015 Bellevue Place, Indianapolis, Ind.

**P. F. ELLIOTT'S SLATE.**  
Muncie, Ind., (Camp) Sept. 2-11.  
Dorr, Mich., Sept. 16-18.  
Pittsburg, Pa., Oct. 2-13.  
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 Mich.  
Detroit, Mich., April 7-16.  
Whittier, Cal., May 5-14.  
Pasadena, Cal., May 19-28.

**B. T. FLANERY'S SLATE.**  
Mitchell, S. D., Sept. 2-18.  
Address, 1811 McDougall Ave., Everett, Wash.

**G. C. THUMM'S SLATE.**  
Song Evangelist.  
Kincaid, W. Va., Sept. 1-11.  
Uler, W. Va., Sept. 14-28.  
Open date, Oct. 1-Nov. 30.  
Home address, Wilmore, Ky.

**C. P. GOSSETT'S SLATE.**  
Poplar Branch, N. C., Aug. 28-Sept. 14.

**SLATE OF L. J. MILLER AND CHAS. R. LONEY.**  
Shelbyville, Tenn., Sept. 4-19.  
Louisville, Ga., Sept. 26-Oct. 9.  
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.

**SLATE OF A. F. AND LEONORA T. BALSMEIER.**  
Hutchinson, Kan., Sept. 6-11.

**W. A. VANDERSALL'S SLATE.**  
Newton, Iowa, Sept. 1-11.

**PAUL B. LINDLEY'S SLATE.**  
Oak Grove, Pa., August 28-Sept. 11.  
Zion, Pa., Sept. 14-Oct. 2.  
Sandy Lake, Pa., Oct. 5-23.  
Forest, Ind., Oct. 30-Nov. 13.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.

**REV. F. E. PUTNEY'S SLATE.**  
Deer Lake, Wash., Sept. 1-15.  
Seattle, Wash., Sept. 16-30.  
Home address, Rose Hill, Kan.

**REV. E. E. WIGGINS'S SLATE.**  
Archer, Iowa, Sept. 8-indefinite.  
Address, Richmond, Ind., 205 Pearl St.

**REV. GUY WILSON'S SLATE.**  
Ame, W. Va., August 30-Sept. 12.

**REV. O. G. MINGLEDOFF'S SLATE.**  
Blaine, Wash., Sept. 4-8.  
Bellingham, Wash., Sept. 8-15.

**SLATE OF ROBERT AND PAULINE KENNEDY.**  
Waurika, Okla., Aug. 20-Sept. 11.  
Home address, 3223 Main St., Kansas City, Mo.

**F. P. McCALL'S SLATE.**  
Lafayette, Va., Sept. 5-18.  
Pine Level, Fla., Sept. 25-Oct. 2.  
Macon, Ga., Oct. 9-23.  
Pone De Leon, Fla., Oct. 30-Nov. 13.  
Open Date, Nov. 20-Sept. 4.  
Home address, Jasper, Fla.

**LELA G. McCONNELL'S SLATE.**  
Thorndale, Pa., Sept. 4-25.  
Pomeroy, Pa., Sept. 26-Oct. 16.  
Chatham, Pa., Oct. 17-30.  
Atlantic City, N. J., Nov. 13-27.  
Home address, Chatham, Pa.

**W. R. CAIN'S SLATE.**  
Altus, Okla., Sept. 4-18.  
Address, 515 So. Vine St., Wichita, Kan.

**FREDERICK F. AND ERNA O. NIXON'S SLATE.**  
Superior, Wis., Aug. 28-Sept. 11.  
Home address, 1900 University Ave., Wichita, Kan.

**BONA FLEMING'S SLATE.**  
Syracuse, N. Y., Sept. 11-26.  
California, Pa., Sept. 27-Oct. 14.  
Brooklyn, N. Y., Oct. 16-31.  
Cleveland, O., Nov. 3-21.  
Home address, Ashland, Ky.

Tent Meeting and District Assembly.  
Church of the Nazarene, Mitchell, S. D., Sept. 2-18.  
Rev. B. T. Flanery, evangelist, and Dr. J. W. Goodwin in charge of Assembly.

## CAMP MEETING CALENDAR.

**ARKANSAS.**  
29th Annual Camp Meeting, Beebe, Ark., August 28-Sept. 11. Workers: Rev. James B. Chapman, Bro. J. E. Linza and Wife. Mrs. Callie Harrison, Secretary.

**COLORADO.**  
Synder, Colo., annual camp, Sept. 1-11. Worker: Rev. W. E. Shepard. Write Orville Sparrow, Snyder, Colorado.

**ILLINOIS.**  
Manville, Ill., camp meeting, Aug. 28-Sept. 11. Workers: Miss Anna McGhie,

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My Honeymoon  
New Days  
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Rev. Chas. A. Jacobs. Address Wilder Hooper, Sec., Manville, Ill.  
10th Annual Holiness Camp Meeting, Jacobs Camp, Springfield, Ill., Sept. 1-12. Workers: Rev. Bud Robinson, Sister Mattie Wines, George and Effie Moore. Jacob Fleck, Sec., Enfield, Ill.

**INDIANA.**  
The Wesley Holiness Mission Annual Meeting, Petersburg, Ind., Oct. 1-14. Workers: Rev. H. C. Cockran, Rev. Harry Carpenter, For further information write Mrs. Effie Head, Sec., Petersburg, Ind.

Twentieth Annual Encampment, of the Bryantsburg Holiness Camp Meeting Association, Madison, Ind., Sept. 2-11. Workers: Rev. W. J. Critter, Rev. C. E. Pugett, Dunkelberger Sisters. Write Charles E. Cleek, Sec., Bellview, Ind.

**IOWA.**  
The Twelfth Annual Camp Meeting of the Pottawattamie County Holiness Association, Council Bluffs, Ia., Sept. 2-11. Workers: Rev. C. H. Babcock, Rev. Jos. H. Smith, Rev. W. B. Yates, Miss Virginia Shaffer.

**KANSAS.**  
Second Annual Camp Meeting of Kiowa County Holiness Association, Haviland, Kan., Sept. 1-11. Workers: Jack Linn and wife, J. L. Glascock. Address S. T. Clark, Pres., Haviland, Kan.

**KENTUCKY.**  
Aspen Grove, Ky., Holiness Camp Meeting, Aspen Grove, Ky., Sept. 9-25. Workers: J. E. Redmon, Mrs. J. E. Redmon, Miss Cora E. Stanley, John Drake. Address Mr. Sol Maddox, Newport, Ky., Star Route.

**MINNESOTA.**  
Minneapolis, Minn., Sept. 15-25. Workers: Rev. H. O. Jacobson and Rev. C. C. Swallow.

**MISSOURI.**  
Mt. Zion, (P. O. Ava, Mo.), Sept. 15-25. Missouri State Camp Workers: Bud Robinson, Paul Rees, assisted by local workers. Rev. T. F. Evans, Sec., Ava, Mo.

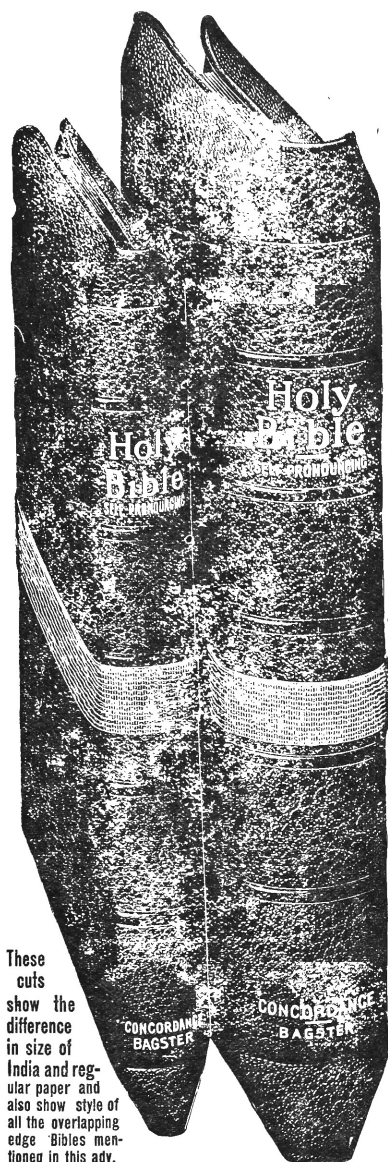
**NEW JERSEY.**  
Annual Camp Meeting, Cape May Holiness Association, Emma, near Cape May, N. J., Sept. 9-18. Worker: Rev. W. O. Nease. Address Rev. E. J. Wrigley, 821 Callowhill St., Philadelphia, Pa.

**TENNESSEE.**  
Eighth Annual Camp Meeting, Commerce, Tenn., Aug. 26-Sept. 11. Workers: Rev. B. F. Neely, Rev. J. A. Wells, Rev. W. W. Nelson. Write W. P. George or J. H. Barbee, Watertown, Tenn.

Annual Camp Meeting, East Tennessee Holiness Association, Greenville, Tenn., Sept. 13-25. Workers: Rev. E. T. Adams, Rev. W. B. Yates. For further information write, Mrs. Henry A. Lamm, 430 So. Main St., Greenville, Tenn.



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I am writing you a line to let you know how we are getting on in this great mission field. I know that you are interested in missions around the world, and as you have aided us in years gone by in a substantial way, you will be glad to know that the work which you aided us in starting has gone on all through these terrible years of war, and many who were converted before the war have stood there, and attend the preaching services regularly; among them are three old women who walk three miles to the meetings, and wade the river over and back home at night; the youngest of these is past sixty years of age. But what cheers our hearts most is, that the seed sown many years ago has borne fruit. When we came here in

1905 almost all the men and children were almost nude. The women wore only a piece of cloth around their waist; now we find a people fairly well dressed, seeking knowledge. Almost every day there are parents here asking us to take their children and educate them, which we are not financially able to do, but we are sure that the hope of Mexico is her children, and industrial schools would solve the problem.

This is one of the greatest mission fields in Mexico; there are from ten to one hundred ox carts here every day, hauling goods to all parts of this great State. All goods are unloaded here for the Capital, as there is an automobile road from the railroad here to the interior, and Bibles, Testaments, and tracts which are sold here reach every quarter of the State.

Please ask the readers of The Herald to pray for us. We wish also to thank you for the great help spiritually you have been to us. God bless you. Amen.

S. M. Stafford and Wife.  
Faith Missionaries.

JERICO, KENTUCKY.

We are glad to report a tent meeting which was held at Jericho, Ky., beginning July 15 and lasting twenty-three days. Rev. R. M. Reynolds, of Mt. Sterling, Ky., did the preaching. This has been a Campbellite stronghold for years and it looked impossible to have a revival, but the God that answers by fire, through the instrumentality of Bro. Reynolds' preaching, consumed the water and a large number were converted and several

sanctified. Bro. Reynolds is a Methodist and preaches holiness clearer than anyone we have heard for a number of years, and the result is a real old-fashioned revival.

Bro. Herman Turner preached a few times and souls were saved. Bro. and Sister Emmett Frost, of Gest, were with us and helped in the prayer and song service. Bro. W. R. Johnson, of LaGrange, preached a few days at the close of the meeting (Bro. Reynolds had to leave for another meeting), and several were received into the Methodist Church.

Mrs. Maggie C. North.

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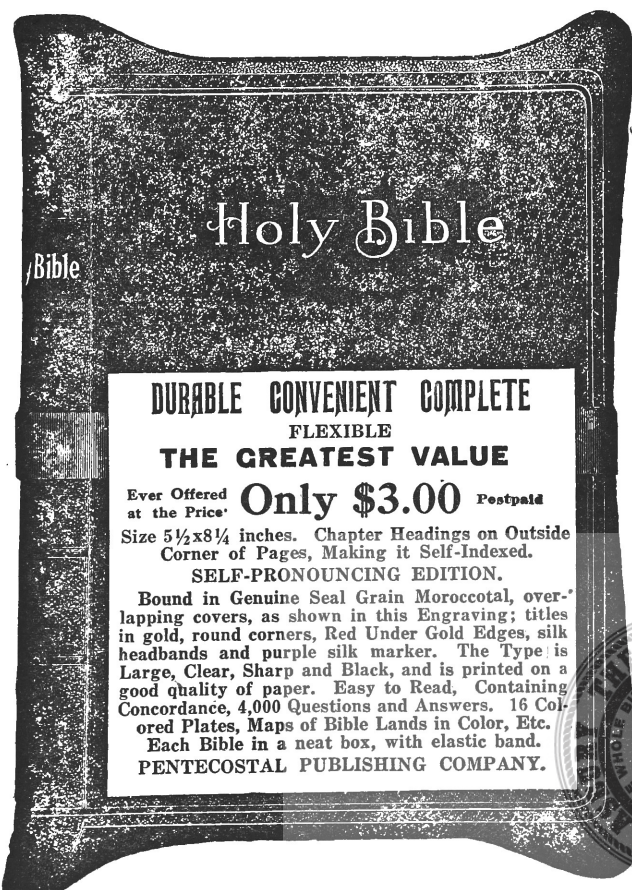
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# PENTECOSTAL HERALD

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

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## THE RENT VEIL.

By the Editor.

**W**HEN our Lord Jesus died upon the cross the veil in the temple which hung over the holy place, was rent from top to bottom. The priestly office passed away; there was no need for further sacrifice for sin. The Lord Jesus had offered one sacrifice for sins forever. Types and shadows had given place to a glorious reality.

The death of Christ, the atonement made by Him, made it possible for all men to enter into the holiest, into the awful presence, through faith. The Apostle Paul writes it thus: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." After that Jesus said, "It is finished," and died upon the cross; there was no further need of priests or sacrifice. Jesus Christ had become the all-sufficient sacrifice and by faith in Him we enter into the awful presence in peace.

Today we were in Notre Dame Cathedral, Paris, France, and a great number of priests in magnificent robes, with marchings and chantings were going through a sacrificial ceremony, ostensibly, for the sins of the people. The magnificence of the place, the splendid and costly array, the plush velvet and gold, the pomp and splendor of it all impressed us profoundly with its utter emptiness so absolutely foreign to the teachings and spirit of our Master. Priests, sacrifices, Mary, saints, images, and what not, have been erected between the hungry-hearted people and the compassionate Father who has opened a door to Himself through the gift of His Son.

Ecclesiasticism is prone to erect barriers and place forms and ceremonies between God and the people. As men drift away from God and trust in forms and religions rather than in Christ, they assume the priestly office and would bring the people to themselves instead of directing them to Christ the Redeemer. The increase and strict adherence to forms and ceremonies never indicate growth in grace and deepening of spiritual devotion. God is a spirit and He seeks spiritual worshippers. There is no need for priests and candles and sacrifices and gold-plated altars and images in the worship of God. We want to fix the inner eye of the soul upon a crucified Christ, and come to the Father in His name.

The Lord Jesus Christ many centuries ago said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christ and the rest which He gives are the one need of the weary souls of the people. Let us learn to come to Him. Let us teach

the people to come to Him; let us tear away the barriers which have been placed between the Lord Jesus, lost and heart-burdened humanity and get to Christ. He is able to save to the uttermost. He can do exceeding abundantly above all we can ask or think. He has the gift of eternal life. He can bring the soul for whose sins He has made atonement into the ineffable presence. Oh, that men would break through all the barriers and turn away from all the empty forms and pretentious ceremony and fling their sin-burdened souls at the feet of Christ and find the rest which He alone can give.

### Eddyism.

#### PART II.

**I**T ought to be distinctly understood among all Christians that any teaching contrary to the Bible is unchristian. Mrs. Eddy's "Science and Health," the Bible of the Eddyites, contradicts the word of God from start to finish.

Let us take a statement on page 44 of "Science and Health." Mrs. Eddy says, speaking of our Lord Jesus, "His disciples believed Jesus to be dead, while He was hidden in the sepulcher; whereas He was alive, demonstrating within the narrow tomb the power of spirit to overrule mortal, material sense."

This is a very plain and blatant contradiction of the teaching of the Holy Scriptures. This deceiver of the people would make it appear that Jesus merely shammed death, hence He had no resurrection. How differently St. Paul speaks of the sacrifice of Christ. He says, "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

On page 45, of her book, Mrs. Eddy says, "Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform any wonderful works until they saw Him after His crucifixion and learned that He had not died. This convinced them of the truthfulness of all that He had taught." The Bible plainly says, "He died and rose again." Mrs. Eddy says He did not die. Of course, if there was no death there could be no resurrection. St. Paul says, "If there be no resurrection of the dead, then is Christ not risen, and if Christ is not risen, then is our preaching vain and your faith is also vain." Here is a very plain issue between Mrs. Eddy and the Apostle Paul.

During His ministry our Lord Jesus plainly and frequently promised the coming of the Holy Spirit. He always spoke of Him as a person, making Him equal with

Himself. He possessed personal qualities. He was to perform personal acts. He could be sinned against; He could search the heart, comfort the soul, convince the sinner, bear witness to the believer, make intercession for the people. He could be grieved, resisted, and was to be our guide into all truth. He was to empower us for victory over sin and for service. Mrs. Eddy has not much to say about the Holy Spirit. She does say, however, in the place of the teaching of Christ, "I will send you another Divine Science."

After all that Jesus and the apostles had to say about the Holy Spirit it does seem that Mrs. Eddy's limiting His personality and power and calling Him a "Divine Science," must be blasphemy.

The Bible has much to say of the Devil. He is a fallen angel, he is a person, he is an old serpent, a deceiver. There is no way to work the devil as a person out of the Holy Scriptures and yet leave the Scriptures an inspired book. Mrs. Eddy gets rid of him by saying, "A lie is the only devil there is." According to the Bible Mrs. Eddy's book does not contain a greater lie than this in which she denies the existence of the devil. But be it remembered that she denies the existence of a personal God. She says, "A personal God is only an infinite finte, an unlimited man." She says, "God is not personal." "God is mind and mind is good." She says, "God is the sum total of the universe." She further says, "There is but one substance in the universe and that substance is God."

Who could conceive of a greater jumble of unscriptural inconsistencies? The prophets, Christ and the apostles all teach that God is a person. David says, "My soul thirsteth for God, yea for the living God." Jesus Christ taught us to say "Our Father who art in heaven." The whole Bible teaches that God is a person, that He thinks, wills, speaks, hears, loves, forgives, blesses, corrects, chastises, punishes. Mrs. Eddy would take away from us the God of the Bible and give us in His stead a cold, dead, meaningless "Principle," leaving us orphans indeed.

No one should delude himself for a moment with the thought that he can believe the Bible and Mrs. Eddy's book of "Science and Health," or that there is any possible harmony between them or reconciliation between the teachings of the prophets, Christ and the apostles and Mrs. Eddy and her deluded followers.

The Scriptures teach us that there is to arise a "man of sin," a great deceiver of the people who will claim to be God, and that people will worship him as such; that he will deceive the nations of the earth. Eddyism is a positive proof of the fact that the depraved human mind is capable of any deception Satan may desire to impose upon it.

Continued on page 8.

# Rev. Icabod Iconoclast---Church Wrecker.

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



EV. Icabod was noted for several things; he was moderately well educated but never gained any reputation for piety—indeed many of his best friends often wondered what there was about the ministry that attracted him, his attitude towards spiritual things was invariably antagonistic, he was given to interpret things generally from the standpoint of the natural; his preaching was of the historical moral kind; nothing that he preached ever seemed to reflect the spiritual mind, his churches never had any revivals and it was a rare thing to have a conversion take place. He believed in the modern idea of the church—that it should be educational mainly, that it should abound in social activities; he belonged to everything in sight. He joined all the lodges to win (?) the men. He had everything going on in the way of fun and entertainment to hold (?) the young people. His way of winning members was by means of suppers, banquets, campaigns, etc. He would sweep the neighborhood with invitations to the social functions of the church and then talk the people into joining his church, without repentance, without change of heart, without change of conduct or life. They joined the church by the scores but were never joined to Christ. One of his campaigns for membership had as its slogan, 250 members by Easter! He got them; but among them were several gamblers who still gambled; lots of dancers who still danced; lots of Sabbath breakers who still desecrated the Sabbath; indeed those 250 new members added greatly to the church's number, but nothing to its spiritual power. Very few of them came to prayer meeting. As for class meeting, Rev. Icabod had no time for it; he regarded the class meeting as a relic of the days of ignorance.

Rev. Icabod was especially notorious for his antagonism to holiness and the holiness people. He considered it a particular business of his to stamp everything like holiness doctrine or teaching out, and he never missed an opportunity to denounce it as a "pestiferous fanaticism," and he never felt satisfied till every church he served should be swept clean of everything like a holiness meeting, holiness testimony, etc. He generally carried the day, as he made it so terrifically disagreeable that some of his most spiritual people felt obliged to change their church relation and join other churches where they were not constantly under anti-holiness artillery. When Rev. Icabod was received into Conference he vowed that he was "going on unto perfection" and "expected to be made perfect in love in this life," but he afterwards said that these things were "obsolete," only "antique," questions, that they had no binding authority; and that it was up to a man to interpret them according to his own conscience and reason. He thus repudiated the thing, he had solemnly assented to when joining the Conference.

This attitude of Rev. Icabod towards holiness made him an outstanding man for some particular jobs. When a man was needed to go into a place to quiet, silence, stamp out a holiness work, he was the man for the place, and the district superintendent who wanted this thing done knew he had his man in Rev. Icabod.

At the Conference of ———, Rev. Icabod was sent for by the bishop and district superintendent. He was told of the church at Wesleytown, where they needed straightening out and levelling up. They had a live church there but under the present pastor, Rev. John Gospel, the holiness work had grown till they had over one hundred holi-

"We believe that God's design in raising up the M. E. Church in America was to evangelize the continent and spread Scriptural holiness over these lands."—Discipline, 1920.

In 1729 two young men in England reading the Bible saw they could not be saved without holiness, followed after it, and incited others so to do. In 1739 they saw likewise that men are justified before they are sanctified; but still holiness was their object. God thrust them out to raise a holy people.—1920 Discipline, M. E. Church.

ness people, and they were controlling the policy of the church. Some very "fine" people—the banker, Dr. Gusher, Mrs. Golden, a society woman, Professor Stiff, of the High School, and others were complaining of the narrowness of the present church policy. It was adverse to social functions in the church, and the present pastor was rendering himself unpopular by his attitude on certain social functions going on in the community. He drew the sword of the Lord on many of the social evils of the day and insisted that the Methodist Church was thrust out to raise up a holy people; it was originally designed to spread scriptural holiness throughout these lands and therefore could not ally itself with anything that was decidedly unholy. During Rev. John Gospel's pastorate of four years let it be said that the church had come up out of the wilderness of debt, discouragement and do-nothingness, till it had become one of the most prosperous churches on the district. The membership had grown about forty percent, old debts had been wiped out, the church building improved, also the parsonage; the congregations were always good, prayer meetings were well attended, a vigorous class meeting was held every week, and a weekly holiness meeting. Every year there was a good revival and some outstanding evangelist was invited in to preach a free and full salvation. The finances of the church were never better. The pastor's salary was increased, all the benevolent collections were raised in full, besides a native missionary provided for in India under Bishop Warne, and when it came to the Centenary, this church was almost the first to go over the top, and for the first two years reported subscriptions paid up in full; and all this financing was done without any big suppers, pink teas, fuss or feathers. Indeed, the district superintendent reported in preachers' meeting that Wesleyan Church "was functioning one hundred percent in all benevolences and on the Centenary, and though its policy on some things was somewhat narrow and out of date yet it set a good example to all our churches in matters of finance."

Now the district superintendent felt that the time was come for broadening the general policy of such a prosperous church as Wesleytown, he thought it should serve the community more largely, and would if it gave more scope along social lines. He conferred with the Bishop and they concluded that it would be the wise thing to send a broader and more up-to-date man as pastor, hence the calling of Rev. Icabod Iconoclast by the Cabinet to go into Wesleytown and put the church upon a more modern basis, enlarge its policy and program and make it more up-to-date.

When the appointments were read out, Rev. Icabod Iconoclast was sent to Wesleytown and Rev. John Gospel was sent to Hardville—a church with forlorn hope.

Rev. Icabod was met in the church lobby at the close of the Conference by Mrs. Goldman and Professor Stiff, and warmly congratulated on being sent to Wesleytown Church. Mrs. Goldman very flatteringly

said: "Doctor, we have been watching your career for sometime, we admire the breadth and modernism of your views and I feel quite sure you will bring in a new epoch in our church and pull the church out of its narrowness and make it serve the educational, social and recreational interests of the community."

Professor Stiff told him that "A man of modern views was urgently needed in the church, that too long it had suffered from an antique theology and that what it needed was a pulpit abreast of the age and with preaching suited to the times."

It was a great disappointment to the revival people when Rev. John Gospel was removed from Wesleytown and Rev. Icabod stationed there. The first appearance of Rev. Icabod in the pulpit brought out a large congregation. His sermon was on "The Church's Program." At night he spoke on "The Twentieth Century Church." Both sermons insisted that we need the modern viewpoint in carrying on the church, that the days of creed and doctrine were gone by long since and that we needed modernism in our theology, in our methods, and all church activities, and that it would be his purpose right at the outset to introduce some new methods and social activities at Wesleytown Church and make the church a great community center. At the first Quarterly Conference he had Professor Stiff made recreational director who in turn appointed as his assistants Mrs. Goldman, Miss Gusher and Art Hurry, the baseball pitcher. These began operations right away by putting up a social and recreational program that included a big variety of things such as young people's banquets, bouts, masked parties, boxing, movies, etc., to a carnival on a Saturday night which wound up about 11 o'clock, with an "unauthorized" dance by the young people.

It was not long before Rev. Icabod trained his artillery on the holiness people, and sermon after sermon was directed against them. He called everything "holy rollerism" that had any relationship to sanctification and the second work of grace, and put down as pure fanaticism and cant all teaching about being cleansed from sin and being made holy in this life. He contended that the holiness people had done little else than split the church, caused divisions, and tied up the church to a little narrow policy which excluded some very fine people from participation in the church's life and activities. He ridiculed the idea of anybody in this life claiming to be sanctified, that the best we could do was to sin and repent and enjoy life as best we may.

At the third Quarterly Conference he secured enough support to discontinue the class meetings and put Bible study classes in their place, and to shut up the Thursday night holiness meeting. The weekly prayer meeting was turned into a variety meeting; sometimes it would be missionary, then educational, next social, in which stereopticons would be introduced. All this reduced the praying down to the merest minimum and it was becoming more and more clear that the spiritual forces of the church were being run out.

The holiness people were being grieved, pelted, peeled and in every conceivable manner driven to the wall and eventually driven from the church. After a conference one evening at the home of Brother True, those professing the blessing considered prayerfully and carefully as to the best steps to be taken in the matter. At length it was agreed that a committee of five wait upon the pastor and talk matters over. They went prayerfully to the parsonage and stated



their case to Rev. Icabod. They told him that they had made this their church home for years, they had put their money into it, many of their number had been converted and sanctified at the altar of this church, that God had prospered the church under the full gospel bringing it up from a little struggling affair to one of the outstanding churches of the Conference, that they felt that the present policy of the church if continued would bring ruin and disaster to it and beseeched the pastor to cease his constant hostility to the holiness people and to the John Wesley doctrine of Christian holiness.

In reply Rev. Icabod told the committee frankly that he was doing the kind of work he was sent there for, that he had no patience with holiness teaching or profession, that it was nothing but Pharisaism and holy rollerism, and that it wouldn't phase him an iota if all the holiness people of Wesleytown quit his church and went elsewhere—if they did it would give him a freer hand to carry out the program he had mapped out for the church anyway.

The sorry result of all this was that gradually nearly one hundred people left Wesleytown Church—some twenty-seven joined the Baptists who had a faithful pastor not ashamed to proclaim a full gospel and the second coming. Over forty joined the Wesleyans, quite a number joined the Nazarenes, while quite a company threw in their lot with the Gospel Mission of the town. Unfortunately for Rev. Icabod, that one hundred people who left him carried with them sixty percent of the financial strength of the church and seventy-five percent of the Centenary strength. Of course, being driven

from the church they transferred their Centenary obligations to other missionary and benevolent sources.

Wesleytown Church was now left free for Rev. Icabod, Professor Stiff and the social set to run it as they pleased. The official board had on it a number of men with no pretense to piety. One of them asked one day how the church was getting along said, "Oh fine, since that bunch got out," accentuating it with profanity.

The program at Wesleytown Church became famous now for its breadth. The finances had to be cared for of course, and this was done by means of all kinds of entertainments, candy pulls, pink teas, oyster stews, sales, bazaars, carnivals, movies, etc. Educationally the policy was very broad including several lectures by Professor Broadmind of \_\_\_\_\_ Theological Seminary, who in one lecture said that the least said about the sin question the better, that it was our business not so much to get rid of sin as to get rid of ignorance, superstition and old obsolete dogmas and doctrine. He said in another lecture that the Bible was not a book to be worshipped and revered, but was a book of religious literature put together by good meaning men of the past and handed down to us for the moral lessons it contained; we were no longer to consider its teachings as binding only insofar as we interpreted those teachings in the light of philosophy and the advanced viewpoint of our day.

Rev. Icabod Iconoclast stayed long enough at Wesleytown to see his congregations dwindle to a mere handful except when he put on a movie show which he often did to get a crowd. He saw his Sunday school fall

to pieces for want of teachers, as those competent to teach preferred to be without restraint on Sundays so that they could be free to take auto rides or go visiting. He had to abandon the mid-week meeting, and his finances fell off to such an extent that his board had to make a loan of \$500 from the bank to pay his salary in full. When Conference came round, his benevolences became an acute problem and did not come up more than forty percent, and he went up to Conference at the end of his second year with the ardent hope that something would occur by which he could be moved, but it did not happen. He came back the third year to face a situation almost hopeless, but in the middle of the third year he had an opportunity to take a secretaryship in the "Association for the Amalgamation of Churches in Forming Communities."

When Rev. Icabod Iconoclast left Wesleytown Church he left little else than a ruin—his ministry found it a prosperous, strong, spiritual, progressive Methodist Church, run with the idea of promoting scriptural holiness, of saving souls, of advancing the real kingdom of God; he found there a band of earnest, consecrated, Spirit-filled people, he left it a Methodist wreck!

*Let no one suppose this to be a fancy sketch drawn from the writer's imagination. I know a church and I know a Rev. John Gospel,—and a Rev. Icabod Iconoclast who wrecked a very fine Methodist Church, driving out from it its spiritual and financial strength and running the church on such broadly social and modern lines as to bring disgrace upon the Methodist name and discipline. All over the country these things are happening.*



## FLOWERS.

Rev. C. F. Wimberly, D. D.



OUR heavenly Father has infinite ways whereby He expresses Himself before, and unto His creatures, but nothing He has done more beautifully bespeaks the beauty and sublimity of His nature so much as flowers. Someone has said that flowers are God's thoughts expressed in color and fragrance. He who is so sordid and feelingless, as to find no appeal in a tuberose, or an American Beauty, or the wonderful wistaria, as it literally covers the tallest tree in the early spring, is not far removed from, shall we say, common clay? No, but common mud. A gorgeous sunset scarcely equals the variegated flowers; but greater than their color scheme is their perfume. Think of the wonder, when a single flower may fill an entire room with a sweet, delicate odor, like holy incense. Only a loving, refined, compassionate God could have created the flowers.

But there is one particular, commercialized use that is so prevalent, touching flowers, of which we wish to speak. Not, however, in the spirit of a criticism, or as a rebuke, for even the commercialized end of the proposition. No doubt it is this feature of the flower business, that is the stimulus behind the "green house" industry, of which we could not well do without. Our country would be greatly impoverished if there were no concerns producing in a scientific manner the beautiful flowers which are available all the year. There is nothing so exquisite, that can produce more beauty and cheer in a home, as a large cluster of carnations or roses on the center table in mid-winter. Yes, they are expensive; yet somehow, we feel them to be worth all they cost. The message they bring is like an allegro in a big stormy symphony.

But enough of this circumlocution of the

subject; getting directly to the point, it is this: the foolish, extravagant, and profusion of floral display at funerals. Do we mean to say that it is wrong to send flowers when our loved ones and friends pass away? Not at all. But we do mean, that we have seen fifty to one hundred dollars worth of designs sent in, "with sympathy," to occupy a place in the house of death for a few hours, when as soon as the funeral is over, a bitter, ceaseless struggle for bread began by the widow and also, the husband left with a half dozen motherless children.

We scarcely ever leave the "new mound," covered sometimes for many feet around, without a feeling of strange depression. There is nothing we can say—surely not, at the time; the attitude of the public mind is such that when there are no flowers, the funeral seems in a way pathetic and depressing. The floral offerings have become a test of either popularity or notoriety. We once attended the funeral of a big liquor manufacturer, and the ground for rods in every direction was literally buried with the most elaborate and wonderful floral designs we had ever seen. His life had been spent in filling the world with poverty and suffering; but as Mark Twain said, in writing of a funeral of a mining-camp hero—"it was a roaring success."

We know this is a touchy, delicate subject, and we know also there is no way to get at it, but there are some things about it that should be thought about—and seriously. All we are saying is without any particular case in mind; but only looking at the question in a general way. Our pastoral duties call us almost daily to the hospitals, with free wards and the very best private rooms. At almost every funeral we have seen flowers enough left on the ground to wither in the sun, or freeze in the cold, sufficient to make

bright and cheerful every cheerless ward in the average city hospital, or private sanitarium. We simply appeal to the sane judgment of any man or woman, which is the better use of those wonderful clusters of fresh, fragrant flowers: leave them on a pile of dirt, above sightless eyes, and senses that can no longer catch their perfume—just a lump of "coffin clay," or placed at the bedside, where fever and pain rush through very nerve? Such remembrances, sent "with sympathy" would be real, and could be appreciated, as well as enjoyed. Why, oh, why will we wait for folks to die to send them our floral offerings. We noticed a unique sign over the door of a city florist recently; it was this: "Say it with flowers." And we rather liked it. An obscure poet gives us a *resume—a multum in parvo*, which we feel is worthy of being passed on for others. The poem exactly expresses our own feelings.

"When I am dead, forget me, dear,  
For I will never know;  
Though o'er my cold and lifeless form  
Your burning tears should flow.  
I'll cancel with my living voice,  
The debt you'll owe the dead—  
Give me the love you'd show me then,  
But give it now instead.

"And bring no wreaths to deck my grave,  
For I shall never care,  
Though all the flowers I loved the most,  
Should grow and wither there.  
I'll sell my chance of all the flowers,  
You'll lavish when I'm dead,  
For one small bunch of violets now,  
So give me that instead.

"What saints we are when we are dead,  
But what's the use for me,

(Continued on page 7.)



# Methodism and Modern Thought.

BY REV. ANDREW JOHNSON, D. D.



## VIII.

### METHODISM DECOMPOSED BY MODERN THOUGHT.



**M**ETHODISM swallows Modern Thought or *vice versa*, what will be the final result? Will the Church as a whole settle down and accept the new order as a matter of course, or will there be seismic shocks, volcanic explosions, upheavals and disruptions? The assimilation of Methodism by Modern Thought is some herculean task. A monkey wrench will be thrown into the machinery. The objective can never be reached. We cannot bring about the coalition of incompatible elements. When the head of the Church tries to incorporate Modern Thought as a constituent element of Methodism it will find out that it has introduced instead an element of disintegration.

In what sense can Modern Thought decompose Methodism? In the first place it can corrupt and rotten Methodism until it will be a stench in the nostrils of true religion. Remember what Rome did with early Christianity. It paganized, formalized, Romanized and ruined it. The so-called, "One, holy, Apostolic and Catholic Church" was split into various denominations. In the second place Modern Thought can decompose Methodism into different factions inside the denominational pale—different camps in the army of Methodism. The lines of distinction will not be obliterated but more clearly drawn. The fight is on. The Methodist Church, South, is preparing for a general house-cleaning in the Universities and Seminaries where higher criticism has made its appearance. Keep your eye on the bulletin board of current events in the Southern Methodist hemisphere and you will soon read some of the signs of the times.

Modern Thought cannot make Methodism more compact and composed but tends to produce the very opposite effect—decomposition, disintegration and disorganization. It is calculated to cause trouble, to create factions, to foment strife, to rend, to ruin.

Methodism at this very moment is moving in cross currents. The last General Conference called for harmony in the ranks. The Bishops in their episcopal appeal to the colleges pleaded with the professors to be true to the doctrines that had characterized the history of Methodism. But the committee on the Course of Study continues to adopt books brimfull of criticism. The Committee will have to be changed before there is much change in the Course of Study. Yea, the professors will have to be exchanged. The whole current of so-called Modern Scientific Thought will have to be turned out of its present channel. The burning question of the hour is whether or not this can be accomplished. It must be done or Methodism is in a hopeless muddle.

*"To be or not to be, this is the question."*

The third way that Modern Thought can decompose Methodism is to split it denominationally. There have been splits in the Methodist Church over things of less consequence than Modern Thought. The Church itself divided in 1844 over the slavery question. Church polity caused a defection and the question of dress split another chip off the original block of Methodism. I am not advocating the dismemberment of Methodism, far from it, but the history of the past often points to the possibilities of the future. In the immortal words of Patrick Henry—"If this be treason, then, make the most of it."

In case higher criticism is officially recognized and incorporated as a constituent ele-

ment of Methodism and the leaders of the Church endeavor to enforce it upon the entire rank and file of the ministry and membership there will be a great denominational smash-up sure as the world. There would be several *exodi* from modernized, rationalized Methodism.

I. *Unitarians.* Some Methodists would take shelter with the Unitarians. A Methodist preacher in one of the New York Conferences, not a great while ago, made the statement that Unitarianism is the fusing point of Christianity. The Unitarians are even now rejoicing over the fact that the orthodox, trinitarian churches are coming their way. It might be argued that there would be no necessity for Methodists leaving their church if it adopted Unitarian tenets. We grant that all Methodists would not go in that direction but some have already gone and more would go.

II. *Congregationalists.* A number of Methodists would likely go to the Congregationalists. The Congregationalists are broad and liberal and modern and have a more democratic form of church government than the Methodists. This would especially appeal to preachers who do not like to be under the episcopal form of government in the Methodist itinerant system. Dr. Frank Gunsaulus was once a Methodist, but left the church in order to pastor a big church with a congregational form of government. The Methodist Church will hold on to its polity even after it departs from its old-time Wesleyan doctrines and fundamentals. So, if criticism cuts the cord that binds the Methodists together (the Bishops in 1824 said, "Holiness is the cord that binds us together as a people") a number of them will migrate into the Congregational Church.

III. *Episcopalians.* In case of a decomposition of Methodism by Modern Thought the Episcopalian Church would reap a good harvest of Methodists who are inclined to high-church views and partial toward imposing forms and efficacious rites and ceremonies. The Methodists can never equal the Episcopalians in pomp and pageantry and ritual splendor.

IV. *Baptists.* There are Methodists who believe in immersion and in a congregational form of government, and in conservatism. The Baptists of the South refused to join in the Inter-Church World Movement, declaring that they did not believe in riding a horse that had no bridle on him. Methodists with the above affinities would likely join the Baptists. Dr. Halderman, Dr. John Roach Stratton, and Dr. W. B. Riley, and Dr. Geo. Truett, all noted defenders of the faith, are Baptists.

V. *The Presbyterians.* The Presbyterian Church is more conservative than the Methodist in regard to the question of Modern Thought or Higher Criticism. For the past years the Presbyterians have taken a very prominent part in evangelism. Billy Sunday, the foremost evangelist of the Century, is a Presbyterian. He is a sworn enemy of higher criticism. The late Dr. Wilbur Chapman, who was a high patriot and a great Christian, was also a distinguished Presbyterian. Dr. W. E. Biedervolf, a great champion of evangelical doctrine, is a staunch Presbyterian. If the Methodist ship runs upon the rock of rationalism and smashes into smithereens many of its members would repair to the Presbyterian Church.

VI. *The Christian Church.* The Disciple Church would not harvest many of the meandering Methodists. There is and always has been too much of a clash in their principles, politics and doctrines. Even if

the Methodists suffered dismemberment at the merciless hands of Modern Thought only a small number of them would take refuge within the denominational pale of the church of the Disciples.

VII. *The Free Methodists.* The smaller branches of Methodism such as the Free Methodists, the Wesleyan Methodists and the Methodist Protestants would all get their share. These different denominational bodies of Methodism have ever maintained their doctrinal integrity. They have not compromised on the fundamental doctrines of Inspiration, Revelation, Atonement, the Infallibility, and Supreme authority of the Scriptures. They also preach regeneration, the witness of the Spirit, and the baptism with the Holy Ghost. How often do the full-fledged modern Methodists of the higher critical persuasion preach on these subjects?

VIII. *The Nazarenes.* Bishop Robt. McIntyre once said of the Nazarene Church: "It is our young sister church. It is doing a good work, and is Methodistic to the core." Billy Sunday said: "It has more personal workers in proportion to its membership than any other church I know of. Some of the most consecrated men I ever knew are members of it."

In case of a general Methodist stampede the Nazarene Church would be a safe retreat for Methodists of the old school. Numbers are already joining its ranks. Many may say pooh! pooh! to such a proposition and peace, peace to our borders! Yes, many optimists contended right up to the time of the recent war that there would never be another war. "Peace and safety" was their cry. But we know not what a day may bring forth. No one can predict the future. But one thing we do know—Modern Thought and German Rationalism, at this very moment, are rocking the boat of Methodism. "Gentlemen may cry, peace, peace, but there is no peace." Every gale that sweeps from the fields of Methodism brings to our ears the clash of resounding arms. The war has actually begun. There are already seventeen different kinds of Methodists. We may boast that the great Methodist Episcopal Church in its two main branches, notwithstanding these denominational side lines, goes on unterrified and triumphantly. Let us remember that the great Roman Empire went on *unterrified and triumphant* for centuries longer than Methodism has been in existence. Nevertheless, through internal moral decay and external invasion by the Goths and Vandals, Rome the "eternal city," finally fell and great was the fall of it. "Let him that thinketh he standeth, take heed lest he fall."

But the Church is founded upon the rock and the gates of hell shall not prevail against it (Matt. 16:—). What rock? Not upon the Apostle Peter, but upon the rock of Christ's Deity. Ah, yes, the Church that rests upon this solid rock shall not fall. This is the very point at issue. But what if Methodism moves away from the impregnable rock of Christ's Deity and lays a new foundation upon the rationalistic rock of Modern Scientific Thought? Can it then stand against the howling storms of the final cataclysm?

If the foundations be destroyed what can the righteous do?

We need to call, through the American Methodist League, a Methodist Conference on Christian fundamentals. The Baptists and Presbyterians have rallied to such conferences. It is high time the Methodists were getting busy! Some are aware of the situation and are working valiantly for the faith once for all delivered to the saints.

We are not an alarmist, nor a pessimist.



We are not mad, most noble Methodism, but speak forth the words of truth and soberness. Grant that the Methodist Church in its main branches will remain intact, that it will not be decomposed as a denomination.

Yet all these jarring, discordant and heterogeneous elements are within its pales. It cannot be the compact, concentrated and consecrated institution that it should be, and was intended to be by its founders so long

as it permits worldliness, higher criticism and sociology (as an equal or substitute for theology) to run riot.

Our next article will be *Methodism Imposed upon by Modern Thought*.

## Is There a Second Work of Grace? What Saith the Scriptures?

C. W. Ruth, Evangelist.

### THE SECOND WORK OF GRACE AS TAUGHT BY JESUS.



WHILE "all Scripture is given by inspiration of God" and therefore equally true and reliable, it nevertheless always seems that the direct sayings of Jesus, as recorded by Matthew, Mark, Luke and John, are just a little more authoritative than any other portion of the Scriptures. Presumably every true believer would say, "Well, if Jesus taught a second work of grace, that settles it; it must be so." While Jesus did not use that exact phraseology, we think He did assuredly teach the two works of grace,—in parable, precept, and practice.

While it is all through the gospels, it would seem that from the fourteenth to the seventeenth chapter of John, inclusive, he taught the second work—or the need of it—so plainly that even the most prejudiced should recognize and acknowledge the same. In the fourteenth chapter Jesus gave His disciples the promise of the Comforter; but plainly stated that the world could not receive Him, and that His coming to them was conditioned on their love and obedience to Jesus, saying, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, (implying they already had one) that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." (vs. 15, 16, 17). That the disciples were converted, and enjoyed a Christian experience prior to the day of Pentecost, when they realized the fulfillment of this promise, we think, is generally admitted; hence, the coming of the Spirit on the day of Pentecost marked a second crisis, and a second epoch, in their Christian experience. While Christ is given as a gift to the world, the Holy Spirit is given as a gift to the Church. The birth of the Spirit must of necessity precede the baptism with the Spirit.

In the fifteenth chapter of John He again clearly taught the two works of grace, saying, "I am the true vine. . . . every branch in me," that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it. (He cleanse it, Rev. Ver.) that it may bring forth more fruit." vs. 1, 2. We are not branches in Christ, bearing fruit, by nature; it is in the grace of regeneration that we are engrafted into the "true vine," and then, partaking of His life, we become fruit-bearing branches; but it is after we have become thus united to Christ, and become a branch, partaking of His life, and have already yielded fruit, that "He purgeth it." This surely marks a second or subsequent experience.

But the second work of grace is set forth even more clearly, if possible, in the seventeenth chapter of John, where Jesus testified concerning the disciples, saying, "They are not of the world, even as I am not of the world;" "they are mine;" "they have kept thy word;" "I have kept them;" "I am glorified in them," and "none of them is lost, but the son of perdition," meaning Judas. And after he had thus borne them testimony as to their Christian character, he said, "I pray for them: I pray not for the world, but for them which thou hast given me. . . . NOT FOR THEM WHICH THOU HAST GIVEN ME."

Sanctify them through thy truth, thy word is truth." Evidently Jesus did not believe they were sanctified when converted, for He would not pray for something they already had; nor did He believe they were to reach sanctification by growth, but a something God must do in them and for them—by a divine act. We fail to see how Jesus could have set forth the two works of grace more clearly. He plainly said He was not praying for the world—that sanctification was not for the world—but for His own, in whom He had already been glorified.

In Matthew He taught the same truth, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Ch. 11:28, 29. Here He speaks of two rests: the first, a *given* rest, on condition that we come; the second, a *found* rest, after you had taken His yoke upon you, and learned of Him. The first is rest from guilt and condemnation—the burden of sin; the second is rest from the inner struggle and conflict with carnality—soul rest.

In like manner He taught the second work of grace in many of His parables. For instance, in the parable of the Sower and the seed He tells of a portion of the seed that fell among thorns: and in giving the explanation of the same, He said, "that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8:14. The seed was all right, and had evidently sprung up, bearing some fruit; but failed to bring "fruit to perfection," because of a heart condition—a something still in the soil of the heart—which not only hindered the growth of the good seed, but finally choked it out. It is evident that another work of grace was needed, after the good seed had been received and had sprung up, in order to remove this hindering element in the soil of the heart.

In the parable of the ten virgins, (Matt. 25:1-10) He clearly teaches the need of something that some "virgins" did not possess—though He recognizes them all as "virgins," having "lamps." A sinner is not a "virgin," nor waiting for, or going "forth to meet the bridegroom." This is not the attitude of a sinner. There was only one point of difference between the wise virgins and the foolish virgins—the wise virgins not only taking "their lamps," but "took oil in their vessels with their lamps," (v. 4) which was a something the foolish virgins did not have. The "oil in their vessels" which the wise virgins had doubtless symbolizes the Holy Ghost in His fullness, "whom the world cannot receive;" only such as have been regenerated and are truly justified are eligible to the baptism with the Holy Ghost: and whose coming marks a second crisis in Christian experience—purifying the heart. Acts 15:8, 9.

In like manner in the parable of the talents, Matt. 25:14-30, He "called his own servants, and delivered unto them his goods;" but their conduct afterward relative to more, determined their fate; though they were "his own servants," and in possession of "his goods," what they gained afterward, or failed to gain, decided the measure of their approval or disapproval, and their destiny.

Not only did Jesus teach the second work of grace in precept and parable, but in practice—in the performing of His miracles. Take the case of Lazarus: first Jesus raised him from the dead, saying "Lazarus, come forth," and "he that was dead came forth, bound hand and foot with grave clothes;" afterward, Jesus spoke to him a second time, saying, "Loose him, and let him go." Here were two things done for Lazarus: the first giving him life; the second, removing the hindrances, and giving him freedom in the exercise and use of the life received. This clearly illustrates the two works of grace.

In Mark 8:22-25, we have an account of Jesus opening the eyes of a blind man. He gave him one touch and made him look up, and the blind man said, "I see men as trees walking." After that He put His hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly." Frequently the opposer of a second work of grace may be heard to say he does not believe in any half way work; we would insist that either this first touch was a half way work, or it was purposely and designedly given, in order to illustrate and teach the divine method in opening our spiritual eyes. In any case there were two separate and distinct touches from the Master before the man could see clearly. We believe Jesus could have opened this man's eyes and restored him to clearness of vision with one touch, as He did in other instances, but that He purposely and designedly gave him the two touches, and made him look up a second time, as an object lesson illustrating the need of the two works of grace. They who have been regenerated have partial vision, but often see men as tall as trees—church dignitaries and officials—while they who have received the grace of entire sanctification as a second work of grace have a clarified vision, and see "clearly."

### To Camp Meeting Committees.

It has already been announced that 1924 will be my jubilee year, as I am planning to give every seventh year for holiness conventions in the foreign field. My 1922 camp meeting season is slated. I am holding in prayerful suspense some openings for the middle and eastern section of the United States, and some from the Pacific Coast for 1923. I would like to confine myself mainly to one section or the other for June, July and August of that year, and have decided to let this announcement be a straw of providence to help determine the course of my plans.

JOHN PAUL.

### Dr. Morrison's New Book of Sermons.

During the past winter Dr. Morrison wrote a book of sermons entitled "Sermons for the Times." The book is well named. Bishop Morrison in writing of this book of sermons has said, "Its originality and beauty are only equalled by its terrific logic based on the word of God. In the last brief discourse in this book, the relation of the two Testaments and the inspiration of both, are so fully and clearly established that the higher criticism, or more properly, the higher agnosticism, must forever stand dumb before it." The book is just off the press. Send \$1.00 to The Pentecostal Publishing Company, and receive a copy.

## Good News From The Evangelistic Harvest Field.

### Western Kentucky.

We are glad to report two great victories for the Lord's kingdom on the western battle front. One of these was at Custer, Ky., in Breckenridge Co., near old Kingswood College. Here the people came for a radius of ten miles around and packed the big tent every night. Brother Howard preached the message of full salvation and scores were saved and sanctified. The last Sunday we had an all-day meeting and raised over three thousand dollars indebtedness against the new church there.

The other meeting was at Graham, Ky., in the Western Coal Field. There we found a group of people that had long been praying for a tent meeting so the ground was ready for sowing and reaping. Many found the Lord in saving and sanctifying power. A camp was organized with an association of nearly fifty members.

Yours in Him for others,  
PAUL C. SCOTT.

### Moriarty, New Mexico.

This summer we have held three very successful meetings—at Stanley, Venus and Frontier. At Stanley the whole community seemed to be shaken. There were probably a score or more conversions and reclamations and the Christian people were mightily refreshed. It is doubtless the best meeting ever held there.

At Venus I think we had seventeen conversions and reclamations and the Christian people were built up. The Baptists, including their pastor, Rev. Duncan, were there and helped in many ways.

At Frontier there must have been seven or eight conversions and reclamations. One day we had a regular Pentecost. One man who had never before prayed in public suddenly began to pray and his wife and mother shouted and all present were affected. Rev. A. C. Searcy, of Portales, N. M., did the preaching in these meetings.

At Venus and Frontier his wife was with us and conducted the ladies' services Sunday afternoons so successfully that everybody took her to be a preacher. One other thing, we secured about thirty tithers at these places. A score gave their names for church membership. Though I have been a subscriber several years this is my first report to THE PENTECOSTAL HERALD.

J. P. EVANS.

### Ramsey, Indiana.

The seventeenth annual camp meeting of the Harrison County Holiness Association was held this year on its beautiful grounds one and a half miles south of Ramsey, Ind., Aug. 12 to 21 inclusive. The invited workers were J. L. Glascock, of Cincinnati, Ohio, Arthur McQueen, of Westport, Ind., and Joe and Helen Peters, of New Salisbury, Ind., the latter two having charge of the service of song, while Mrs. J. C. Gray had charge of the meetings for children.

Brother McQueen had preached but three times when he was called home, and after that to the close of the meeting, this scribe preached twice each day, besides having charge of all the services. The visiting brethren filled the breach by preaching once each day.

There are some characteristics of the people of the Ramsey camp that are not found in many of the camps of the country. They know how to pray prevailing prayer. When they get on their knees the devil gets on the run. Then their joyous, definite, positive, testimonies to an uttermost salvation were intoxicating and inspiring, and most contagious. Again and again, as one after another

bore testimony to the power of Jesus' blood to cleanse from all sin, the camp was set on fire, and the people were moved to shouting, singing and handshaking. Not in many a day have we witnessed so much Holy Ghost shouting as was practiced in that meeting. But the best of all is, those people have the reputation throughout that whole country for living at home and abroad what they professed. A number of the older members of the Association, and some who have attended every camp meeting of the seventeen held, volunteered to say that this year's meeting was the very best of them all.

A goodly number were converted, reclaimed, or purified, among them some of the finest young people we have ever met. How their parents and friends did shout and rejoice when their loved ones prayed through, and, with shining faces and happy hearts, testified to their new-found experience.

The finances necessary to pay all of the expenses of the meeting were practically raised in the last Sunday morning service before the sermon. We were asked to take the offering, and in some thirty minutes the people contributed five hundred dollars, fifty dollars more than was asked for, and looked happy while they were doing it.

The camp meeting board treated us fine in every way, and invited us to return to them as one of the workers in next year's camp.

J. L. GLASCOCK.

### Great Camp Meeting.

The Hampton camp meeting came to a close Sunday night after a most successful revival. Rev. C. R. Crowe, who had charge of the preaching and Mr. and Mrs. M. H. Prather who conducted the singing, returned home to Smithland Monday morning. They report a good meeting and a good time generally, having been delighted with the people during their ten days' stay. From reports received from those who were in attendance, the people were more than pleased with the preaching and the singing and much good is bound to result from the able sermons delivered by Rev. Crowe, who always finds himself at home in a revival and occasion of this kind.—*Lexington County Enterprise*.

### Bivins Camp Meeting.

The 24th annual camp meeting at Bivins, Texas, closed Aug. 21st, and was one of the greatest in the history of the camp. The attendance was large and from the first until the closing service the billows of glory rolled and saints shouted. Rev. H. A. Wood, of the M. E. Church, South, of the Mississippi Conference, with Rev. Mary Bartlett and Mary Perdue, evangelist of the Methodist Protestant Church, Atlanta, Texas, were the leading preachers, assisted by the writer and the other local help, there being seventeen ministers in attendance from the various denominations all representing holiness as a second work of grace.

Prof. A. H. Clayton and daughter, Miss Lois, of the Nazarene Church, had charge of the music. The same bunch of workers were called back for another year, and the Board of Management is planning a greater encampment for August, 1922.

S. H. MATTHEWS.

### Still on the Wing.

I last reported from Alto Pass, Ill. We preached, prayed and sang with all our might. God honored the Word and several prayed through. May God graciously bless the faithful few there.

Our next meeting was in the coal mining district of Marion, Ill., with Rev. W. T. Gra-

ham as pastor. Crowds equal to a camp meeting attended. It was indeed an old-time revival like we read of in early Methodism. A remarkable feature of the meeting was that all but three or four of the converts joined the church.

It has been my privilege to have with me this season an old-time friend—a lady that was saved and sanctified the same night that I was. She was a converted Catholic, hence, like the most of them puts her whole soul in the work and is certainly a blessing to any one who needs help. Mrs. Weaver and her daughter have both been helping all summer. Mrs. Weaver would be very glad to help some lady this winter who needs a co-worker. She sings, does personal work, altar work.

We are now near Cuba, Mo., in a meeting and ask for your prayers.

BLANCHE ALBRIGHT.

### Normal, Illinois, Camp.

We are quite sure that no camp has been held by our Association during the past thirty-five years that has surpassed our meeting this year. The altar was filled from time to time in the old-fashioned way with seekers calling on Him to whom all power is given for soul help in regeneration, sanctification and reclamation. Bloomington and Normal seem to be awaking to the fact that we have for them what no other agency brings annually, and that we have come to stay as long as these twin cities shall stand.

We had with us this year as leaders, Rev. F. E. Arthur, Rev. W. R. Cain, Mr. and Mrs. Chas. Buss, Mrs. Della B. Stretch. Bro. Arthur is one of the greatest expounders of scriptures that we have ever known on the lines that our movement was launched to propagate. Bro. Cain has no superior as an all-round camp meeting man. He emphasizes the importance of the blood, honors the Holy Ghost and has a message adequate to the soul hunger of all, presented in an irresistible way. Bro. and Sister Buss sing with the Spirit and are effective in personal work.

All our people enjoyed and heartily patronized the excellent selection of PENTECOSTAL HERALD books. Our people remembered the various institutions of Normal and Bloomington this year. The men of the camp bought books for the Soldiers Children's Home; the ladies of the camp for the Girl's Industrial Home, and the young people for the Old Ladies' Home. A few books were given to the Tuberculosis Sanatorium, and next year we hope to give more attention to this one and to add to the list so nicely started in the others.

WM. A. ASHBROOK, Pres.

### Deepwater, Missouri.

The Deepwater meeting is now a part of history. Bro. Spindler and the writer were seventeen days in the battle at that point. These were great days with the good people there. God was with us from the beginning and the interest increased from day to day. The early morning prayer meetings proved a great blessing.

Shouts of victory were heard among the people of God from time to time. A number bowed at the altar and sought God in the old-time way. I think ten were sanctified, and about that number beautifully saved. The work was not shallow, but deep, and on the old "mourner bench" line.

The Lord's people were greatly blessed and helped in the day meetings under the ministry of our dear Bro. Spindler.

We have every right to believe (some at least) of the people of Deepwater were made



to realize that holiness is not all racket, neither is it wildfire. Eternity alone will tell the story of this meeting. With great appreciations the arrangements were made for another camp the coming year. May God bless these fine people.

Before these lines come to the press we will be in the battle at Buckhart, Mo. Pray that God will have His way. I am as ever yours in the name of Jesus until the morning comes and the shadows fly away, when we shall understand it better bye and bye.

T. F. EVANS.

### Otsego and Brainerd, Minnesota.

On July 10, we closed a blessed meeting at Steele, N. D., with Bro. W. C. Sage, pastor of the Methodist Church. Many were blessedly saved and sanctified and the church greatly strengthened. Brother Sage and his splendid wife are simply the salt of the earth. I understand that he and Sister Sage are to be connected with Taylor University this coming year. Taylor is to be congratulated.

From Steele, N. D., I went to Bismarck, N. D., for an operation on my throat, but arrived at Otsego camp, Minnesota, July 15, on time. Brother Charles L. Slater, representative of God's Bible School at Cincinnati, arrived the same day full of fire, faith and the Holy Ghost, and took my place until I could talk.

I am sure God sent Bro. Slater, and he surely proved a blessing to the camp, and a real Jonathan to me. Neither I nor the camp will ever forget him and the messages he brought us. Conviction was on at once and the altar was filled after the first service, two a day to the end of the camp. Often thirty and forty at a time seeking God. There was genuine mourning and weeping over sin. There was real repentance, real dying out to carnality, real Holy Ghost purging and entire sanctification. I never saw folks get it any better.

Three Methodist pastors were seeking holiness for days at the altar there, but they did not stop with seeking. They got it in gracious blessing and victory. These pastors' wives were all wholly sanctified also, and the wife of the President of the State Association, Sister E. O. Rice. I never saw anybody die much harder than Sister Rice, but she died; and I have never seen anyone more alive since.

Our next meeting was at Brainerd, Minn. This was an odd sort of camp meeting. It was extensively advertised as a camp meeting, but it was held in the Methodist Church. It was not so largely attended, but it was a victorious meeting. Many were at the altar from day to day seeking God, and many truly found Him. There were three more Methodist pastors sanctified wholly in this meeting, and plans were laid for a great camp next year. The pastor of the great Methodist Church at Brainerd was a blessed factor in this meeting in helping to make it a success. He was blessedly sanctified in the meeting, and was a live wire ever afterwards. He is doing his best now to make a permanent camp at Brainerd, that shall reach all Northern Minnesota.

The meetings at Otsego and Brainerd were held under the auspices of the Minnesota Pentecostal Association (the Red Rock Work). Bro. E. O. Rice, the former St. Paul and Detroit banker, is the wide-awake president of this Association, and is giving all his time in the field to this great work of holding revivals and establishing camps. He was the business and platform manager, and his wife the pianist and soloist. Sister Rice is a splendid musician, a real gospel pianist, and a sweet singer.

We are now in our closing camp with them for this time at St. Croix Falls, Wis., one of the most picturesque spots in the United States. There has been a small camp here for several years, up at Cushing, Wis., but

it was moved to St. Croix Falls this season, and we are having a blessed camp for the first year. It was re-organized today with the Minnesota State Association and made Auxiliary to it, which means great advancement. Dr. P. A. Dean, formerly a very aggressive Methodist pastor, was elected the president of the St. Croix Falls Association, and will be associated with Bro. Rice, the State president, in the work of the field very soon, if the Lord continues to lead. He is a strong, wholly sanctified man of God with a holy family back of him. His father has been a great holiness leader for more than forty years.

St. Croix Falls camp, if properly managed, is destined to be a strong, prosperous camp, and a great center for holiness. Let us pray for it, and all the work up here. These are wonderful days. God is moving and getting His Bride ready for the coming of the blessed Bridegroom.

Yours in the battle,

E. T. ADAMS, Evangelist.

Wilmore, Ky.

### Indian Spring Camp, 1921.

The writer does not remember reading an extended notice of any of the annual meetings at this famous camp ground. That they deserve record and place in Southern Methodist history no one will deny, unless it be some prejudiced mind against the doctrine so ably preached and so boldly defended there every year. It was my good fortune and pleasure to attend the camp this year, and ask the privilege of giving THE HERALD readers in a few paragraphs some impressions of that great gathering.

Its location seems providential and in answer to prayer. In one of the healthy and populous sections of Georgia, near a great railway trunk line, not far from the health-giving mineral waters of the historic and celebrated Indian Spring, its situation is ideal for the ends sought in its establishment. It is a place where thousands throng, sometimes 8,000 to 10,000 in a single day.

It is a growing place. It is nearly forty years now since the first meeting was held under canvas. Its numerous painted cottages, its spacious hotel building, its auditoriums and annexes give an air of permanence and comfort seen nowhere else on Georgia camp grounds. A beautiful young people's auditorium has been built since 1920. There has been an outlay of \$9,000 in improvements the present year.

We reached the camp ground after the services had been in progress two days and nights. The first sermon heard was by Rev. Charles F. Weigle, of Florida, who preached on "The Devil," a splendid exposition of the origin, the character, the powers, the schemes and the final end of this arch enemy of God and man. It was a great expose of the devil and his methods.

The next sermon was by Rev. J. L. Brasher, President of Oskaloosa University, in Iowa, at 11 o'clock Sunday morning. His theme was the "Sufferings of Christ and the Glory that should follow." This discourse easily takes rank among the great sermons that have come from that platform.

One could not be long about the place before he would be arrested by the sweet and stirring strains of sacred song and music. A choir of a hundred trained voices, the accompaniment of fifteen musical instruments, made a swell of melody that charmed and delighted the immense crowds. Duets and quartets also were rendered, all under the expert leadership of Prof. Hamp Sewell, of Atlanta; author of the song book used.

Four great features marked the services, viz.: 1. The preaching; 2, music and song; 3, prayer; 4, testimony. The preaching was nearly all done by Dr. Brasher and Rev. Weigle. Rev. C. M. Dunaway was on the program, but was prevented by a throat trouble. The prayer and testimony features

were strong and impressive. One hour a day to each of these was the custom. The altar services were characterized by fervor and intense interest, and but few ever left the altar who did not get what they sought for.

The camp administration is in the hands of a board of trustees, about all of whom occupy cottages on the grounds, and who provide for the finances, the supply of the pulpit, and map out the annual improvements. Rev. Geo. W. Mathews, of the South Georgia Conference, is and has been for many years the president of this board. Under his wise guiding hand and able leadership the camp has prospered until it has become a great and acknowledged factor in promoting real spiritual religion in Georgia. President Mathews keeps out all wildfire and fanaticism and holds the camp in the groove of the Wesleyan and Methodist doctrine of entire sanctification, separate from and subsequent to regeneration.

Ministers were present this year from the North and South Georgia Conferences, the Alabama and North Alabama Conferences and the Florida Conference. Also, the States of Kentucky, Tennessee and California were represented, as well as far-off Japan, thus becoming cosmopolitan in attendance. It was a great privilege to enjoy such Christian fellowship.

W. O. BUTLER.

### FLOWERS.

(Continued from page 3)

Of praises written on my tomb,

For other eyes to see.

One simple little word of praise,

From lips we worship, said,

Is worth a hundred epitaphs—

So, say it now instead.

"And faults that now are hard to bear,

Oblivion then will win.

Our sins are soon forgiven us,

When we no more can sin.

But any bitter thought of me—

Keep it till I am dead:

I shall not know; I shall not care,

Forgive me now instead."

If the reader will pardon a bit of sad personal history, which we think is a concrete example of what we are trying to express, and speaks our convictions. It was the way we felt then, and would be repeated, if called upon to pass through the same ordeal of sorrow. During the pastorate of a large city church, we laid a beautiful, blue-eyed boy eight years old under the February snow. Our people left nothing undone to express their sympathy for the pastor's bereavement. More than seventy-five beautiful floral designs were sent in by friends and members of the church. We took them all to the church; but while we were gone to the cemetery, at our instruction—some women took the flowers apart and made them into small bouquets; we taking just enough to cover the little grave. Then we carried those flowers to the various hospitals. There were quite enough to supply every room, and at each bed in the large city hospital. Many of the sick never knew what it was to see a cluster of fresh cut flowers on the stand near them.

Rather than leave them in the lonely cemetery to freeze, as we did not see the little mound for days afterwards, those flowers were ministers of cheer at more than one hundred sick beds for a long time. Nurses are always glad to keep them refreshed. Let us not limit or curtail the cultivation of flowers in the least degree; they express the sweetest thoughts and the sweetest sentiments. But why not give those flowers a chance, an opportunity of serving living ones who can enjoy them, rather than wait until the hearse backs up to our doors. We can serve the living; we can do nothing for the dead.



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Continued from page 1.

When the "Man of sin" appears he cannot offer teachings more contradictory to the Scriptures than the teachings of Mrs. Eddy. He may go a step farther and take the place of God Himself. Mrs. Eddy certainly comes very near taking the place of the Lord Jesus.

It should be remembered that Mrs. Eddy makes her converts and finds her following almost entirely among church members, people who neither have ever been regenerated, or having once been converted have backslidden and denied the faith. This bringing of thousands of unregenerated people into the Church, turning the Church into a place of amusement, shows, and pastimes, along with the destructive criticism being taught in schools and pulpits, is almost a preparation for Mrs. Eddy, the woman of sin, and that great deceiver, the final man of sin whom Christ will destroy with the brightness of His coming.

These deluded souls being brought into the Church without conviction of sin, saving faith in Christ, or regenerating power, with no witness and comfort of the Holy Ghost, left utterly without an experience that brings comfort and assurance to the soul, in their emptiness and wanderings become the easy victims of deceivers like Mrs. Eddy, Pastor Russell, and the many false teachers, destructive critics, and new theology false prophets who are appearing in the world and preparing the human race for the deceptions which will be practiced upon the multitudes by the man of sin. The only safety is genuine religion, the regenerating power, sanctifying and keeping grace of the indwelling Holy Ghost.

## IN PARIS.

### SIXTH LETTER.

It is very generally admitted that Paris, France, is the most beautiful city in the world. There are palaces, churches, art galleries, and magnificent public buildings of various kinds sufficient to make a considerable city. This was the home of the old proud kings, and looking at the splendor of their palaces which have

been preserved through the centuries, it would seem their splendid construction and gorgeous ornamentation would have impoverished a nation.

Paris is full of tragic history. A few days ago wife and I stood in the court of the Louvre and the guard pointed out the windows of the rooms where the weak and trembling Charles, under the urgent insistence of his fanatical and wicked mother, gave the order for the tolling of the midnight bell which was the signal for the beginning of the awful massacre of the Protestants on the ever memorable night of St. Bartholomew. Protestantism was getting a foothold in France; some of the very best, most influential and progressive people of France had turned away from the superstitions of Rome, had consecrated themselves to the true service of God and were beginning to wield an influence that stirred up the bitter hatred of the Romish population. The plans were all laid, the hour was appointed, the animosity and hatred of the men appointed to slaughter their fellowbeings had been stirred into a frenzy; at the sounding of the bell, one of the most horrible tragedies of history broke loose upon an innocent and helpless people. We looked over the square where scores of Protestants were slaughtered in cold blood; all night long the crash of musketry, the scream of the martyred people, and the shouts and cheers of human demons turned Paris into a perfect shambles of bloodshed. It is estimated that in Paris and other cities of France 75,000 Protestants were slain. The persecution was carried forward with diligent vengeance; some Protestants were able to make their way to safety in England, others were hunted in the woods like wild beasts, some escaped to the mountains, their property was confiscated, and devout Protestantism was torn up root and branch.

In due time the Reign of Terror came and the Roman Catholic people destroyed each other, tried to blot God out of the universe. This riot of lawlessness and bloodshed which swept over this historic city makes one of the most tragic chapters in the history of civilization. Then came Napoleon, then the wars of Europe following swiftly upon each other until the final downfall of this marvelous military chieftain. In due time the war with Germany in 1870, with the siege and capture of Paris, the smoldering hatred which has existed between France and Germany ever since, and finally, the World War, with its orgy of bloodshed, destruction of property and sweeping away of human life.

France has very largely repudiated and turned against the Roman Catholic Church, and sad to say, has gone out upon the dark and stormy sea of a blind and godless infidelity. The people have largely abandoned themselves to pleasure seeking. They are industrious, artistic, patriotic; they love France with an undying love, they will fight for her without hesitation and unflinching against the greatest odds, but they are, in the main, a godless people. The very atmosphere seems to be filled with unbelief and indifference to any form of religion or any sort of spiritual life.

Would God He would raise up among the French a spiritual Napoleon or Gambetta, a mighty man of eloquence and holy passion, a man whose magnetism and holy unction would attract the multitudes; a man with a heart on fire with the love of Christ and human souls. God gave a Martin Luther to Germany, a John Wesley to the British Isles, a Methodist revival, a Finney, a Moody, a Sam Jones, and a host of lesser lights to the United States—O, that some mighty soul might be raised up among the intelligent, affectionate, heroic, impulsive Frenchmen to preach Jesus to the multitudes. We believe such a man would be able to win souls by the hundred thousand. Let us pray God in His

mercy to give to Paris and to France a great spiritual leader.

Chateau-Thierry is a familiar expression to the American people. It was here that American soldiers first met the almost invincible German army which was gradually hewing its way to Paris. A few days ago wife and I boarded the train and ran out about an hour and a quarter's ride to this famous little city. A friend took us in an automobile and we rode up and down the Marne Valley. We overlooked the battle field of Chateau-Thierry and crossed the new bridge where the old bridge was blown up while crowded with German soldiers pressing across the river fighting their way to Paris. It was here that our brave American boys demonstrated to the world that they were the equal, if not the superior, of the best trained soldiers in Europe. Up and down this Marne Valley many a brave American lost his life.

We visited a number of villages that were shot to pieces in the fearful conflict that raged over these hills and valleys. Considerable reparation has been made but the evidences of wreck and ruin of battle are everywhere. Many of the homes of the people were literally torn to the ground and are mere heaps of stone and dust and plaster. We looked upon the ragged trees of the Belleau Woods forest where our American soldiers fought so bravely and turned back the onmoving hosts of Germany. We walked with heads uncovered along the streets of the city of the dead where thousands of our brave lads sleep quietly among the French people who love them so dearly. Many of the scars of war have been healed and the vast fields seamed with trenches, plowed up with cannon balls and charged over again and again, are great wheat fields and men and women were busy in the harvest as peaceable as if war had never blasted, with its carnage and blood, the beautiful and quiet surroundings. The French are industrious and economical; they are excellent farmers. The beautiful gardens of steep hillsides seemed to stand on end, but they know how to keep their soil from washing away and to induce it to give them the largest results for their toil.

The M. E. Church is doing a good work in Chateau-Thierry and down the valley of the Marne. First, they helped to feed the homeless people, next they assisted in the reconstruction of many homes; they are taking care of numbers of orphans. They bought an old hotel in a few yards of the mouth of the bridge where our soldiers crossed which was shattered and torn with bullets and shells, have repaired it, painted and put it in beautiful order and are making it a center of helpfulness to the people. Dr. Wadsworth, who is in charge of this building, showed us through it, and we saw many little babies sleeping comfortably in clean beds, who are being cared for while their mothers are out at work.

The great need of France is the gospel, the earnest, powerful preaching of the gospel. Every good thing will follow and come out of the faithful preaching of the gospel which is the power of God unto salvation. Our hearts long to see a Spirit-filled ministry pouring out to these French people in their own mother tongue, the simple, powerful gospel of the Lord Jesus Christ.

### Cyclone Mack.

While going from a summer school for young ministers in Birmingham Southern College to Spartanburg, S. C., I stopped for a few days' rest at Asheville, where I found Rev. Baxter F. McLendon in the closing week of a six weeks' campaign in that city. Practically all of the churches of the various denominations in Asheville were united. The meetings were held on the Y. M. C. A. grounds in the largest tent I ever saw. Many



seats were improvised outside of the tent and the place was literally packed with people. It is supposed that there were frequently from six to eight thousand persons present.

Prof. McGann had charge of the singing and had organized a choir of many hundreds of voices and was doing great work. Hundreds were professing salvation. I was not able to ascertain the number who had claimed to be saved since the meeting began.

McLendon spent two years in Asbury College and I naturally feel a great interest in him. He is a man of remarkable magnetism, has a powerful influence over people, is a great leader, knows how to organize, undertake and carry forward a successful soul-winning campaign. He throws himself into his work, head, heart, and body. I have never seen a man who put such tremendous physical force into his preaching. It would seem that no man could stand up under such labor. He has a powerful physique and seems to grow stronger in the midst of his arduous labor. He is unlike any of the other great evangelists. He preaches much more strongly against sin than Gipsy Smith, and preaches a much deeper spirituality than Billy Sunday. I believe, from what I saw, there will be much permanent result from his ministry. While I was there he was running out to the villages and communities around and preaching to vast multitudes of people. It would seem that his abundant labors would break down his constitution and shorten his life. May the Lord graciously bless him and lengthen his days. I heard him preach one of the strongest sermons on the baptism with the Holy Spirit I ever heard, and not less than one thousand went forward and gave their hands, asking for prayer that they might receive this baptism. There is great hunger of soul among Christian people of today.

## The Metropolis of France.

MRS. H. C. MORRISON.

**P**ARIS, France, is the synonym for beauty, art, tragedy, royalty and wonders. We have been here almost a week and have put in our time sight-seeing, stealing away for a short visit to Chateau-Thierry and Versailles. Upon our arrival in this famous city we began to visit what we thought were the most noted places first, lest if any should be overlooked it would be ones of minor importance.

Our first visit was to the Tomb of Napoleon, which is a magnificent memorial placed in the Church of the Invalides. The Dome consists of a square pile surmounted by a circular tower; immediately beneath the dome is a circular crypt 36 feet in diameter and 20 feet deep. The walls are of polished granite and the effect is greatly enhanced by the strong golden flood of light admitted through the stained windows. The mosaic pavement at the bottom represents a wreath of laurels, and from it rises the sarcophagus which contains the ashes of Napoleon I, thus fulfilling his request as inscribed over the entrance to the vault: "I desire that my ashes may rest on the banks of the Seine, in the midst of the French people whom I have loved so well." The body is encased in a golden coffin which is enclosed in a vast vault of the finest marble.

We also visited the Louvre, the most important building in Paris as it contains the finest oil paintings and sculpture in the world. There are said to be 3,000 pictures in the building with hundreds of pieces of sculpture. The foundation of the present building was laid by Francis I, and is still admired as the most perfect example of early architecture. We saw many master-

## THE ASBURY WAY.

Asbury College, thirty years ago a little sprout, has been carefully budded and grafted into America's great educational tree, which is a wonderful tree, but which, from the standpoint of apostolic Christianity, will continue to have some grave faults, so long as the world remains the world. But fortunately the law of life, even in the natural world, makes it possible for Asbury to be a part of the tree, a recognized standard institution, and still bear the princely fruit which belongs to that higher life which God has given.

The absence of cards, dancing, tobacco, and kindred phenomena showing a wrong state of things in the training of youth are but the surface of what Asbury really seeks for its sons and daughters. It seeks for them a social life which is natural and sweet and clean. It seeks to give them all pleasures that are normal and conducive to personal symmetry. But it seeks also to induce them to love "the truth as it is in Jesus," and to know the God of their fathers. No one is bored, or marked and discriminated against because of denominational views; but the truths of justifying and sanctifying grace and future rewards are kept before the minds of the young during their education with telling results. True religion is made to stand on its merits, and is not promoted by rules and laws.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

pieces of art, one among them being the Marriage at Cana, Christ crowned with Thorns, and others whose beauty and perfection are beyond description. It is a work of art that must be seen in order to be appreciated. I count myself most fortunate to have seen these great productions of the world's greatest artists in sculpture and painting. In going to the Louvre we crossed the most beautiful bridge in the world known as Alexandre Bridge, which has gold-plated angels on each side of it, and spans the River Seine.

Our next visit was to the world-famed battlefield of Chateau-Thierry, of which Dr. Morrison has written, but I will give a few of my impressions as I consider this one of the most touching and interesting places we have seen. The city of Chateau-Thierry will always be the great American shrine in France, because it became the battlefield on which our American machine-gunners met the Germans on its streets the last day of May, 1918, and where the American divisions played a superb part in the counter-offensive which marked the turning point of the World War. This city is sacred with the memories of many wars as it has always stood as a citadel blocking invasions aimed at Paris, but from its streets on the night that May turned into June, 1918, it blazed up as a beacon for all the world to see and its name was written ineffaceably into the pages of American history.

The drive had started on May 27 and the Germans were gaining on the Allies when the order came for the Second and Third American divisions, then neither fully trained nor fully equipped, to get up and help stop them. Riding, driving, hiking, scrambling, they raced across France and sprang into the battle, and fought with such a challenging fire that the discouraged Allied host took heart and men of vision saw on the far horizon the dawn of victory. All hail to Columbia's sons of valor!

Belleau Woods is a small town near Chateau-Thierry which was completely demolished. The people are living in the midst of the ruins and trying to rebuild as best they can. The women are working in the fields and sadness is written all over their faces. Just a short distance from this village is the most sacred spot to Americans—the cemetery which holds the bodies of our soldier boys who sacrificed their lives upon the altar of their country. Many have been removed to the United States, and the rest are well cared for by a man from Detroit, Mich. A man and his wife were on board ship as we came across who were go-

ing there to visit the grave of their only son, a senior in Harvard University, but who heard the call of his country and laid down his life for liberty. It was a sacred place and we thought of the broken hearts in our dear America who were sighing for a missing face, the touch of a vanished hand, and the sound of a voice that is still. Should any one's eyes whose brave son sleeps in Belleau Woods cemetery fall upon these lines, let me comfort you my saying that he is well cared for and the French people are grateful to have their land honored as the last resting place of such dauntless heroes.

We next visited Versailles, the palace where the Treaty of Peace was signed in 1733, by which England recognized the independence of the United States. It is also the place where the recent Peace Conference of 1919 was held and the Treaty of Peace signed June 28, 1919. We saw the table on which the document was written, which was of great interest to us. There are many other things which interest one as one goes from room to room, viewing the magnificent paintings and hearing the history of those who have figured in its making. But we must desist until next week.

## GOOD NEWS.

By

REV. C. H. JACK LINN

Evangelist.



## THE PARABLE OF THE HORSE WHICH WOULDN'T STOP.

Once upon a time, after the Civil War, a man stepped off a train in a Southern city. He desired to go to a certain place, and he must get there in a hurry. He saw a Negro who had an old horse and carriage and he engaged the Darkey to drive him to his destination.

But the Old Horse would not go very fast, and the man was getting impatient. Suddenly he perceived that the horse was an Old War Horse, and this man was an old Soldier.

"Give me the lines," he demanded, and the negro driver handed over the lines.

The man cried: "Attention!" The old horse throweth back its ears. "Charge!" calleth the man again, and the horse went down the street a-flying.

Then when the man reacheth the place of his destination, he crieth a third time, "Halt!" and the old War Horse came to a standstill.

The man left the carriage, paid the Darkey, and bid him Good-By.

The old colored driver smiled as he surveyed his Old Slow Horse. He had learned a very valuable secret. Would it work?

"Attention!" he crieth in darkey fashion, and the horse threw back its ears. A smile of Approval spread over the Black Face, and the white eyes shone. "Charge!" he screamed, and the horse went like lightning down the street.

Soon the old Darkey wanted to stop the horse, but to his utter surprise, he had forgotten the word the man had used to stop the horse. He could not think of the word "Halt." And the horse went on, and as far as we know it is going yet.

Here is the interpretation of the Parable of Hallelujah Jack:

What the Church of God needeth today is to cry "Attention!" and then "Charge," and then forget the word "Halt!" and keep on going, without a single let-up or let-down, until Jesus comes. Hallelujah!

Thus endeth the Parable of Hallelujah Jack.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?

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## OUR BOYS AND GIRLS

Dear Aunt Bettie: Won't you let a little girl join your jolly band? I have green eyes and red hair. My age is between 7 and 15. Who ever guesses my age I will give them a card. I live on a farm. I have three sisters and two brothers. I am in the 4th grade. My father is sick and weak. Ruthie Hodnett, I guess your brother's name is Leslie. This is my first letter to The Herald. My mother takes The Herald.

Bertha Hart.

Dear Aunt Bettie: This is my first letter to The Herald. My papa takes The Herald. I sure do enjoy reading The Boys and Girls' Page. My mother and papa are both living. I have three sisters and two brothers. I go to Sunday school every time I can. I belong to the M. E. Church. Our pastor's name is Bro. Owens. We sure do like him. I like to go to school. I am in the 6th grade. I have black hair and eyes, and am 4 feet, 2 inches tall. I weigh 101 pounds. Please don't let Mr. W. B. get this for I want to see it in print.

Letha McCarthy.

Dear Aunt Bettie: Will you let a Roane county girl join your page? My papa takes The Pentecostal Herald. I love to read the letters. This is my first letter. I am 8 years old and in the 3rd grade at school. I go to Sunday school every Sunday. I have three rabbits and two kittens for pets. Come again Irene.

Eloda C. Roberts.

Dear Aunt Bettie: Will you please let a little girl that lives in Florida join your happy band of boys and girls? My mother has been taking The Herald ever since I can remember and I sure enjoy reading the Boys and Girls' Page. I have a pet chicken. I am 13 years old. I have brown eyes, brown hair and fair complexion. I hope to see this letter in print. If any of the cousins wish to correspond with me I would be glad to have them to. I hope when this letter reaches you Mr. W. B. is out riding. Well, as this letter is getting long I had better close for this time. My address is Orlando, Fla., Box 870.

Hazel May Berry.

Dear Aunt Bettie: As I am sick and can't do anything else I will try to write you a short letter. I like to read the Cousins' Page. I go to the Methodist Church and our pastor is Mr. Brown, and I enjoy hearing him. The holiness camp meeting will soon be here and I sure enjoy going. I am hoping to see my letter in print.

Lorean Flinquay.

Dear Aunt Bettie: Would you let an Illinois girl join your happy band of girls and boys? I am 13 years of age, have blue eyes, light complexion and brown hair. I weigh 94 pounds and am 4 feet, 3 inches high. We take The Pentecostal Herald and I enjoy reading the Boys and Girls' Page very much. I am a Christian. I was converted about four months ago. I was also baptized. I have one brother and two sisters. Both sisters are married. This is my first letter to The Herald, and I hope Mr. W. B. is eating supper. I am in the 7th grade at school, or will be when school starts again. My mother is a Christian, but my father is not, so pray for him. If any of the cousins wish to write to me my address is Curran, Ill., Box 13.

Perna Gaines.

Dear Aunt Bettie: The shadows lengthen—twilight approaches, our phonograph is playing "Dear old shawl my Mother wore," and I long to glide to my mother's arms and pour out all my troubles and find sweet solace there. The melody has changed. "Tell Mother I'll be There" is sweetly echoing through the room. Unbidden fall the tears as "Nearer my God to Thee" quickly follows. Oh, I have no parents to flee to for guid-

ance or comfort, so I steal into the Pentecostal fold sure of finding a sweet, loving welcome. I have received some fine letters and cards since my first letter to The Herald. Thank you. "Inasmuch as ye have done it to one of the least of these," No, I cannot walk yet, but I will later. How am I so certain? Acts 3:6, 7, 8. Do any of you know Rev. D. G. Jones of Pardeeville, Wis.? I think he is wonderful. Now the beggar will speak. Pentecostal sisters, won't you please "piece a block" for me—log cabin style—one foot square, calico? That sounds like the sentences for correction we used to have in Rhetoric. Oh, kindly put your name and your state on block. Yes, just get out your pen and ink—writing on calico is capital practice for you! Then what a fine visit I will have with you all! I'll call this quilt my "Pentecostal Camp Meeting." "One little camp among the bushes." If you will pardon this horrid long letter, I won't come again for a long time. Love to Aunt Bettie and cousins.

"Old Girl" Nellie Kingsbury.  
Grafton, Vt.

Dear Aunt Bettie: I am a little Louisiana girl 12 years old. I have just finished reading the Cousins' Page. My grandmother takes The Herald. I have three brothers and one sister. For a pet I have a collie dog. I am in the 5th grade. We have lots of apples and some watermelons ripe. I hope Grandpa W. B. is plowing his cane. If any of the cousins want to write to me my address is Arcadia, La., Box 48, Rt. 3.

Maude White.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls. I go to the Nazarene Church in San Antonio, Texas. It is thirty miles from our home. We have a good pastor. I am in the 6th grade at day school. I am ten years old. My birthday is Dec. 20. I have three sisters and two brothers. We live five miles from our home town. We live on a large farm. There are several hundred pecan trees on our farm. We have lemons and figs, and banana trees too. My address is Floresville, Tex., Route 5, Box 11.

Carol Spruce.

Ding, ling, ling: 'Here I come. I haven't been here for a long time, have I? I am having a fine time on my vacation. Do any of you cousins write to Louise Grantham? Oh, she writes such nice letters, but I haven't heard from her for a long time. Whew! isn't it hot, and for fat people like me? I weigh 121 pounds, and I am only 10. I am a big one. Hush! who was that? Oh, good by, good by. Thanks Mr. W. B., and you know what that means.

Mary Louise Williams.

Dear Aunt Bettie: I am visiting your corner again, but not from Warfield, Ky., as I have been in Williamson for a long time now, as The Pentecostal Herald comes around once in awhile to keep me from getting lonesome. Just a word here for The Herald. I can say that there isn't another paper published more spiritual, more uplifting, more clean or scriptural than The Herald, so I will recommend it for young people and for beginners in Christian life. It is good for the middle aged and the old. I have enjoyed its sermons, its letters, and the testimonies. It is just like having a bunch of good clean holiness preachers in the home. Every American home should have this wonderful paper come to them each week. It is worth your time and money. Well, I will describe the town. Williamson is a very beautiful town of about 14,000 population, located in the south end of West Virginia, and it is in the heart of one of the richest mining districts in the world. It has ten churches in it, five public schools and one high school, Y. M. C. A., and one park. The devil has one theater here, and

one of the devil's dance halls, so that they can train young people how to go to hell easy. God bless all The Herald readers.

E. A. Perry.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls. I live on a farm, and for pets I have a lamb, dog and kittens. I go to Sunday school every Sunday at Grove's Chapel Church. I enjoy going to S. S. very much. My aunt takes The Herald and I enjoy reading the Boys and Girls' Page. If anyone guesses my age I will send them a letter; it is between 10 and 16. I am five feet, two inches tall, weigh 125 pounds and am in the 8th grade at school. My mother died when I was five years old and I live with my uncle and aunt and have no own brothers or sisters. Have three half brothers and four half sisters. As this is my first letter to The Herald I will close for fear of Mr. W. B.

Bertha Knight.

Dear Aunt Bettie: This is the first time I have written The Herald, so I will take a seat over here by the window as it is so hot. I am in the 6th grade next year. Any of the cousins that can guess my age I will send them a card. It is between 9 and 12. I am 4 feet and 3 inches tall. Bishop Smith, I guess your age to be 17.

Gertrude Wilcox.

Dear Aunt Bettie: Thank you for printing my previous letter. I am going to thank you in advance for printing this one. My last letter appeared on the page about three months ago. I received two letters. I certainly do enjoy reading your letters Mabel Stitt. You must write again. Oh, Auntie, I forgot to tell you who those letters were from. One was from J. H. Matthews and the other from Mabel Stitt. Oh, my, I think I hear Mr. Waste Basket coming. Give me my hat quick and let me go.

Vera L. Heidelberg.

Dear Aunt Bettie: Will you let a little nine-year-old girl join your happy band? I am in the 3rd grade. I have three sisters and two brothers. My school teacher's name is Miss Leach. Amy Cook is 12 years old, and Ruby Hines is 9 years old, and Mary Harris is 15 years old. I stay at Oakland, Cal. My address is 657 Vernon Street.

Virginia Frances Hart.

Dear Aunt Bettie: As mama takes The Herald and I enjoy reading the Children's Page so much I thought I would write to it. I will now describe myself. I have light hair, gray eyes, light complexion, am 5 feet tall, and weigh 85 pounds. How many of you cousins like country life? I do for one. For pets I have a pig, calf and two chickens. I have just returned from my sister's where I have been attending a revival meeting. I am 12 years old. I am in the 8th grade at school and enjoy going to school very much. We certainly have been having some hot weather here. Well, as I hear Mr. W. B. coming I will close.

Orrah B. Abney.

Dear Aunt Bettie: Here comes a Tennessee girl to join your happy band of boys and girls. How are you and all of the cousins? This is my second letter to The Herald. I did not see my other letter in print so thought I would write again. Anna Bachor sure did write a nice letter. Waughnetta I. Settle, I guess your age to be 14. If I am right send me your picture. My age is between 12 and 15. The one who guesses it I will write to them. I have light hair, blue eyes, fair complexion. I am 5 feet, 2 inches tall and weigh 105 pounds. Is that Mr. W. B. I hear coming? I had better run.

Margaret Waller.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls. I am from Tennessee. I have blue eyes, fair complexion, light hair. My age is between 15 and 18. Who has my birthday, May 26? If any one has it I will send them a card if they write to me. I like to go to school. I study the 6th grade. How

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many of the cousins like music? I do for one. I have an organ. We do have fine singings here. We have prayer meeting at our church every Saturday night. Well, Aunt Bettie, I guess I had better close for this time. If I see this in print I will come again with a longer letter. If any of the cousins would like to correspond with me my address is Defeated, Tenn., Route 1.

Chloe Waller.

Dear Aunt Bettie: Will you admit a little Tennessee girl in your happy band of boys and girls? I live on a farm of 175 acres and enjoy farm life. I am 10 years old. Who has my birthday, Jan. 30? If anyone has I will send them a card. My mother takes The Herald and I enjoy the Boys and Girls' Page. I guess Bishop Smith's age to be 16. If I am right send me your picture.

Mary Waller.

Dear Aunt Bettie: Will you let a Nebraska girl join your happy band of boys and girls? My sister takes The Herald and I do enjoy reading the Boys and Girls' Page very much. I go to Sunday school nearly every Sunday. I like it fine. I have three sisters and two brothers living, and one brother and my mother in heaven. My mother went to heaven, Feb. 12, 1920. Some day I expect to join her. My age is between 14 and 18. Who has my birthday, Feb. 22? I have light complexion, medium brown hair, light blue eyes, am 5 feet, 6 inches tall and weigh 134 pounds. I belong to the Methodist Church. I am a Christian. I am glad there are so many giving their hearts to God. My three sisters and I were converted eight months ago. One of my sisters and I were sanctified about six months ago. I ask all The Herald readers to pray for me that I may do just what God wants me to do. Pray for my brothers and sisters that they may do His will. Also, pray for my father and my two brothers and my sister-in-law that they may be saved. I want to do something for God. Some day I am going to bring lost souls to Christ. I live on a farm six miles from town and like it fine. I hope to see this in print. If any of the cousins want to write to me my address is Butte, Neb., Route 1.

Georgia Graves.

Dear Aunt Bettie: Will you let a little Benton county girl join your happy band? I am visiting my aunt and she takes The Pentecostal Herald, and I have been reading the boys and girls' letters. I am 10 years old and in the 4th grade. I live with my grandpa. My mother died when I was small, but I am always glad when the time comes for me to go to papa's house, for I sure do enjoy going down there and playing with my little cousins.

Lorene Melton.

Dear Aunt Bettie: Here comes a little Tennessee girl for a chat with you and the cousins. Mother takes The Pentecostal Herald and thinks it a fine paper. I live on a farm and like farm life fine. Alpha Yocham, you have my birthday, and also Waitman Griffith. Mildred Louise Fitzhugh, I guess your age to be 13. If I am correct don't forget that picture. I will leave my age for the cousins to guess. It is between 10 and 13. The one who guesses it I will write to them. I have dark hair, blue eyes and fair complexion, am 4 feet, 9 inches tall and weigh 112 pounds. Is that Mr. W. B. I hear coming at the gate? Good-bye Auntie and cousins.

Louella Waller.

Have you read "Who is the Beast of Revelation?" Read and lend to your friend. \$1.25.



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## Fallen Asleep.

MURPHY.

Charles Henry Murphy was born Nov. 9, 1858, died July 13, 1921, at the age of 63. He was converted when a small boy under the ministry of Rev. S. C. Peters, at Browder's Chapel. He made a bright profession that was ever a stay in his religious life. He was married to Miss Georgia Darnell, of Cadiz, Ky., in 1882. One daughter, Bonnie Vera, blessed this union. It can be said of him, he served his church long and well, being ever at his post of duty. One writer has ascribed to him, he probably had attended more annual Methodist conferences and district meetings than any one man who was ever a member of the Madisonville congregation. His going was so sudden it was a great shock to his loved ones and friends, as he passed peacefully away a short time after returning from the Culpeper revival, while talking of the services to his beloved wife and daughter. It seems this meeting came to put the finishing touches on his Christian experience as he drank in the words of the evangelist. His going has left us sad and lonely, but we bow submissively to God's will, for we know he has reached that clime where sorrow never comes, and is enjoying a happy reunion with loved ones gone before. May his mantle fall on us.

His sister,  
Mrs. A. R. Jones.

MILLER.

Andrew Miller, son of J. L. and Ellen Miller, deceased, was drowned in the Ohio River near Stanley, Ky., June 18, 1921. Andrew was eighteen years and a few days old. He was a bright and promising young man, had been a member of the M. E. Church for quite awhile; was loyal to his obligations and to his God for the past seven years. He made his home with Mr. and Mrs. F. A. Bradshaw, who were a father and mother to him, for which the family extends to them sympathy in their bereavement. He leaves eight brothers, a grandmother, a host of relatives and friends to mourn his departure. Some day we will understand why such great sorrow and shocks come to us. God is our help and comfort in this hour of grief.

He was laid to rest in the Shearer graveyard at Stanley. Funeral by Bro. S. L. C. Coward. Blessed are the dead which die in the Lord.

His aunt, E. Vanover.

REPORT.

We have recently finished two seasons of 18 months' work as evangelistic singers under the direction of the Evangelistic, Pastoral and Church Extension Board of Indiana Yearly Meeting of Friends. It has been our privilege under this board to have charge of the music in quite a number of evangelistic campaigns in Indiana, Ohio and Michigan, and we give God the praise for the many souls that found Him.

We are now planning another year's work on independent lines. Experienced in song leading, gospel singing, evangelistic playing, and children's work. Any pastor, evangelist or camp desiring our services please address us at 252 So. West 2nd St., Richmond, Ind.

W. C. Kinsey and Wife,  
Song Evangelists.

## REVIVAL REPORT.

Rev. J. R. Campbell and O. A. Fortune have just closed a very successful revival meeting at Miller School-house, 5 and one-half miles Northwest of Bentonville. God has wonderfully blessed this community with a gracious outpouring of the Holy Spirit. There were fifty-four saved and reclaimed at the altar. Forty-four accessions to the church and thirty baptized. The outlook for this community is most promising.

S. E. Hall.

## MARLETTE AND KINGSTON, MICHIGAN.

We feel that the Lord would be pleased to have us report our First Annual International Holiness Camp Meeting which began July 15th and continued ten days. From the very beginning God owned and blessed every service. Some souls were saved and some sanctified. Evangelist E. E. Mieras and wife and C. A. Strait preached the full gospel and sang the gospel songs with power. The attendance was good throughout. This camp meeting was brought about through the faithful efforts of Rev. Fred Hosner and wife, for which we give God all the glory.

Mrs. Geo. Montgomery, Sec.

## HOLLOW ROCK CAMP MEETING.

The Hollow Rock camp meeting, Aug. 11-21, has come and gone. Words cannot describe it. We can only say it was owned and blessed of God. Rain descended in torrents the first few days, but the latter part of the meeting was favored with beautiful weather, allowing 1200 automobiles and 8,000 people to be present the last Sunday. Finances were easily raised as is always the case where God's Spirit has right of way. The Association voted unanimously to take off the gate fees next year and to take a free-will offering instead. This will relieve the Association of responsibility of automobiles parked on the ground in case of damages.

The writer had charge of the bookstand and the people purchased a great many books, and subscribed for the Christian Witness and Pentecostal Herald.

One very noticeable feature of the meeting was the presence of several ministers who helped in various ways. Some thought close to a hundred being present. The prejudice removed, the brotherly spirit, the soul-inspiring songs, the earnest prayers, the mighty sermons, bringing conviction will never be forgotten by those present. How many were saved, reclaimed, sanctified wholly and blessed we cannot say, but they were not a few.

We had evangelists, Thos. C. Henderson, Arthur Moore and T. M. Anderson as preachers, with C. C. Rinebarger and wife as leaders of song. The Mackey Sisters had charge of the

young people, and sang several special songs which were very helpful. The camp song seemed to be No. 154 in "Songs of Devotion and Praise." The song is entitled, "A Perfect Salvation." Come next year and enjoy this feast of the soul.

Rev. Arthur Moore returned home on Thursday and Rev. Burt Crill, of Elwood, Pa., preached in his place. There were times in the people's meeting and song services when the Holy Ghost fell upon the saints, lifting them to flights of heavenly rapture. For all that was done we give God the glory.

W. M. Zimmerman.

## FINDLAY, OHIO.

The Findlay, Ohio, camp meeting for 1921 is a matter of history. It was a great camp meeting, so says everybody that we heard express themselves. The workers this year were Rev. W. H. McLaughlin, pastor-evangelist of the First Evangelical Church, Findlay, who brought the morning messages with great unction and power. He had a large following from his own church. Many of his young men were fine personal workers in the congregation and could pray things through to the finish.

Rev. E. Hilton Post, of Bath, Maine, was another of our evangelists. He is pastor at Bath. He is a fine preacher, bringing us some very fine messages from our Lord's miracles. The way he handled them was new to us at least. They were of great help and blessing to all of us.

Rev. R. J. Keefer, evangelist of Columbus, Ohio, was the other evangelist, and no small speaker either. His audience hung on his words with rapt attention, which brought immediate fruitage. There was no pick or choice in these preachers; they were all splendid speakers, filled with the Holy Ghost and power.

Our song leader, Prof. Herman Launch, would be hard to duplicate as a leader and soloist; also a fine, happy spirit that everybody loved.

Mrs. Lin Cole presided at the piano in perfect harmony with the song leader which made it pleasing and happy all through the camp. The Big Lick Quartet was no small factor in the success of the great work done.

The writer had charge of the Childrens and Young People's Meetings. Miss Florinne Ewing gave us splendid assistance as organist. The children were not there in large numbers except on the Sabbath. We think all that attended regularly through the week were saved or at least gave good evidence that they were.

The camp meeting board is untiring in preparing for, and looking after every detail of the camp during its sessions. They come to the camp prayed up and on fire, so all they have to do is to ring the bell and shout the victory from the start to the close. God was surely in this camp in great power this year.

I must not fail to mention a gracious healing service on Friday, Aug. 19, at one o'clock, when we met in the chapel in a very sacred devotional spirit. Rev. McLaughlin had charge. I think about twenty were anointed and five elders laid hands on them, praying for their healing. God graciously met us and poured out His Spirit upon us in great power, until the people shouted and praised God for His presence among us. He alone

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knows how to touch the body as well as the soul.

The personal workers had a little meeting for some instructions, prayer and song, when the power fell on them and they leaped and shouted for more than an hour. It is wonderful what God will do for our poor souls when we meet His terms.

E. T. Bowdle.

## TILBERT, TEXAS.

I will give a short report of my last meeting beginning Aug. 6, and closing the 19th. The meeting was held at Tilbert, Tex., and was a union meeting between the C. M. and M. E., S., Methodists. Both pastors, W. V. Perry and I. O. Dent, were present, and rendered valuable service in prayer, personal and altar work. Bro. Dent could sing lots of old-time songs and was always ready to sing at the opportune time, and would use his Irish wit occasionally.

It was Tuesday before the break came, and from then to the end the meeting seemed to be on wheels. Over 125 made professions to being saved, reclaimed or sanctified. One hundred joined the churches. Nine services were run without preaching, but had good altar services each time. I never saw people work better in my life. They went on the outside of the tabernacle and brought them to the altar. I did my best to preach the old-time way, i. e., preach a personal God, a personal devil, a literal heaven and a literal hell, repentance, regeneration, and entire sanctification, and the Lord sent old-time conviction and there was old-time praying through at the altar followed by old-time shouting, old-time restitution, old-time hand shaking, old-time singing, and old-time religion.

Several folks got under such conviction that they couldn't sleep, but prayed all night. The devil got after others; several quit snuff and tobacco, between eighty and ninety of the one hundred that joined the church were baptized, and the Lord called two women to special work. In several respects it was the best meeting I was ever in. To God be all the glory and honor. Saved and sanctified,

Rev. A. D. Ashby.

## THE PASSION FOR LIFE.

Books, books, books; no end to them. Good—some of them, but more are cheap, and some trashy. "The Passion for Life," is different. It throbs with life in every page. It is human, but there is a thread of the divine running throughout. The appeal is powerful; it has all the thrills to be found in a "best seller," but it is wholesome. It has a purpose. It is hard to find a book really worth reading, but get this book; you will make no mistake. Price, prepaid, \$1.75. Order from Pentecostal Publishing Company, Louisville, Ky.



# SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

## WHY GOD CHOOSES A MAN.

Date: For September 25, 1921.

Subject: Review.

Devotional Reading: Gal. 6:1-10.

Golden Text: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

Three months ago we began what the International Committee assigned as a six months' course in "The Life and Letters of Paul." The first half of our assignment concludes with Paul at Athens, drawing to the close of his missionary tour of Europe.

### Opening the Door.

In all his missionary tours Paul turned freely to the Gentiles with his message, after first addressing the Synagogue of the Jews. It was deemed by him the better policy to offer the gospel to the Jews first (Romans 1:16). For him, as a Jew, this would avert the charge of being unnatural. Then this had been indicated by the Master as the logical order (Acts:8). But when Paul was pressed to enter Europe this was the signal for a more formal and far reaching opening of the door to the Gentiles. This was the "far hence" (Acts 22:21) to which God proposed to send Paul when he spoke to him in a trance at Jerusalem in the early beginning of his ministry. He was not to find the large groups of Jews in Europe that he had found in Asia. At his first point, Philippi, there was probably no synagogue, and he began his ministry in the open air, by the river. While his first convert there, Lydia, was a Jewess, his second convert, converted on the street, was a Gentile sooth-sayer, and his third convert, converted in jail, was a Gentile jailer. That remarkable church which grew from this, to which the Philippian epistle was written, must have been largely of Gentile constituency.

It is of interest to note (Acts 15) that the internal disturbance and the first general counsel of the infant Christian church is recorded between Paul's first and second missionary journeys, just preceding the journey which was to mark the formal opening of the door in Europe.

### Paul's Election.

Paul was God's "chosen vessel", to bear the name of Christ to the Gentiles. Much has been said in trying to estimate him as an illustration of divine election. Some theologians who held the doctrine of the freedom of the will have been inclined to concede that Paul was an exception to this rule, and that there may be cases where God needed individuals and would coerce them into his service. But they are probably mistaken. Paul could have been a castaway, and some one else could have taken his crown. God was not so straitened in men and resources that He had to take Paul against His will. The conversion of Paul was only seemingly by force or against his will. Very soon after the first unbidden stroke had fallen upon him we find him wanting to know the will of Jesus Christ. He had not another word of resistance after he learned that Jesus was identified with God. History

gives no account of a time when Paul was willing to fight against God. We can think that all through the tragedy of his opposition to the Christians, from the time he held the coats for the stoning of Stephen, he was praying that, at any cost, he might be put right in any matter where he was wrong. This was probably the rule of his life. If he had not been a man foreseen as setting his heart upon the right way no doubt some one else would have been the chosen vessel.

### NOTICE.

On and after Sept. 15, we shall be open for fall and winter meetings. Anyone desiring our service our home address, McDonough, Georgia.

Rev. John S. Elliott and wife.

### ANNOUNCEMENTS!

The State Convention of the International Holiness Church will be held Oct. 11, 12, 13, in the I. H. Church, Covington, Ky. All preachers of Kentucky district are urged to be present. Mrs. C. B. Fugett, Sec.

Having felt our call to the evangelistic work for a long time, and having done some evangelistic work here in this part of God's vineyard, we are open for calls to do evangelistic work in school-houses, churches and missions. We belong to the Mennonite Brethren in Christ Church which stands for a full gospel of salvation from all sin and the pre-millennial coming of our Lord. Address all letters to Rev. S. U. Harper and Wife, No. 35, Alvin, Colorado.

### REQUESTS FOR PRAYER.

Mrs. A. A. Wrinkle: "Please pray that the Lord will heal my body of high blood pressure."

A Reader: "Please pray that my daughter and myself may be better Christians; also that the Lord will heal us. Pray also for my husband and son that they may be made stronger."

Mrs. R. J. Parker: "First pray for a friend whose husband is unsaved. Second, for a lady who has become estranged from her two children without cause. Third, for myself that I may be healed and used in the salvation of souls."

A Reader: "Please pray for my husband that he may be brought back to God."

Mrs. George C. DuBell: "Please pray earnestly that my health may be speedily restored and my life made useful again for God."

Mrs. J. Furrow: "Please pray for the healing of my body that I may live to raise my three children."

Luettie Tompkins: "Please pray that my eyes may be healed and that I can see good."

John A. Romine and Wife: "Please pray for our dear boy that the Lord may heal him according to James 5:14, 15."

R. D.: "Please pray for my son and family that they may be converted and filled with the Holy Spirit."

Also, for a daughter who has bodily afflictions."

A Reader: "Please pray earnestly for a brother who has once been a true Christian and used of God, but is now backslidden. Also pray for his afflicted wife that she may be healed."

A brother asks prayer for his afflicted sister and brother-in-law, that they may be healed.

Mrs. I. C. Mark asks prayer that she may be healed in body.

A Reader in California asks prayer for a son and daughter who are in great danger.

### GIVE THEM A CHANCE.

Truly this has been a great day at Placid, Texas. The Lord has been with us from the very first service of the meeting here, but today was the climax of the meeting. We have a young woman from Oklahoma visiting relatives and attending the meeting, who gave evidence, in her testimonies, that the Lord had called her to bear a message of love to a dying world. So last evening the writer called upon her to take charge of the morning service today, to which she responded, and after an earnest message today on "Following Jesus," followed by a short exhortation from the writer, every unsaved and unsanctified soul made their way to the altar where all but one found glorious victory.

It pays to "give them a chance." No doubt there are hundreds all over the land who would be carrying the gospel to the needy districts today had they had a little encouragement at the right time. So let us "GIVE THEM A CHANCE!"

Yours for the spread of scriptural Holiness. J. W. Montgomery.

### ST. CROIX FALLS, WIS.

We have just closed a ten days' tent meeting here in St. Croix Falls, Wis., Rev. E. T. Adams of Wilmore, Ky., as the evangelist. This organization is known as the Northern Wisconsin Pentecostal Association, having organized 6 years ago. They have since held their annual meetings in a large tent and have always been blessed of God at each meeting.

In planning the meeting for this year it seemed to be unadvisable, but Brother S. J. Dean, President of the Association, had heard from the skies and insisted that we push the battle for Jesus. Dates had already been fixed and we went ahead to advertise the meeting. Rev. E. T. Adams and Rev. E. O. Rice, accompanied by Rev. Valentine, pastor of St. Paul M. E. Church, drove over and helped us do some planning.

Everything was arranged as best that could be and Rev. Adams came over and started on the night of the 11th of August, in his usual way of presenting the gospel truth on Holiness lines. Needless to say how the people were stirred, for now the gospel was coming forth with demonstration and power. The message of Jesus came forth that caused shouts in the camp. Dry eyes became moist, hardened hearts were softened, differences, of course, were made right, and it seemed that the Holy Ghost from the beginning failed us not.

People said, "sounds like Methodism of long ago, when the presiding elder came with his message of salvation to lift the saints of God."

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

# Gospel Tents

SMITH MFG. CO.,  
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Some found the pardoning grace so blessed, some reclaimed, renewed their vows, and promised to go through with Jesus. Others were sanctified, some healed and the blessed Holy Ghost graciously met us and supplied us anew. Refreshing showers of grace fell and we never shall forget.

Helpers came in from St. Paul, and surrounding country that were a blessing to the meeting. Several preachers among whom were Dr. Valentine, of St. Paul, former President of the Red Rock work, and a mighty man of God, and was blessed of God here, Rev. E. O. Rice and wife President of the Red Rock work. One feature of the meeting that proved to be great was its promise for the future. The members of the Association got a vision of bigger things and felt by uniting with the Minnesota Pentecostal Association that they could have a bigger camp.

Brother E. O. Rice, President of this Association, presented the matter and by a unanimous response this Association became auxiliary to the Red Rock work.

The Association raised over a thousand dollars for the furtherance of the work. And at the election of the officers the plans were laid to buy grounds and to erect a tabernacle for the coming year.

The Minnesota Pentecostal Association is widening its field, with Bro. Rice at the head. They are putting a man on the field to blaze a full salvation gospel over the parched ground to hungry souls, and will bring to us the greatest of all camps at Red Rock. Plan now to be there.

P. A. Dean.

### VICTORY AT UNION HILL M. E. CHURCH.

The Lord was with us in our meeting at the above named church which is located ten miles east of Canton, Ga. The date was August 4-14 and Rev. A. C. Zepp, of Upland, Ind., was the evangelist. No one would hear Brother Zepp preach very long without having a strong suspicion that he believed in two works of grace. The Holy Spirit sealed this truth by raising up a number of witnesses who testified to sanctification by faith. Several young people found Jesus as their Savior and quite a few found themselves backslidden in heart; in all about twenty souls were definitely blessed and the church greatly edified.

We believe that a work was done that will abide till the sun grows cold and the books of the judgment day unfold. As an evidence that the work was genuine between twelve and twenty people will unite with the church. The largest offering ever given at this church for an evangelist was given at this meeting, amounting to \$1



The Holy Spirit liberates people He will liberalize them.

We praise God for this signal victory and bow our heads in submission saying that the Lord did it all.

W. F. Cochran, Pastor.

#### MACON, GEORGIA.

We are enabled to report very gracious meetings this year on our charge (the Cochran Circuit, South Georgia Conf.) In our first meeting a brother of mine, Harry Waller who is also an Asbury student did the preaching with excellent results. At two other churches, the pastor did the preaching with many conversions, and also many additions to the church. Another meeting, we were assisted by Rev. T. B. Stanford, of Macon, Ga., with definite results. Many were converted, and a mid-week prayer meeting started. Never before in the history of that church, could we get people to pray in public, but many definite consecrations along this line were made. As a good assistant in three of our meetings, a fourteen year old boy, Raymond Wilder, of Macon, Ga., who is somewhat of a prodigy with a violin, and also an excellent singer, made quite an addition to the services with his music and solos, etc. He also led some prayer meetings with telling results. This boy has promise of some day being a wonderful evangelistic singer and soul winner. Altogether we believe that we have had some of the most wonderful meetings this year that we have seen. God wonderfully blessed and searched hearts. We have to date received thirty-two members into the church this year with more to come. T. F. Waller.

#### MAGNOLIA, ARKANSAS.

We are glad to announce through *The Herald* that we have just closed the 14th annual camp meeting at Warnocks Spring, seven miles east of Magnolia, Arkansas. In many ways this was one of the best meetings in the history of this camp. This is one of the young camps in the Holiness Movement, and has received very little publicity on account of not having facilities of caring for the campers, as we have always used canvas tents, which are not always satisfactory because of the rains which we sometimes have at this time of the year. But we are glad to announce to the public that the people have taken on greater interest and have started to building houses. And we think by the time of the next meeting we shall have a good number of houses on the grounds.

The attendance this year was exceptionally good, the largest in the history of the camp. A large number of young people received a blessing from the Lord. God honored His word at every service. The record was not a fruitless service, and the close was the great climax—a hundred souls seeking God. Oh! what a great field ready to harvest. We barely touched it.

In the life of this camp six preachers have gone out from it, five of whom are regularly engaged in pastoral work now. Others are in school preparing for Christian work of some kind.

We have had such men as John Owen, Dr. Hardy, S. W. Strickland, Paul Brasher, who is now in the glory land, Rev. Mouser, and others. The writer has been connected with this

camp for the past ten years. Rev. Mouser and the writer did the preaching this year.

We are anxious to engage a song evangelist for next year. The meeting will begin the second Sunday in Aug. Those interested should address Mrs. J. A. Wade, Sec., Magnolia, Arkansas. J. A. Wade.

#### CHEROKEE GEORGIA HOLINESS CAMP GROUND.

That section of our State known as Cherokee Georgia, has been long famous. It was the home of the Aborigine Cherokee Indian. Much gold has been dug from her hills and valleys, and wondrous deposits of costly marble have been found deeply embedded there. For these and other considerations Cherokee Georgia's name has been written high on the scroll of our State's history.

For another reason it looks like this great location is to get additional fame in that territory of a holiness camp ground. In a recent number of *The Herald*, Rev. Fred H. Ray, pastor of Holbrook circuit, writes of a prospective new camp ground to be established in Cherokee county, near Canton. I write to second his motion in this matter. There are several reasons why there should be a holiness camp ground in upper Georgia. First, it will not conflict with Indian Spring Camp located near the center of the State, and which the North Georgia people do not frequent in large numbers on account of the distance and expense. Second, the people of Cherokee Georgia would not oppose such a movement in their midst, as some might in other sections. The mountain people are pure blooded Anglo-Saxons and are a worthy people and a good work would thrive among them. Third, though small in beginning it would grow in power and influence until it would become a source of spiritual religion that would bless the entire mountain section of Georgia, and result in the conversion and upbuilding of thousands of souls.

A prominent worker at Indian Spring camp said to Bro. Ray, on reading his article in *The Herald*, "I'll give you \$50.00 to build the tabernacle". This illustrates the popularity of this new movement. It is proposed to hold a first camp meeting in 1922 under canvas, which will make a beginning for a great Cherokee Georgia Holiness Camp Ground.

W. O. Butler.

#### ANOTHER VICTORY WON.

The old Hutson camp just closed its 23rd annual camp with Rev. J. B. Williams, of Alexander, Ga., as evangelist; also Rev. J. A. Patton, of Jonesboro, Mrs. Mattie Sutton, of Jonesboro, Yonce Reed, of Ellis, La., and the writer as workers. There were not the results we desired, but God was on the scene in great saving and sanctifying power and a number prayed through to victory. Brother Williams handles the word with power, uncompromising with sin in any form. A great wave of conviction swept over the large tabernacle but the masses turned a deaf ear.

Hutson is a beautiful place for a camp, about five miles from Dodson, La., and ten miles from Winnfield. The healing service was one of great power, some being healed. The prayers of *The Herald* family are coveted for old Hutson camp that God will in

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Because this book meets a need in defense of Christian faith which no other single volume meets, it has a field all its own, and the first issue is being rapidly bought. Response to the announcement was so electrical that the price was reduced from \$1.25 to \$1.00 before it got out of the bindery.

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## ARE YOU HEEDING THE MASTER'S COMMAND TO FEED HIS SHEEP?

In the Bible Lands where the Man of Sorrows journeyed, hunger is threatening the remnant of the oldest Christian nation—Armenia, whose soil has been moistened by the blood of its Christian martyrs.

Thousands of children like the one in this picture are taken into Near East Relief orphanages and brought back to health and happiness. American dollars are keeping alive these little children who so love their Christ they prefer to die for Him rather than to live and deny Him as they might do if they would accept the doctrine of the Turk. From month to month send your contribution to

MAJOR JOHN H. LEATHERS,  
401 Louisville Trust Bldg., Louisville, Ky.

some way get hold of men and women in that part where true Christians are few. It has been a great soul-saving factor in days gone by. It seems with the large crowds scores ought to have been saved. Pray for the work that God may raise up those that will carry on the much needed work. May God bless and save souls.

As ever,  
T. H. Hoffpauir.

"The Tongue of Fire" is the title of a new book from the pen of Rev. A. P. Gouthey. A pleasant surprise awaits the reader of this booklet. It is a burning message given in Gouthey's inimitable style on the sin of backbiting and its cure. The writer has taken for his text the words of James, "the tongue is a fire" and proceeds to show in graphic language—First, the nature of the sin of backbiting. Second, the deadly, far-reaching effects of the sin of backbiting. Third, the source of the sin of backbiting. Fourth, the remedy for the

sin of backbiting. The booklet is scriptural, accurate, interesting and spiritual. While the writer is radical, he is not rabid. A delightful, brotherly, Christian spirit pervades every page and one feels as one reads that one is being dealt with by a man who loves men, and yearns over them with a deathless passion.

Gouthey has without doubt made a timely, valuable and lasting contribution to the literature of our day by putting this message in permanent form.

The booklet is artistic in design, and typographically perfect. Those who are able should buy it in large quantities and scatter it broadcast throughout the land—The sin which it seeks to cure has eaten its putrid way through all the ramifications of our social and religious life and must be stopped in order to save even a fragment of the work of God in many localities—One million copies of this booklet should be sold within the next two or three years.

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OF ASBURY THEOLOGICAL SEMINARY



## EVANGELISTS' SLATES

**G. W. MIDOUT'S SLATE.**  
Philadelphia, Pa., Sept. 8-30.  
Detroit, Mich., October 1.  
Permanent address, 6327 North 1st St., Philadelphia, Pa.

**SLATE OF THE MACKEY SISTERS.**  
Dublin, Ga., Sept. 16-Oct. 5.  
Murock, Md., Oct. 9-30.  
Address New Cumberland, W. Va.

**JOSEPH OWEN'S SLATE.**  
Boaz, Ala., Sept. 18-Oct. 2.  
Home address, Boaz, Ala.

**THOMAS C. HENDERSON'S SLATE.**  
Charles City, Ia., Sept. 22-Oct. 9.  
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 Garfield Ave., Cleveland, Ohio.

**J. W. MONTGOMERY'S SLATE.**  
Temple, Tex., Sept. 16-Oct. 2.

**GEO. BENNARD'S SLATE.**  
Geneva, Ind., Sept. 4-18.  
Address, Bellaire, Mich.

**SLATE OF L. J. MILLER AND CHARLES R. LONEY.**  
Shelbyville, Tenn., Sept. 11-Oct. 2.  
Ashland, Ky., Oct. 9-30.  
Fergus Falls, Minn., Nov. 6-27. (First M. E. Church).

**W. R. GILLEY'S SLATE.**  
North Star, Mich., Sept. 6-18.  
Address 531 N. Butler Blvd., Lansing, Michigan.

**REV. C. A. DOUGHERTY'S SLATE.**  
Bauersville, Okla., April 1-30.  
Permanent Address, 444 Main St., Lebanon, Ohio.

**H. O. JACOBSON'S SLATE.**  
Minneapolis, Minn., Sept. 15-25.

**WILBUR DIGGS' SLATE.**  
Elbern, Va., Sept. 25-Oct. 2.  
Address, Ozamo, Va.

**EDNA M. BANNING'S SLATE.**  
Mannington, W. Va., Oct. 2-23.  
Address, 3411 Pratt Ave., Cleveland, O.

**A. L. WHITCOMB'S SLATE.**  
Knowles, Okla., Sept. 9-18.  
Home address, University Park, Ia.

**W. R. CAIN'S SLATE.**  
Atus, Okla., September 8-18.

**LEE L. HAMRICK'S SLATE.**  
Gause, Tex., Sept. 8-18.  
Home address, Merkel, Tex.

**JOHN W. COOPER'S SLATE.**  
Hamden, Mo., Sept. 15-Oct. 2.  
Address, 114 Park Ave., Binghamton, N. Y.

**FRANK AND MARIE WATKIN**  
Song Evangelists.  
Geneva, Ind., Sept. 4-18.  
Address, Bethesda, Ohio.

**SLATE OF J. A. WELLS.**  
Mt. Carmel Church (Gloster circuit)  
Sept. 18-22.  
Home address, Box 53, Gloster, Miss.

**J. E. WILLIAMS' SLATE.**  
Seymour, Ind., Sept. 1-31.  
Lilydale, Tenn., Sept. 4-18.  
Home address, 115 W. 9th St., Owensboro, Ky.

**C. M. DUNAWAY'S SLATE.**  
Altus, Okla., Sept. 11-Oct. 2.  
Douglas, Ga., Oct. 9-30.  
Ottawa, Kan., Nov. 6-27.  
Address, 455 S. Candler St., Decatur, Georgia.

**E. O. HOBBS' SLATE.**  
Whitmore, S. C., Sept. 18-Oct. 2.  
Address, 355 South Bayly Ave., Louisville, Ky.

**REV. GUY WILSON'S SLATE.**  
Acme, W. Va., August 30-Sept. 12.  
Baltimore, Md., Sept. 18-Oct. 3.  
Malden, Mass., Oct. 9-30.

**REV. O. G. MINGLEDORFF'S SLATE.**  
Bellingham, Wash., Sept. 8-25.  
Anacortes, Wash., Sept. 25-Oct. 18.  
Everett, Wash., Oct. 20-Nov. 6.

**SLATE OF ROBERT AND PAULINE KENNEDY.**  
Ryan, Okla., Sept. 11-Oct. 1.  
Home address, 3223 Main St., Kansas City, Mo.

**HARRY MORROW'S SLATE.**  
Stockton, Ill., Sept. 18-Oct. 9.  
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.**  
Thorndale, Pa., Sept. 4-25.  
Pomeroy, Pa., Sept. 26-Oct. 18.

**RAYMOND BROWNING'S SLATE.**  
Conshatka, La., Sept. 11-25.  
Henderson, N. C., Oct. 2-16.

**W. W. McCORD'S SLATE.**  
Milledale, Ga., Sept. 5-Oct. 2.  
Atlanta, Ga., Aug. 22-Sept. 4.  
Hoboken, Ga., Oct. 3-16.  
Anna, Ga., Oct. 17-30.  
Open date, Oct. 31-Nov. 13.  
Flowilla, Ga., care camp ground, Aug. 15-31.

**SLATE OF JARRETTE AND DELL AYCOCK.**  
Shelbyville, Mo., Sept. 11-25.  
Address, Atwood, Okla.

**R. L. SELLE'S SLATE.**  
Carter's Grove, (P. O. Jett, Okla.), Sept. 8-18.  
Permanent address, Oklahoma City, Okla., Y. M. C. A. Building.

**RICHARD W. LEWIS' SLATE.**  
Cove, Ark., Sept. 10-21.  
Address, 1827 Grandview Ave., Chattanooga, Tenn.

**F. J. MILLS' SLATE.**  
Merrill, Mich., Sept. 11-25.  
Rome City, Ind., Oct. 2-17.  
Address Bath, Michigan.

**SLATE OF L. E. WIDEL.**  
Cicero, Ind., Sept. 11-25.  
Home address, 317 S. Bennett St., Bluffton, Ind.

**SLATE OF W. E. COX AND WIFE.**  
Tacoma, Wash., Sept. 14-19.  
Home address, Burlington, Wash.

**C. B. FUGETT'S SLATE.**  
Oak Grove, Ohio, Sept. 18-Oct. 2.  
Home address, 132 Hackworth St., Ashland, Ky.

**C. W. BUTLER'S SLATE.**  
Detroit, Mich., Sept. 5-Oct. 1.  
(8444 McGraw Ave.)

**E. T. ADAMS' SLATE.**  
Greenfield, Tenn., Sept. 15-25.  
Address, Wilmore, Ky.

**CARL TUCKER'S SLATE.**  
Good Hope, Ind., Sept. 11-Oct. 2.  
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. F. E. PUTNEY'S SLATE.**  
Seattle, Wash., Sept. 16-30.  
Home address, Rose Hill, Kan.

**JOHN F. OWEN'S SLATE.**  
Boaz, Ala., Sept. 18-Oct. 2.  
Indianapolis, Ind., Oct. 9-23.  
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.  
Fleming, Ky., Sept. 15-25.  
Hutchinson, Kan., Nov. 6-Dec. 4.

**MINNIE E. MORRIS' SLATE.**  
Wauseon, Ohio, Sept. 4-25.  
Pemberville, Ohio, Sept. 28-Oct. 9.  
Paulding, Ohio, Oct. 10-30.  
Home address, 1015 Bellevue Place, Indianapolis, Ind.

**P. F. ELLIOTT'S SLATE.**  
Dorr, Mich., Sept. 16-18.  
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 7-18.**

**Whittier, Cal., May 5-14.**

**Pasadena, Cal., May 19-28.**

**B. T. FLANERY'S SLATE.**  
Mitchell, S. D., Sept. 2-18.  
Address, 1811 McDougall Ave., Everett, Wash.

**G. O. THUMM'S SLATE.**  
Song Evangelist.

**SLATE OF L. J. MILLER AND CHAS. R. LONEY.**  
Shelbyville, Tenn., Sept. 4-19.  
Louisville, Ga., Sept. 26-Oct. 9.  
Macon, Ga., Oct. 9-28.  
Fergus Falls, Minn., Nov. 6-23.  
Ashland, Ky., Nov. 28-Dec. 18.  
Nashville, Tenn., Dec. 20-Jan. 1.  
Canton, Ohio, Jan. 1-22.

**LELA G. McCONNELL'S SLATE.**  
Thorndale, Pa., Sept. 4-25.  
Pomeroy, Pa., Sept. 26-Oct. 18.  
Chatham, Pa., Oct. 17-30.  
Atlantic City, N. J., Nov. 13-27.  
Home address, Chatham, Pa.

**F. P. McCALL'S SLATE.**  
Lafayette, Va., Sept. 5-18.  
Pine Level, Fla., Sept. 25-Oct. 2.  
Macon, Ga., Oct. 9-23.  
Ponce De Leon, Fla., Oct. 30-Nov. 18.  
Open Date, Nov. 20-Sept. 4.  
Home address, Jasper, Fla.

**PAUL B. LINDLEY'S SLATE.**  
Zion, Pa., Sept. 14-Oct. 2.  
Sandy Lake, Pa., Oct. 5-23.  
Forest, Ind., Oct. 30-Nov. 18.  
Home address, 318 S. Ogden Ave., Columbus, Ohio.

**SLATE OF J. E. REDMON AND WIFE.**  
Aspen Grove, Ky., Sept. 9-26.

**W. R. CAIN'S SLATE.**  
Altus, Okla., Sept. 4-18.  
Address, 515 So. Vine St., Wichita, Kan.

**BONA FLEMING'S SLATE.**  
Syracuse, N. Y., Sept. 11-26.  
California, Pa., Sept. 27-Oct. 14.  
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Cleveland, O., Nov. 3-21.  
Home address, Ashland, Ky.

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Atlanta, Ga., Oct. 12-16.  
Perkasie, Pa., Oct. 20-30.  
Caldwell, Idaho, Nov. 10-27.

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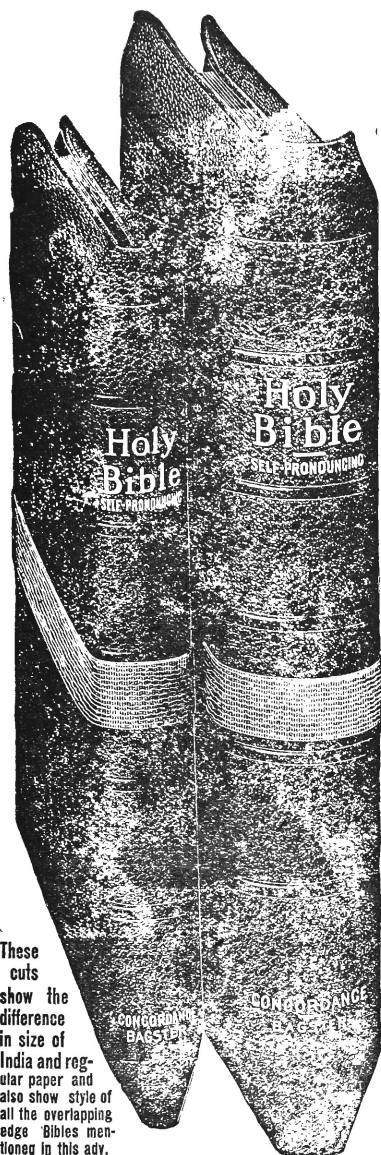
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Bonnie camp did some improvements this last year, built a new hotel, a dormitory, and one large cottage. They are trying to take care of everyone that wants to come to Bonnie camp. The last Sunday they raised the balance of indebtedness of \$1,017, and raised the pledges to cover the

indebtedness of next year, and the free-will offering for Rest Cottage, of \$112.00. The committee recommends Revs. Allie and Emma Irick, and Prof. John E. Moore as safe and sound workers for any camp.  
W. T. Lawson, Cor. Sec.

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for their use and Rev. Paul Nilson, of the College writes in his letter of acknowledgment:

"Our boys have a voluntary prayer meeting every Wednesday night, and they asked me to lead last evening (May 11). What was my surprise to find thirty-five boys in our little Y. M. C. A. room. These were the ones who come to the prayer meetings and who can best use the Testaments, so I gave one to each of them, writing his name in it and John 3:16, 'For God so loved the world,' etc. I told them the meaning of the verse as the center of our religion and then we all knelt in prayer. It was an inspiration to be with so many boys, coming together of their own accord to pray, and it was good to see every boy in the ownership of a Testament which he could carry in his pocket."



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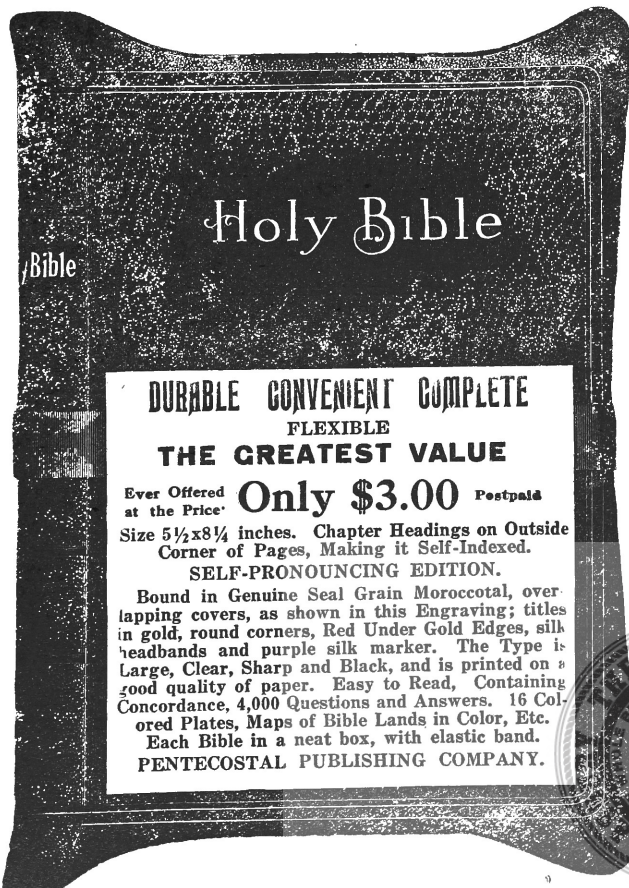
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# PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, Sept. 21, 1921.  
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.  
Vol. 33, No. 22.

## Crossing His Wires.

By the Editor.

**Y**ESTERDAY wife and I attended divine service in a very celebrated church and heard an interesting sermon by a somewhat distinguished preacher. His text was, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." The preacher made an excellent and suggestive comment on Daniel's devotion and courage. "How easy," said he, "it would have been for Daniel to have drawn the curtain, or to have sought some secret place for his devotions." He commented at some length on the tricks and schemes of cowardly professors of religion who, because of a lack of holy courage, lost their experience and failed in building a strong Christian character.

He then proceeded to exhort the people to the exercise of Christian courage, to be faithful and fearless; but coming to the wind up he said, "No one expects you to live up to the Sermon on the Mount. I do not expect to do so, you do not expect to do so. We are not condemned for not living up to the requirements of the Sermon on the Mount, but we are condemned for not *trying* to live up to it. We are not so much blamed for not living up to it, but for not *trying* to. We are not blamed for our failures, but we are blamed for failing to *try*." It seemed to me that the preacher got his wires crossed. He had made an excellent comment on Daniel's faithfulness and God's sustaining, protecting and delivering him. He had said, "This is an age of compromise. The need of the times is Christian stamina." Then he turned right around and made it appear that God had required the impossible; that there was no grace or divine power to enable one to keep the commandments and to measure up to the high standards set up by the Lord Jesus.

The unfortunate preacher pulled all the point out of his sermon. He destroyed its convicting power. He ought to have urged that God required no impossibilities, that in time of testing His grace was sufficient; that however bitter the envy of men might be, or however intense the hunger of the lions, God's grace was abundantly sufficient to sustain and deliver His people in all times of emergency, temptation, or persecution. It seemed to us that his text and the history connected with it gave him a splendid opportunity to deliver a most pointed and positive exhortation to absolute obedience, to unhesitating faith, to courage that would dare to do and die. But no, he let the bars down completely and permitted the whole effect of his sermon to leak out and evapo-

rate. It seemed that he chose to send the weak-kneed Christian and compromiser away pleased rather than convicted.

It never occurred to us that the Sermon on the Mount was the mere setting up of high ideals, impossible standards simply to stimulate effort to accomplish the impossible, with a sort of secret understanding between our Lord and His followers that it was not at all expected that they were to follow its leadings, obey its commandments, trust its promises and secure its blessing. In fact, it is not a sermon of ideals; it is straight, clear statements of truth. When Jesus said, "Blessed are the poor in spirit," He was not dealing in the realm of ideals; He was stating a great fact. He was speaking of the grace and mercy that come to the humble; those who recognize their dependence upon divine mercy, those who trust alone in the merits of Christ, who submit to the divine will, who obey the divine commandments, who trust in the divine love, who are free from self-righteousness, whose hearts are given over to God in true repentance, self-abasement and utter dependence upon grace for their salvation. The preacher would make it appear that such a state is impossible. He certainly was mistaken here, for this is the only way of our salvation. And so it is with all the blessing pronounced in our Lord's Sermon on the Mount. It is blessed to mourn because of one's sins; blessed to be meek; blessed to hunger and thirst after righteousness; blessed to be merciful; blessed to be pure in heart; blessed to be a peacemaker; blessed to be persecuted for righteousness sake. Jesus did not mean to say it would be a good thing to *try* to be this, that and the other, but to *be*; and so it is with the entire sermon. The Lord is not only speaking of the possibility, but of the supreme essentials. Human weakness is readily admitted. The power of temptation is on every hand, but it must be remembered that "Where sin abounds grace doth much more abound." It was for this that Jesus died, that grace and power might be granted to His followers to overcome the power of Satan, to resist temptation, to walk in righteousness and true holiness. The Apostle Paul says, "I can do all things through Christ which strengtheneth me." It must be remembered that we have an all-mighty Savior, that God watches over, and will deliver His people. This is the great truth illustrated by the story of Daniel and is preserved in sacred history for this very reason, that God's children may know that under all circumstances He will come to their deliverance.

We fear there is much preaching of this character which rather comforts people in their sins and failures than convicts them, and sends them to the Lord in prayer and penitence for larger grace and more power

for Christian living. We always regret to see a preacher stand up and pull the teeth out of his own sermon. If the brother to whom we have referred had had more of the courage of the great character about whom he was preaching he would have sent his audience away in a very different state of mind. We always regret to hear a preacher apologize and back away from the truth, the great essential thought and teaching of his text. The truth is, people who are worth while, who really deserve consideration, love a man of true courage in the pulpit. They want to hear a man preach who makes no compromise, who is straightforward and fearless; who speaks out without hesitation or evasion. The need of our times are Daniels who will face the lions of the pew and be true to God in the den of the modern pulpits.

## An Open Letter.

Rev. Andrew Johnson, D. D.,  
Wilmore, Ky.

My Dear Andrew:

**I** have been reading with great interest and profit your series of articles in this paper on "Methodism and Modern Thought." You have given us an array of facts which prove very conclusively that the wolves of destructive criticism have invaded the fold of Methodism and no sheepskin is large enough to hide the fangs and claws of the dangerous animal that would rend and destroy the flock of God.

I am surprised that we have so quietly, so patiently, and so unwisely permitted this widespread propaganda of unbelief to get such a foothold in the Church without more positive and general protest. I do not understand how the preachers in Methodism can remain silent with reference to this matter, and at the same time persuade themselves that they are loyal to the Lord Jesus and to His Church. My memory is that our ordination vows embrace a promise to "Banish and drive away all erroneous and strange doctrines contrary to the Word of God." To keep this vow the whole rank and file of the Methodist ministry must cry out against the school of the New Theology with its destructive criticism of the Holy Scriptures.

It is absolutely impossible to evangelize the unsaved or to build up the Church with their teachings. They have no positive message that will produce conviction for sin, lead one into regenerating grace, or build one up in the faith so essential to the devel-

Continued on page 8.

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# Definitions and Experiences.

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

**B**ISHOP McConnell in stating the case for entire sanctification in his "Essentials of Methodism," quotes with evident approval the following definition: "It consists in a purpose to sanctify everything one can get one's hands on."

This reduces sanctification to a merely human act in which the supernatural sanctifying power of the Holy Ghost has no part. A minister telling the thrilling story of how his church got out of the wilderness of an awful oppressive church debt of \$82,000 by getting his people to adopt the tithing plan, calls it a "real adventure in entire sanctification." Further on in the article the writer says: "The paying of money and property is the most tangible way the average man has of making his worship real, and of bringing God into the realm of reality. It is the guide to entire sanctification."

This statement is a most serious *misstatement* of entire sanctification, and if it were true the more money you gave the more you will be sanctified; and if you don't put down the dollars you stand no chance of the blessing. Martin Luther started the fires of the Reformation by his burning indignation at the Pope's Emissary Tetzel going around and selling salvation for so much cash.

If the giving of dollars, the raising of church debts, the raising of huge sums for the church will bring sanctification the Methodists ought to have entirely sanctified people by the hundreds of thousands as a result of the Centenary; but we are painfully aware that the Centenary sanctified nobody, but lots of preachers and people have lost considerable along spiritual lines as a result of it. I think Peter was a sanctified man when he said to the lame man: "Silver and gold have I none, but such as I have give I unto thee. In the name of Jesus Christ of Nazareth rise up and walk."

The trouble with the religious views of lots of our leaders today is they explain divine things purely from the human side and leave out the Holy Ghost. They whittle things down to a purely natural basis and eliminate the supernatural. A lot of their definitions are positive perversions—they don't define, they confuse, they befog and pervert.

Let us have a few definitions of real sanctification from orthodox authorities:

Recently I was reading The Baptist Catechism (published in Philadelphia) and it gives some very clear definitions for instance:

"What is the work of the Holy Spirit?

The Holy Spirit effectively convicts of sin, reveals the mercy of God through Christ and regenerates and sanctifies the soul.

"What is Regeneration?

"Regeneration is a work of the Holy Spirit by which the heart is renewed, so that it turns from the love of sin to the love of holiness.

"What is Sanctification?

"Sanctification is the work of the Holy Spirit in the regenerated soul by which it is made holy.

"What are the blessings flowing from Regeneration?

"The blessings flowing from regeneration are many, the chief of which are adoption, assurance and sanctification."

"Justification," wrote G. Angel James, a very eminent Christian of long ago, "is the work of Christ for us—Sanctification is the work of the Spirit in us."

Sanctification, according to Scott, the great Commentator, "is to have soul, body, and spirit, every sense, member, organ, and

"Holiness—it breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment—is the progress and completeness of its wondrous theme."—Bishop Foster.

faculty, completely purified and devoted to the service of God."

Coming now to the Methodist teaching on entire sanctification and concomitant doctrines we have the following declarations:

Ques.—What is justification?

Ans.—Justification is an act of God's free grace wherein He pardoneth *all our sins*, and accepteth us as righteous in His sight, only for the sake of Christ.

Ques.—What other benefits do we receive at the same time with justification?

Ans.—Adoption and regeneration.

Ques.—What is regeneration, or the new birth?

Ans.—It is that great change which God works in the soul when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty, when it is created anew in Christ Jesus, when it is renewed after the image of God, in righteousness and true holiness.

Ques.—What follows from our regeneration, or being born again?

Ans.—Then our sanctification being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.

Ques.—What is entire sanctification?

Ans.—The state of being *entirely cleansed* from sin, so as to love God with all our heart and mind and soul and strength, and our neighbor as ourselves.

A further definition of Regeneration given by Dr. Smith, of the M. E. Church, South, a man eminent for learning and orthodoxy, states it this way:

"Regeneration, or the new birth, is that work of the Holy Spirit in the heart of man by which his nature is renewed in righteousness, and man is restored to the moral image of God, and made a partaker of spiritual life. . . By this great change the power of sin is broken, and the renewed soul is enabled to live under the influence of a faith working by love, and thus to maintain a good conscience toward God. Not that by the measure of sanctification thus obtained, *all sin is destroyed; this is not the case*; but the new man has power over it, so that while his seed remaineth and his faith continues, it cannot obtain the mastery."

Dr. Smith then proceeds to say touching entire sanctification:

"When born again at our justification, a new nature was implanted in the soul, and spiritual life began its course of action. Perhaps, indeed, the results of that change were so glorious that for a season we were not conscious of any indwelling enemy to our peace. At length, however, roots of bitterness sprang up and troubled us. We became sensible of the existence of pride, anger, unbelief, envy, worldly mindedness, or other similar evils. These remains of corrupt nature are painful and dangerous. . . From these evils we teach that it is the *privilege of all believers to be delivered*. This blessing is sometimes called *entire sanctification*."

Wesley in one of his hymns represents the believer crying out for this blessing in the following words:

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

Dr. A. Clarke, the eminent scholar and author, says, in his Commentaries, from which we quote (vol. vi., 904): "Sin exists in the soul after two modes or forms: (1) In *guilt*, which requires *forgiveness* or *pardon*." (2) In *pollution*, which requires *cleansing*. *Guilt*, to be forgiven, must be *confessed*; and *pollution*, to be *cleansed*, must be also *confessed*. In order to find *mercy*, a man must know and feel himself to be a *sinner*, that he may fervently apply to God for *pardon*; in order to get a *clean heart* a man must know and feel its *depravity*, acknowledge and deplore it before God, in order to be *fully sanctified*. . . Reader, it is the birthright of *every child of God* to be *cleansed from all sin*, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus."

Let us conclude this article with the testimony of one of the holiest men of early Methodism.

Bishop Whatcoat, in a letter to Mr. Wesley, tells how he was "first born of the Spirit," and afterwards sanctified wholly. He says:

"On Sept. 3, 1758, being overwhelmed with guilt and fear, as I was reading. . . I came to these words, 'The Spirit itself beareth witness with our spirits that we are the children of God.' As I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing; and all fear of death, judgment and hell vanished away. . . Yet I soon found, that though I was *justified freely*, I was not *wholly sanctified*. This brought me into a deep concern, and confirmed my resolution to admit of no peace, no, nor truce with the evil which I still found in my heart. These considerations led me to consider more attentively the exceeding great and precious promises whereby we may escape all the corruption that is in this world, and be made partakers of the Divine nature. I saw it was the mere gift of God, and consequently to be received by faith, and after many sharp and painful conflicts, and many gracious visitations, on March 28, 1761, my spirit was drawn out and engaged in wrestling with God for about two hours, in a manner I never knew before. Suddenly I was stripped of all but love. I was all love and prayer, and praise. And in this happy state, rejoicing evermore, and in everything giving thanks, I continued for some years, wanting nothing for soul or body more than I received from day to day."

## Sowing and Reaping.

Our Lord Jesus Christ has said, "Whatsoever a man soweth that shall he also reap." If we sow good spiritual literature we shall doubtless reap the salvation of souls. We have just published ten thousand copies of John Fletcher's remarkable book, "Christian Perfection." This booklet contains 97 large, full pages. Books of this size are costing 75 cents per copy. Send to The Pentecostal Publishing Company for this booklet and scatter it among your friends. Price, 15c.



# The Holy Spirit in Christian Life and Work.

Evangelist H. E. Copeland.

**I**N the nineteenth chapter of Acts and first verse the Apostle Paul comes to Ephesus, and finds certain disciples. In the second verse he asks them, "Have ye received the Holy Ghost since ye believed?" To the apostle's mind this is cardinal. No sooner was the Holy Ghost given on the day of Pentecost, than did the apostles begin to herald the glad tidings, "the promise is unto you. . . ." It was on that very day while the people were yet beholding the marvelous manifestation of the gift of the Holy Ghost, and wondering what these things could mean, that Peter told them to repent and be baptized in the name of Jesus Christ for the remission of their sins, and they, too, should receive this wonderful gift, thus making the experience of the baptism with the Holy Ghost the incentive for their repentance. How well it succeeded is witnessed by the fact that three thousand, on that day became believers and, as we believe, Spirit-filled believers. And if the Church had kept, and was today keeping, this wonderful truth constantly before the minds of the people, as did the apostles, we would be witnessing believers going immediately from the new birth on to receive the gift of the Holy Ghost, or entire sanctification.

Paul was so much concerned about believers being filled with the Holy Spirit that his first question to the Ephesian Christians is, "Have ye received the Holy Ghost since ye believed?" Learning that they had not heard that the Holy Spirit had been given, for this is what they said, "We have not so much as heard whether there be any Holy Ghost." They had heard John the Baptist, and were baptized into his baptism, repenting of their sins unto remission of sins. It is scarcely believable that they had never heard of "Him that is to come after me, whose shoe latches I am not worthy to stoop down to unloose, he shall baptize you with the Holy Ghost, and with fire." Paul instructs them concerning the gift of the Holy Ghost, prays with them, lays hands upon them, and they receive the gift of the Holy Ghost.

The gift of the Holy Ghost was an entirely new experience to these believers, the same as it was with the disciples and apostles on the day of Pentecost, and just as it has been with every believer from that day till this, that has received the gift of the Holy Ghost. It constituted a new era in their spiritual lives. The inauguration of the dispensation of the Holy Ghost on the day of Pentecost was a specific coming of Himself in the unfolding plan of redemption, He then being given though He was before existent, to open the last gracious epoch of the world's history. And just so, the coming of the Holy Ghost to the believer, though He is now in the world and in the Church, as an indwelling Presence to the soul begins a new epoch in the spiritual life of that believer. It is a post-conversion experience. The Ephesian Christians, "after they believed were sealed with the Holy Spirit of promise."

It was Philip who went to Samaria and preached the Word, and they believed the word spoken by Philip, "And the people with one accord gave heed unto those things spoken by Philip. . . . when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . And there was great joy in the city." But the apostles at Jerusalem sent Peter and John to Samaria, when they heard that the people of Samaria had received the word, "who when they were come, prayed

for them that they might receive the Holy Ghost, for as yet He was fallen upon none of them, . . . then laid they their hands upon them and they received the Holy Ghost." This laying on of hands symbolized the distinct impartation of the gift of the Holy Ghost. It was the apostles' seal upon the faith of those early believers by which they received the gift of the Holy Ghost Himself. The sign that they had the specific faith for this gift. Definite faith now for this gift makes it an epochal experience in the life of the believer.

When the believer receives the Holy Ghost in His fulness marked changes of experience immediately occur respecting the Holy Spirit. Intellectual belief as to His personality, agency, presence, etc., become realization. Doctrinal conceptions of Him transmute into conscious realization of Him, as a Presence to the soul. This specific realization of Him begets a sense of dependence upon the Holy Ghost. We no longer believe about Him, we believe on Him. We count on Him, depend on Him, and the soul thus filled with Him becomes invincible.

The gift of the Holy Ghost is a conscious experience, accompanied by sensible, and emotional manifestations, and witnessed by the Holy Spirit Himself. Frequently the first manifestations or sensations awakened are feelings of perfect rest, boundless love, and purity of heart. Another manifestation is the *felt* knowledge of the gift of the Holy Ghost. We say *felt* knowledge because there is always conjoined to this knowledge inevitable gracious sensations of varying power, and degree: emotional comforts, and delights, even ecstasies sometimes. See Finney's Autobiography for his testimony. That the Holy Spirit should fill the heart of the believer and remain quiescent, and unknown is entirely unthinkable, and absurd. It is contrary to all Christian experience. Conscious fellowship, which the fulness of the Holy Spirit imparts, is one of the delightful enjoyments of the soul.

In regeneration the Holy Spirit implants every Christian grace within the heart of the believer. In baptism with the Holy Spirit every anti-Christian temper is removed from the believer's heart. That annoying, painful sense of evil lurking within gives place to the pleasing sense of freedom from it. Salvation means complete recovery from sin. This is consummated in three great epochs of grace. The new birth, the first, cancels the guilt of sin, and plants the new life within. Entire sanctification—the gift of the Holy Ghost, the second, destroys the remaining seed of sin, and causes to flourish every Christian grace. Glorification, the third epoch, takes us out of a sinful world, and from the presence of the tempter, and settles us as inhabitants of heaven. The first work takes us out of sin; the second work takes sin, carnality, out of us. The third work takes us away from the presence of sin forever. Hallelujah!

As the Spirit-filled believer fellowships with God every grace and endowment is brought to its highest and richest maturity. One of the most common mistakes of believers is to try to grow the fruits of the Spirit, Love, Joy, Peace, etc., without being "filled with the Spirit." Thorns do not bear peaches, neither does the carnal mind bear patience, or longsuffering, with kindness, or any fruit of the Spirit. Be filled with the Spirit, and He will produce the fruits of the Spirit until the soul becomes as fragrant as a rose garden in June, and as sweet and blessed as saintliness and every Christian grace can make it. "The promise is unto you."

## Sweets from Solomon's Song.

Abbie C. Morrow Brown.

No. 11.

HIS BANNER.

"He brought me to the banqueting house, and his banner over me was love." 2:4.

"Jehovah-nissi," "the Lord my banner," is the name of the altar Moses built after the severe conflict with Amalek, that would not have ended successfully if Aaron and Hur had not held up his hands. Ex. 17:8-15. Margin.

Even God's mightiest man needs those nearest to him to help him successfully resist the self-life.

Amalek was Esau's grandson, a direct descendant of Abraham on his father's side, but his mother was a concubine. Gen. 36:12.

Jacob loved the birthright, which stood for blessing from God, fellowship with God and ministry for God. But Esau despised it. Gen. 25:34.

Amalek means, "A people that licks up." It stands for the flesh life, for earthly desires, inordinate affections, human ambitions, sensual things that swallow up the spiritual life. A Bible banner is a standard "displayed because of the truth," an ensign of union, principle, battle, and victory. Psalms 60:4; Isaiah 13:2; 62:10. God is love. 1 John 4:16. His banner is love.

"Where our banner leads us,  
We may safely go,  
Where our Chief precedes us,  
We may face the foe,  
His right arm is o'er us,  
He our Guide will be,  
Christ hath gone before us,  
Christians, follow ye."

"Jehovah-nissi" signifies the Lord as our standard of truth in everything. The Bridal company "Abound in love." 1 Thess. 3:12. I asked the Father once how I could be made perfect in love. He gave me three texts as the pathway to Divine love.

1. "Glory in tribulation" Rom. 5:3-5. The Bride has a full measure to glory in, for the way to the throne is "through much tribulation." Acts 14:22.

Following the "kiss" of the Bridegroom comes the anger of the "mother's children," the nominal church. Song of Sol. 1:2, 6. Ordinary church members have no faith in her doctrines of holiness and healing, of sealing and sonship, of the Lord's calling and the Lord's coming. They have no patience with her manifestations or her miracles. They do not believe in her leadings. They will not accept her testimony.

As the Bride walks calmly on in intense devotion, her Divine Lover, the watchmen smite her, wound her and take away her veil from her. Song 5:7. They turn her "glory" into shame and . . . seek after falsehood" concerning her. Psalm 4:2. How can she bear such things and "glory" in them? Because she has heard the Bridegroom say, "Thou art all fair, My love." 4:7.

She has seen that as He "must needs go through," even to the cross, so "must" she. John 4:4. Matt. 16:21. Acts 14:22.

She believes the divine promise, "The hail shall sweep away the refuge of lies," Isaiah 28:17, and, "Every tongue that shall rise against thee in judgment, thou shalt condemn." Isaiah 54:17.

Already God has given her a foretaste of the word to the overcomers, in the church of "brotherly love," "I will make them to come

(Continued on page 7.)



# Is There a Second Work of Grace? What Saith the Scriptures?

C. W. Ruth, Evangelist.

## THE SECOND WORK OF GRACE AS TAUGHT BY THE APOSTLES.



**E**VIDENTLY all the apostles were second-blessing preachers, judging by the inspired record. In the Acts of the Apostles we have the account of several revivals they conducted in which the second blessing is clearly taught. We will have time only to study the revival in Samaria, conducted by Philip, the evangelist, Acts 8:5-17. He "preached Christ unto them," and "unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." If this is not descriptive of a genuine revival, where souls are truly converted, we simply do not know what constitutes a genuine revival.

And yet, afterward, "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." For what purpose? Mark you, "they had received the word of God," had "believed," and had been "baptized in the name of the Lord Jesus," and the "unclean spirits" had been cast out, and the people had "great joy" under the preaching of Philip. So Peter and John evidently were not sent down to Samaria to get them converted, for that had taken place under the ministry of Philip. Hence Peter and John did not ask them if their sins had been forgiven, but "when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them." The Holy Ghost never falls upon sinners, seeing they are not eligible to receive Him. "Then laid they their hands on them, and they received the Holy Ghost." The very fact that they received the Holy Ghost is conclusive proof in itself that they had been converted previously; for in giving the promise of the Spirit, Jesus plainly said "the world" could not receive Him. (John 14:17). If what occurred under the preaching of Philip, and what occurred under the ministry of Peter and John, does not mark two distinct and separate experiences, we would simply be compelled to say that one and one cease to make two.

In like manner the Apostle Paul most assuredly teaches the second work of grace, directly or indirectly, in every one of the epistles written by him. In his letter to the Romans, (ch. 1:v. 8) he says, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world," but goes right on to say, notwithstanding the fact that their "faith is spoken of throughout the whole world," "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." This was something added: a something they had not yet received. The Syriac translation renders "spiritual gift," as "the gift of the Spirit."

After telling them in the first verse of the fifth chapter that we are "justified by faith," and "have peace with God, through our Lord Jesus Christ," he goes right on in the next verse to say, "By whom also we have access by faith into this grace wherein we stand;" thus clearly indicating by the use of the word "also" that it is something added: or something more than being "justified by faith." And then in the sixth chapter he tells them that "our old man is crucified with him, that the body of sin might be

destroyed, that henceforth we should not serve sin." This crucifixion of our old man is not illustrative of pardon. When a sinner repents and his sins are pardoned, his spiritual nature is quickened, and made alive; whereas, crucifixion of "our old man" symbolizes death. Not only so, but the term, "our old man" has no reference to sin as an act, but refers to sin as a root principle—inbred sin—which cannot be pardoned, but must be "crucified" and "destroyed" as a second work of grace.

In his first letter to the Corinthians, (ch. 1:4) Paul says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ," but coming to the third chapter and third verse, he says, "Ye are yet carnal," thus plainly teaching that the carnal mind yet co-existed with the grace of God in their hearts, and that they were not made pure in heart in the first work of grace; hence if there is deliverance from the carnal mind, (and there is) it would necessarily be a second, or subsequent work of grace. In his second letter to them, he says, "I was minded to come unto you before, that (in order that) ye might have a second benefit;" or, as the margin renders it, "A second grace." (1:15).

Space will permit us to consider only one more of the Pauline epistles, though we should like to consider all of them. In the first letter to the Thessalonians we think the second work of grace is so clearly set forth that even the most biased mind must see it. In the first chapter he declares they had "turned to God from idols, to serve the living and true God," and had "work of faith, and labor of love, and patience of hope;" and that they had become "followers" of the apostles, and of the Lord, so that they were "ensamples," not only to sinners, but "to all them that believe;" and their "faith to Godward" had so "spread abroad" that there was no occasion for him to "speak anything" concerning them; and that they had been "delivered from the wrath to come," and were now waiting for Jesus to return. Then in the third chapter he tells us that after Timothy had paid them a visit, he brought "good tidings" of their "faith and charity," so that they were a source of comfort to him in his affliction, and then proceeds to say he is "praying exceedingly" that he might see their face, and might perfect that which was lacking in their faith, to the end they might become established "unblameable in holiness;" and then in the fourth chapter and third verse he tells them, "This is the will of God, even your sanctification," and concludes his letter with the prayer, "The very God of peace sanctify you wholly. . . . Faithful is he that calleth you, who also will do it." (5:23, 24). Surely Paul would not urge an experience upon them they already possessed: nor pray the very God of peace to sanctify them, if they had received this experience co-etaneous with pardon. Evidently he believed they needed to be sanctified as a second work of grace.

The Apostle James exhorts us to "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Jas. 4:8. A sinner has but one mind: he is wholly controlled and dominated by the carnal mind. However, a justified believer has received the mind of Christ, which is a spiritual mind; but he also retains the "carnal mind," hence has two minds, which makes him a "double minded" man. Therefore James says, "Purify your hearts, ye double-minded." It was not by repentance and pardon, but by an act of purification they were to be delivered from this condition of double

mindedness. Evidently James believed in a second work of grace, for he was not speaking to the unsaved, but to the "brethren," when he said "purify your hearts."

Jude addresses His epistle "to them that are sanctified," and tells them that after he had written them about "the common salvation," it was "needful" that he should "exhort" them to "earnestly contend for the faith which was once delivered to the saints," which, evidently, was subsequent to, and something more than "the common salvation."

The Apostle John teaches the two works of grace, both in his epistles, and in Revelation. Space will permit only one reference to his first epistle. In the second chapter, verses twelve to fourteen, he says it is "because" their sins are forgiven, and "because" they are strong, and "because" they have known the Father, and "because" the word of God abideth in them, and "because" they have overcome the wicked one, that he is writing to them. And it is to them that he says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1:7). A sinner could not "walk in the light" seeing he is in darkness. It is in regeneration that the soul emerges from darkness to light: and subsequently, having walked "in the light as he is in the light" the soul finds the cleansing "from all sin." Surely this is a second work of grace.

## A Little Child Shall Lead.

In a great meeting a little eleven-year-old girl came to the altar and professed to accept Christ. With her black curls, sweet, trustful brown eyes, and pretty white dress she made a lovely picture. The next night she came and professed again. She did the same thing night after night. Then the long tongues and loose jaws began to work. "Somebody ought to stop her, she doesn't know what she's doing."

I said: "Let her alone. Maybe she is doing a great work. Jesus said 'forbid them not.' I won't forbid her and you shan't. If some of you old critics had sense enough to know where you stood, you'd come here every night for a year."

One night, after she had gone to bed, her daddy came home, sat down on the porch, and lighted his pipe. She went out and climbed up in his lap in her little nightie.

"Daddy," she said, "Bro. Harbin told of a little boy who was dying. He said, 'Daddy, give your heart to God,' and his Daddy gave his heart to God. Daddy, I'm not dying; but won't you please give your heart to God?"

Backed up by a week's faithful prayer, every night since her conversion, the appeal was irresistible. The father threw down his pipe and lifted up his heart to God.

The next night little Viola came to the altar again; and this time she did not come alone. Her daddy knelt by her, found Jesus, and became a praying, testifying child of God and went home to start a family altar.

And all those folks who had said: "Stop her, she doesn't know what she's doing," were now standing around and saying: "Isn't she the sweetest, smartest little thing!"

WALTER HARBIN.

## SPECIAL NOTICE!

The article which appeared in THE HERALD September 7, signed T. J. Nixon, was put in through mistake. We regret it very much. More about it later.

BUSINESS MANAGER.



## Bud Robinson's Weekly Chat.

Greetings to THE HERALD readers from Southern Illinois!

Well, beloved, does the blessing still hold good? Have you the victory in your heart that you really think a Christian professing holiness ought to have? These are strange and awful days; everything seems to be unsettled. Many of the Republicans seemed to think if they could get Mr. Wilson out of the White House and put in a Republican that we would be ready to sing "Praise God from whom all blessings flow," but the spiritual condition of this country is in such a condition that no Democrat or Republican can change it.

There is but one thing left for this Nation to keep out and keep down a bloody revolution, and that is just simply an old-fashioned revival of heart-felt, Holy Ghost religion. But as long as the schools and leading churches go on with their false teaching and undermining the faith of God's people, it looks like there is but little hope when we look in that direction. The only hope is in the great Holiness Move, or the great body of people that believe in and teach the doctrine and experience of entire sanctification as a definite second work of grace, received by faith.

To any thinking man it is perfectly plain that the American Church was not wholly sanctified when they were converted, for they do not live the experience, profess the experience or believe the doctrine; therefore, they haven't the experience. First, they don't claim it, and second nobody ever thought that they had it. But that doesn't improve the situation; the need is fearful, the outlook is not encouraging. We are not chronic faultfinders as some have thought, but pity on us if we close our eyes to the awful condition of this beautiful country and let the devil rob us of the most beautiful Nation under the sun—a country whose very soil is stained with the blood of our fathers as they fought for religious liberty.

I don't care who the young man is or what university that he took his diploma from, if he goes out with his faith destroyed in the inspired word of God, and if the professors have been able to rob him of his faith in the eternal sonship of the Christ, he is a wrecked man and no matter how large a church calls him or how large the salary they pay him, it is all for his worse and also for the ruin of the church itself. Unbelief and doubt in the pulpit mean death and destruction to the pews. The pulpit is the life or the death of the pews, and the university is the life or death of the pulpit. If the president and faculty of the university have made shipwreck of their faith, it will be impossible for such an institution to send out men sound in the faith. If any man will lay down his prejudice and read the editorials in THE PENTECOSTAL HERALD by Dr. H. C. Morrison and Dr. Andrew Johnson and Dr. George Ridout, of the wrecked faith of only one denomination, he will find there enough to make his blood fairly freeze in his very heart.

In the community where I am writing this letter the great bulk of the preachers for more than a generation have been tobacco-soaked and lodged to death and have fought holiness until it is common for sinners to die in this country such an awful death that when a Christian comes in they cannot even sing a song or get down and offer a prayer. God seems to lock the mouth of a Christian when they undertake to pray and sing around the bed of such sinners. Some nights I have asked every Christian to stand and thirty or forty would stand and from five to six hundred would keep their seats; yet they belong to some church and they smoke and

### THE HOSTS ARE GATHERING.

Asbury College is opening. "The tribes of the Lord" are assembling. Enough of young preachers to make a small annual conference. Enough of prospective missionaries, if they were ready to sail, to evangelize a good sized district in the foreign field. A few unsaved students. A few devout persons, fleeing from the new theology plague, to whom holiness centers are a novelty; who have yet to learn that this "grand depositum" of Christian holiness is the conservator of orthodoxy.

It is wonderful to see them from all points of the compass, getting adjusted and learning to feel at home. Cost to them is what it costs us. About \$300 a year for regulars. We wish we could make cuts, but we cannot give what we haven't got. A few bright Oriental Christians are coming with nothing to pay expenses. Coming on faith. Who is lead to help them? A few of our best home talent cannot pull the hill without help or work. We cannot give work to all who want it. Some good men and women are giving money to pay scholarships, which are placed more rapidly than they are secured. They usually select their own subjects. No doubt these investments will net rich rewards.

Our fall revival, to unify us and assimilate the alien matter, will soon begin. We always hold it ourselves. This year our beloved President is in Europe and the task of leading the revival is mine. We want prayer in this, and in everything, looking to the new school year.

JOHN PAUL, Vice Pres.

Wilmore, Ky.

chew and belong to all the lodges that the devil can organize. They seem to hate holiness worse than they hate the devil and they are told that holiness is dangerous, that any crime they may commit does not separate them from God; that once in grace means always in grace, even if it is in disgrace.

All that I have said on the subject does not improve the fearful and awful condition. What do we need to check the awful tide of sin and worldliness in the church? Nothing but back to God and the Bible will enable this nation to stem the tide. Just one more decade of the dirty, vile moving picture shows and the cigarette factories running in full swing will land this nation alongside the other great nations that have gone to the scrap pile. Every cigarette factory in the United States should be closed down in the next thirty days and never allowed to open again while the world stands; and if they could not be closed any other way a bomb should be placed under them and they should be blown to the skies. No set of men should be allowed to blight and blast and mildew the life and hopes of the rising generation. There are three things that will bring this nation to disgrace and shame and destruction if they are allowed to operate for ten more years, and that is cigarette factories, vile moving picture shows and prize fights. If we brutalize our manhood and womanhood we are a fallen nation, and any governor of any state that will sanction a brutal prize fight has brought disgrace to the governor's mansion; he ought to move out and let a gentleman move in.

Well, what do we need? Just simply back to God and the Bible if we expect to stem the awful tide that is sweeping the nation to its certain doom. The war right now in West Virginia between capital and labor is nothing short of a revolution among our own people; according to the daily papers, not less than twenty thousand men are engaged in this fearful battle and our people are killing each other and one side or the other will have to win the battle. But after that, what will be the condition! They will hate each other and desire to kill each other and the thing will not be settled until it is settled according to the blood-stained cross of Calvary. Do they want the cross of Christ? I fear not. What is it all about?

Well, man, they are killing each other over as small a thing as a coal-mine. What a great matter a little fire kindleth, says the divine writer. Just think of a preacher in that part of the United States trying to preach Christ to that great multitude of people while they are at war, and they are as good people as we have in the nation. We are all one people and one nation and one blood, but Christ is ruled out and the devil is boss and general manager of that beautiful country of West Virginia. They won't get over it in a generation, if Jesus tarries, and for the next fifty years their children will still carry the thing in their bosom; and every few weeks, or months, or years as the case may be, they will still be killing each other over the battles that are being fought there now.

The whole thing was planned by the devil and it is to destroy humanity and defeat Jesus Christ and bring the human family to shame and disgrace and glorify the devil. The old Book says, How long, O Lord, how long. It is now time to have prayers and every church member of every faith should be a sky-opener and a fire-puller and a sinker and a devil-driver and a trench-digger and a water-hauler. That would stop the whole affair and start the revival fires to burning, and that is the hope and the only hope of this country. The pulpits must cry out against sin in all its forms and the whole Bible must be preached and every blood rejector ought to be put out of the American pulpits. We should have men in our pulpits that would honor God and scripturally represent the crucified Son of God as the only hope of this nation. Will we do it? We can if we will. It will be a crime against God and suffering humanity if we don't do it. Let everyone that nameth the name of Christ depart from iniquity and every one become a soldier of the cross. We must start the prayer meeting.

### A Reply.

The following postal came to me recently: "Kindly indulge me to suggest that Dr. Ridout make it clear that the Course of Study to which he calls attention is in the Northern Methodist Church. I was misled by it and write to learn the facts. Thousands who read THE HERALD need to know the facts in the case."

I am more than glad to inform my preacher brother that the Course of Study I have been writing about prevails in the M. E. Church, North. The South is more orthodox in its Course, but needs watching. Recently I read where Bishop Mouzon came out in an endorsement of Professor Rice's book, which is just as pernicious and wicked as anything put out by the higher critics of the North. When your Southern Methodism allows its Professors to put out books which destroy the inspiration and authority of the Bible and your Bishops endorse it you are reaching a very dangerous place.

G. W. RIDOUT.

### Notice!

Will you kindly announce that a letter containing several checks has been lost in the mails. This letter also contained the list of subscribers to the "Heart and Life" received at the Wilmore camp meeting by Mrs. Smith. We will ourselves be good for these subscriptions and any persons who failed to receive their copies of the magazine need only send name and address to the Chicago Evangelistic Institute, 1754 Washington Blvd., Chicago, Ill., and the name will be entered as paid and the paper sent with no question asked.

JOS. H. SMITH, Evangelist.



## Good News From The Evangelistic Harvest Field.

### Good Report.

Having not reported my work for some time I will give a short sketch of my meetings since report.

First, at Carter's Chapel on the Petersburg Charge. This was a hard fought battle but there was a wonderful victory. Old-time troubles of many years' standing were straightened up and the church was united in the bonds of holy love as of yore. Many were blessed in one way or another, and in all this was a great meeting. Brother Traynor was a God-send to this work and he, with his workers, have done fine work this Conference year.

Next I went to Florence, Ky., with Rev. G. R. Tomlin. He had plans well made and the ground well prepared for the sowing of the gospel seed and we had a glorious victory. Brother and Sister Shanks, of Cincinnati, had charge of the singing and many told us they were the best song leaders they had ever heard. A number found God at the altar. We have a fine people at this place and Brother Tomlin is one of our coming men.

From here we went to New Cumberland, W. Va. This was the hardest meeting of the season. They have had everything here from come-out-ism to full blood fanaticism, but after some of the churches found out what we stood for and heard the gospel in sermon and song they wanted us to preach and sing in their churches. We were in the Presbyterian Church the first Sunday and had a good service. We were invited to preach on the last Sunday morning in the M. E. Church and we had a gracious time. Our meeting here was held in a tent. The crowds came and God blessed. Brother and Sister Shanks led the singing to the delight of all.

From here we went to Brother Boney on the Mt. Hope charge. The meeting was held at the Mt. Gilead Church. This was a meeting. The church was full a number of times before dark. The best of all was God was here. Souls prayed through at the altar in the good old-fashioned way and numbers told us it was the greatest meeting they had had in years. Brother Boney is one of the best men I ever labored with. He is going to make a great leader for our Church. People all love him and he is bringing things to pass on the Mt. Hope charge.

We are now at Sodom (Petersburg) in the battle. The crowds are coming and conviction is settling down upon the people. We are expecting great victory before the close of the meeting. Some have already prayed through to victory. T. P. ROBERTS.

### Farewell Report from the Battle Field.

God having directed certain physical conditions my way, and having said a final Amen, Jesus, we have decided it's His will for us to withdraw from the evangelistic field for a season. God has been very good to us in our work; have seen thousands dig through to certain victory. To Him be all the glory. Amen!

Our first meeting in 1921 was at Monroe, Ohio, M. E. Church, where God gave wonderful victory. The Presbyterians and Methodists were united in this battle against sin. Seventy-six were saved or sanctified. And one called into the ministry, who is going to Asbury College this fall.

Following we opened at Amanda, Ohio, where wonderful success in the Holy Ghost was achieved. God truly put His great seal upon this work.

From Amanda we went to Celina, O., with Rev. Chas. W. Baltzell, pastor. We preached, prayed and shouted; souls dug out of sin on their knees around the altar. Bro. Balt-

zell is a true yokefellow. May God continue to use him to His glory. This was the first meeting I had conducted without the presence of my wife in the pulpit to pray for me. She was at home praying just the same and at the hours I was preaching.

From Celina we returned home for a few days, when God blessed us with an 8-pound girl. Remaining here for a few days, I left for Lucerne, Ind., with Rev. F. C. Soper, pastor. Bro. Soper is an old, experienced pastor, a former evangelist, and with his capable wife, is doing a good work at Lucerne. About 14 accessions to the church is reported.

From Lucerne we went to Missouri. Here we were in several places, re-organizing run down churches for the United Brethren Church. The fight was hard, but our God never lost a battle. At Graysville, Livonia and Princeton, Mo., God showed us it's not all to the educated and "higher ups" He has called the evangelist, for He truly showed us that "they, the poorer and less educated class" receive the Holy Ghost the same as we.

Coming back from Missouri, we were rejoined by our wife and babies, whom we had not seen for four months, and returned to Celina, Ohio, for ten days. We were rejoiced to learn all the converts of the spring were holding true. The weekly prayer meeting attendance now averages twenty-five and thirty instead of four and five.

From Celina we went to Portage, Ohio, where we were associated with Rev. J. B. McBride and Rev. W. H. Marvin. God wonderfully visited us here the first night. Souls dug through at every service. At the 6 o'clock morning prayer meetings souls were saved and sanctified. The children's meetings were a blessing, Rev. S. E. Drummond in charge. The last Sunday crowds were immense. More than 150 prayed through.

Brethren, pray for us as we enter the pastorate. We will need your prayers. In two years of evangelistic efforts, we have travelled over 20,000 miles, have seen 3,500 souls pray through for pardon or purity. May God give us a fruitful pastorate. For Jesus' sake, pray for our past work to stand, and that God will make our future better in His service. Faithfully your fellow-laborers, C. A. DOUGHERTY AND WIFE.

### Showsville, Virginia.

Just closed a great meeting here and find some of the best people in the land. We had some professions and about fifteen to join the Methodist Church. Rev. M. C. Pullin is the pastor and he and his good wife are a team themselves, and anyone wanting help in a meeting would do a good thing to get Bro. Pullin.

I still have the blessing and thank God I am happy in His work. He is doing so much more for me than I am worthy of. Home address, Jasper, Florida. F. P. McCALL.

### Tarsus, Tennessee.

A revival started at this place on the 21st of August. Rev. R. R. Langston, pastor, preached the first three sermons, then we were blessed by the preaching of Rev. Grundy Dixon, of St. Bethlehem, Tenn., who did some of the best preaching I have ever heard from anyone. The church was greatly helped by his messages. Had fine crowds at night, and the day services were a great help to the church. The writer is sorry that only a few heard the messages of the morning service. Great interest was shown by the Christians and the unsaved were greatly moved. Thirteen found God and seven

joined the church, and the Christian people were moved to live on a higher plain of Christian living than they had heretofore been living.

I have never labored with a more hearty people than those Tennesseans were. They entertained us in their homes and fed us fine. May God's blessing rest on them all. I want to thank the people for the kindness shown Bro. Dixon and I while we were in their midst. Dr. S. A. Marble's family entertained us at night most of the time. We heartily thank them. They asked me back to sing for them next summer. Of course I accepted and was asked to be at two of the other churches on this work.

The choir did great singing. The pastor stood by us so we had a great time. May God bless this charge and the pastor and may great good come from this meeting.

HYRAM VINSON.

### The Kearney Camp Meeting.

The West Nebraska Holiness Association has just closed its 19th annual camp. Our camp opened Aug. 18 with all workers on the ground. The Lord gave us victory from the very first service, and the tide rose at every service. We never saw souls pray through clearer, and the number that came to the altar made us say, surely the Lord is in this place. We can truly say that this has been the best camp that the Association has ever had. The evangelists in charge were Rev. C. W. Ruth and Rev. John Hewson, of Indianapolis. The way God used these men to preach and hit sin put conviction where it belonged, and thank God, they prayed through in the old-fashioned way. May the Lord give us more men like them who will not let the devil stop their mouths but cry out against sin until Jesus comes.

The Aeolian Quartet of Chicago, were with us for the second time. They also had charge of the children's meetings. Surely the Lord has His hand upon these young women. The Lord blessed in the children's meetings and many little hearts were turned to God.

Well, praise God for the highway of holiness. Rev. Dean, of University Place, Oskaloosa, Iowa, was with us for two days and preached once. We all enjoyed the sermon God gave us through him.

We will all remember the last service when Bro. Ruth preached one of his searching sermons, and twenty-four came to the altar and most all prayed through to victory. God is blessing our camp, and we are planning for larger things. The Association will furnish free tent to all that will get their orders in by July 20, 1922, and agree to stay one week, and there must be two or more in one tent. Many new members have been added to the Association.

Rev. J. E. Aycock and wife of Atwood, Okla., and Rev. Geo. Bennard, of Chicago, Ill., will be the evangelists in charge for 1922, and Sister R. M. Reynolds, of Burr Oak, Kan., will have charge of the children's meetings. Let all pray for a great cloudburst from heaven. Are we ready for it?

The Association has called the workers of this year back for 1923 camp. Bless God we are planning for great things. Can God count on you?

The money came in easy. Bro. Ruth is good in this work also, but some who pledged last year have not yet paid. Please send it to A. H. Hughes, Litchfield, Neb.

B. J. PATTERSON, Sec.

### The Waco Camp.

We give a brief account of Waco Camp to let the friends of holiness know that we are

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still in the battle. The attendance was larger than for two years past. The behavior of those attending was above reproach. The congregations were orderly, respectful and attentive; but resisted conviction to a remarkable degree. Those who did yield were happily blessed, backsliders were restored, penitents converted and believers sanctified wholly. The number thus blessed are not to be compared with the results of former meetings, but were of sufficient quantity to cause rejoicing in the presence of the angels. Formerly the people camped on the grounds in great numbers for the entire meeting, but the rapid transit afforded by the automobile has changed all this, much to the detriment of the meeting. Formerly every service was largely attended, and the tents, groves and grounds were vocal with the sounds of prayer and praise day and night. Now the swift auto brings the people in for one or two services during the day and out again to look after other matters. Consecutive attendance is thus destroyed and the evangelist has but poor opportunity to rivet conviction, or, to get before the shifting congregations a connected view of Bible truths. We hope next year to improve greatly in this respect.

The finances came up all right and a sufficient sum in cash raised to meet the demands of the occasion.

Dr. G. W. Ridout was with us from start to finish and gave general satisfaction. He is an able preacher of the gospel of full salvation, and a sound expositor of the faith once delivered to the saints. He illustrated his sermons with striking scenes and incidents from the battlefields of France and was listened to with profound interest.

Rev. Harry Maitland was with us only three days and was called home on account of a death in his brother's family, much to the regret of all the people. While with us he preached some able sermons and sang a solo that moved all who heard it.

Rev. Hatfield, pastor of the Nazarene Church in Waco, preached us two good sermons, and aided greatly in prayer and song during the entire meeting. A number of his members were camped on the grounds, abundant in labors.

Rev. Montgomery, a young Nazarene evangelist, was with us and in the enforced absence of Bro. Maitland, rendered greatly appreciated service in pulpit and altar. We predict for him great success in the Master's vineyard. We hope to have him with us in the future meetings.

Bro. Tyson, as choir leader, did splendid service while Sister Tyson at the piano, and Sister Catherine Hine at the organ, were all that could be desired.

Sister Catherine rendered most valuable service in charge of the children's meetings, which were productive of much good.

Sister Thorne presided over the boarding-house, which was well served and well patronized during the entire meeting.

Hitherto, hath the Lord helped us. With renewed courage we press forward, resolved in spite of all opposition, to make the 1922 meeting the best of the series.

B. F. GASSAWAY.

### Bonnie, Illinois.

The Southern Illinois Holiness Association just closed its 27th annual camp meeting at Bonnie, Ill., with Rev. Allie and Emma Irick, of Pilot Point, Texas, and Bro. John E. Moore, of Los Angeles, Cal., as chief workers. Rev. Grace Edwards presided at the piano. Bro. and Sister Irick certainly did wonderful preaching with such unction and power. They were straight on the second work and do not shun to declare the whole counsel of God without fear or favor. They certainly captured our people with their great sermons and untiring altar work. This is their second year and they were engaged for next year before they left.

We gave Sister Irick the afternoon meeting the last Sabbath, for a rescue service, and after the sermon she asked for a free-will offering for Rest Cottage, of Pilot Point, Texas, and they gave her one hundred and eleven dollars and forty-two cents, after we had already raised nine hundred and sixty dollars in cash and subscriptions. I will say to anyone looking for evangelists that they will make no mistake in engaging Rev. Allie and Emma Irick.

The people of Bonnie Camp say Bro. John E. Moore, of Los Angeles, Cal., is the greatest singer we ever had at our camp, and we think we have had the best. He sang as a special the old hymn of "Amazing Grace," or sang part of it on the first Sabbath. At the end of the first verse they were shouting and crying all over the tabernacle, and when the audience got control of itself sufficiently to hear, he sang the second verse with greater demonstration than the first. He waited until he could be heard and sang the third verse. Such waves of glory swept the audience that he made several attempts to sing but could not. When he began singing again the pianist began shouting so he didn't finish. So many people wanted him to sing "Amazing Grace" again he consented to sing it the last Sabbath, but results were the same.

Old Bonnie Camp will recommend Bro. Moore to any church or camp that is needing a gospel singer. His unassuming ways and sweet spirit capture the people. He was engaged for next year's camp.

The workers say they never saw such a spirit of union in any meeting, not one discord or jar in the entire meeting. The people were of one mind electing President, Vice President, Secretary and Treasurer by acclamation.

The Association had just built a new dining hall and secured Bro. and Sister Decker, of Evansville, Ind., to do the cooking. We heard nothing but praise for their good cooking and their sweet and obliging spirit.

The number blessed at the altar was estimated between one and two hundred, no count being kept. The cottages are about all rented for next year. Had children's meeting each day and great good was derived from it. Had a great healing service, forty knelt at the altar at one time, and were anointed and prayed for. The board expects to make some substantial improvements before next year's encampment.

S. T. LAIRD, President.

### Mitchell, South Dakota.

As it has been some time since I reported through your columns I will do so. I landed in New Castle, Ind., in May for a three weeks' meeting in the Church of the Nazarene, Rev. M. F. Grose, pastor. Had a good meeting; several saved and sanctified, a good class taken into the church, and the Sunday school greatly increased.

We next went to Excello, Ohio, to the bedside of mother and saw her pass out of this life in holy peace. Laid her body to rest at Middletown, Ohio.

Then to Fort Wayne, Ind., for a three weeks' tent meeting with the Nazarene Church, closing July 14. Rev. Howard Paschal, pastor, had everything ready and God gave old-time victory. Amen!

The Aeolian Quartet, of Chicago, led the singing at Fort Wayne, and they sang the glory down again and again. They are the best I have ever heard in their line.

From Fort Wayne we went to Auburn, Ind., for a two weeks' tent meeting with the Nazarene Church, Rev. C. F. Felmlee, pastor, who is a pusher for God. Rev. E. E. Taylor and wife, of Nashville, Mich., were my co-laborers, she leading the singing and he helping to do the preaching. God gave us a real revival which was still going the last word from there.

My next place of battle was Ashland, Ky., in annual tabernacle meeting for the Church of the Nazarene. Rev. Earl Delany, pastor, is much loved by the people. Bro. C. C. Childres and wife led the singing and God gave us old-time victory in the salvation of many souls. At Ashland, Ky., I met many of my relatives and old friends of early days and had the privilege of preaching to them the old-time gospel which they came for miles to hear.

From Ashland, Ky., I ran by Portsmouth, Ohio, and preached one night in a tent meeting; saw some souls get victory, then on to Halltown, Mo., where we joined Rev. W. T. Mason, the Nazarene pastor, in a good meeting. Saw quite a few get victory, took thirteen new members into the church.

I am now just starting the South Dakota District camp meeting. Next, home to Everett, Wash., a few days, then I have some open dates for the Northwest.

Under the blood of Jesus,  
B. T. FLANERY.

### SWEETS FROM SOLOMON'S SONG

(Continued from page 3)

and worship before thy feet, and to know that I have loved thee." Rev. 3:9. She is filled with the Bridegroom's joy. Heb. 12:1, 2; Zeph. 3:14-17. She has learned to "wait" with Him. Isa. 30:18. She dwells with Him in the heavenlies. Eph. 1:3; 2:6; Col. 3:1-3, and, "He that sitteth in the heavens shall laugh." Ps. 2:4.

2. Keep His word. 1 John 2:5. "Whoso keepeth his word, in him verily is the love of God perfected." The "word" of Jesus is, "Love one another." John 13:34, 35. And the beloved disciple says, "If we love one another, God dwelleth in us and his love is perfected in us." 1 John 4:12. The Bridal company obey the Savior's "saying," and will not "see death." John 8:51. They "love one another." They neither believe nor breathe an evil report about each other. Ps. 15:1-3; Isa. 33:15-17; Rev. 14:4, 5.

Joseph was minded to put Mary away privately. He could not hand her over to the authorities to stone her, the punishment for her supposed sin. Matt. 1:19; John 8:5. He loved her.

Boaz never whispered to one of his companions that Ruth had lain all night at his feet. He guessed something of what it cost her to obey this command. He comforted her with the assurance that every one knew that she was "a virtuous woman," implying that no word of his should start a story that would lead to false accusations against her. He loved her. Ruth 3:11.

3. "Testify." 1 John 4:14. The Bride's lips are for testimony not for tattling. Testimony is associated with perfection. Rev. 11:7; 12:11, 17; 19:10.

Before Enoch is translated he has this testimony that he pleased God. Heb. 11:5.

John is in the place of beatific vision for "the testimony of Jesus Christ." Rev. 1:2, 9-17.

The overcomers reach the throne by the way of "the word of their testimony." Rev. 12:11.

The Bridal testimony is "God is love." 1 John 4:8, 16-18. And the Bridegroom's oft repeated name for her is, "My love." And He says she is "terrible as an army with banners." 6:4, 10. She has no implements of war, no death-dealing weapons; just banners waving in the summer breeze.

Love is irresistible. It silences every argument. It swallows up the self-life. It overcomes every obstacle. It sweeps everything before it.

"By the power of love we conquer,  
Conquer; this we know,  
Holy, heavenly love shall triumph  
Over every foe."



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Continued from page 1.

opment and permanency of Christian character.

It is well understood that through the years the teachings of the destructive critics in Germany prepared the soil for the sowing of the seed of radical militarism and so destroyed belief in the inspiration of the Holy Scriptures, faith in the Deity of Christ, and the fear of God from the hearts of men that the rank and file of the German army, both officers and men, became the most ravenous, merciless and blood-thirsty scientific savages in all modern history.

The German people were not so until their teachers destroyed their faith in the foundation and essentials of their religion of the Lord Jesus; any other people in civilization would have become what they were under the same circumstances. Destroy the faith of a people in the divine authenticity and authority of the Bible and of course you destroy their faith in Christ; at the same time you pull up by the roots the ethical teachings of Christ; you also sweep away from the hearts of men reverence for, and the fear of, God. The logical result is the unbridling of passion and the turning loose upon society an educated, scientific savage.

The seed of the destructive New Theology was brought to England and the United States from German granaries of thought; it was being scattered broadcast before the World War. The apostles of this propaganda constantly fell back upon German authority; they justified themselves on the basis of German scholarship. When war lifted the curtain that obscured spiritual and moral conditions in Germany the world was appalled as it beheld the ripened harvest of the seed sown by the destructive criticism of Germany. While guns thundered, blood flowed, cities were pounded into dust, children were maimed, and women were outraged by these savage products of the New Theology which robbed the Bible of inspiration, Christ of His Deity, and God of His judgment seat; the destructive critics of England and the United States were embarrassed and were less active in their propaganda of "Modern Thought."

The booming of cannon had scarcely ceased, the smoke of conflict hardly cleared from the field of carnage, and while the world was yet bleeding from countless millions of wounds the destructive critics emerged

from the holes into which they had been frightened and engaged again in their horrible work of sowing the dragon seed of unbelief; and the time has fully come, both in the pulpit and in the pew, for those who fear God and keep His commandments, who believe the Bible and trust in Jesus Christ for salvation, who love the Church and desire the salvation of human souls and the evangelization of the world, to arise in united protest and opposition to these destroyers of the faith.

Nothing can be more false and puerile than that the apostles of the New Theology should insist that our opposition to them is war upon profound scholarship, progressive civilization, or diligent search after all helpful truth in every phase of human life, both for here and hereafter. Be it known, we have found some truth, we have built the superstructure of our faith upon the Rock of Ages. The inspiration of the Scriptures, the right of God to rule His universe, the Deity and saving power of Jesus Christ have been demonstrated; these truths have been established; they are as much a fact in the mind and soul of those who believe them as the sun is a fact at high noon on a cloudless day.

It is amusing, as well as contemptible, that these destroyers of the faith, these men who would cut the Church adrift from her moorings and set her afloat on the stormy sea of human philosophies which have never won a single soul to Jesus, should undertake when they are opposed to compare themselves to the saints of God who suffered for the sake of their faith in the Bible and their steadfast devotion to the Christ of the Virgin birth who redeemed men from sin in His agonies upon the cross. They are quite fond of crying out persecution and lamenting that the apostles of true spiritual progress have always met with opposition. In their blindness and conceit they forget, or entirely overlook the fact that the men who suffered persecution for their thinking and teaching in the early history of the Church, and during the Dark Ages, kindled the fires of revival, preached the very truths which they are opposing, proclaimed the great doctrines they seek to destroy. There is no more real likeness between the early fathers of the Church who suffered for the truth's sake and the modern destructive critic, than there was between John the beloved and Judas Iscariot.

In the end it will be found that there can be no more heaven for preachers and university professors who deny the Deity and blood atonement of Jesus Christ today than there can be for the ancient Jew who denied His Deity and divine sonship and spit in His face on the day of His crucifixion. The twaddle about the piety and beautiful lives of these destroyers of the faith counts nothing with me. I have no more respect for the burglar who comes into my house as a friend, elegantly dressed, with beautiful speech and robs me of my valuables while he is being courteously entertained, than I have for the burglar who creeps in at midnight with a false face on, a dagger in his teeth, and a pistol in his hand.

Andrew, I congratulate you on the study you have given this important subject and the clear, strong contribution you are making to our literature. May the blessing of God rest upon you. May the Holy Spirit illuminate and guide you. Hold fast to the Bible. Keep humbly under subjection and obedience to the God of the Bible. Keep a firm grip of saving faith upon the Christ of the Bible. Be faithful in heart and ministry to the Wesleyan interpretation of full salvation from sin as taught in the Bible. Carry with you into your study and into the pulpit a great burden of love for the Church of Christ and for lost souls, and may God prolong your life and bring you home to the Master's feet at last with an armful of pre-

cious sheaves gathered from many fields.  
Faithfully yours in the fulness of the blessing of the gospel of Christ,  
H. C. MORRISON.

## Through A War-torn Land.

### SEVENTH LETTER.



HE Sabbath we spent in Paris we attended the American Methodist Church and heard a good sermon on the new birth from the president of Southwestern College, Winfield, Kan. We met quite a group of Methodists from the United States who are wending their way to the Ecumenical Conference in London; among them, Dr. Boaz, president of Southern University, Dallas; also Dr. Weeks, editor of the *Texas Christian Advocate*. Some other brethren from the South were also present. Bishop Hamilton, remarkably well preserved for a man of his age, was in the audience; also Bishop Leete and Bishop Blake, the latter being in charge of the Methodist work in Southern Europe, including France, Italy, Spain and some of the Balkan countries and north Africa. He has a vast area. In conversation with Bishop Blake we found him quite well acquainted with some of the difficulties he has to contend with but hopeful for the final outcome.

We left Paris at 8:10 in the forenoon and arrived in Brussels, the capital of Belgium about 2 P. M. This journey took us over some of the worst war-torn country in France. The villages on every hand bore the marks of the fearful strife. Many houses are shattered into fragments, entirely beyond repair. Other skeletons of homes and churches are waiting their turn for the workmen. The remains of shell holes and trenches are plentiful, some wire entanglements yet remain upon their posts, but most of the wire has been taken down and rolled into great bundles and piled along the edges of the field.

We saw the stumps of fruit trees with the dead trees lying by them in the orchards. We noticed one forest on a hill where every large tree seemed to be shattered and dead, while the undergrowth was thick and green. In some considerable cities it looked as if practically every residence had been wrecked. The new structures could be recognized by their bright red tiling roofs. We saw one or two places where it appeared that they had moved the village away from its old site and built a number of new houses on a new site.

There is a beautiful farming country all the way from Paris to Brussels in a high state of cultivation. The principal crops are wheat, oats, and sugar beets. There were evidences of much gardening; the variety of vegetables seemed quite like those we have at home. The harvests are abundant; men and women were busy in the wheat fields. The contrast between the battles which swept over this region again and again the past few years and present conditions is most striking. The whole landscape seemed to be resting in perfect peace. The very trees that were left, the great harvest fields and the browsing cattle all seemed to be grateful that the war had closed.

Brussels is a beautiful old city of about a million inhabitants. The Palace of the King is here, a magnificent cathedral and many large public buildings, some of them five and six hundred years old. This city was captured early in the beginning of the war, was not bombarded and shows no marks of the strife. The German army remained in charge until the signing of the Armistice, something over four years, and the people



were compelled to pay to the German government ten million francs a month during that entire period. They have had all of this money restored to them and much besides. The city has every appearance of great prosperity. We found excellent entertainment at the Bordeaux Hotel. It is a moderate priced house at something less than half the expense at same class of hotel in the United States.

It was here in Brussels that Miss Edith Cavil was tried and shot by the Germans. We went out and stood with heads uncovered and looked upon the spot. Finding travel and entertainment so very cheap we determined to make a short visit to Germany. We called on the German consul who received us very cordially and visaed our passport. We are quite unable to understand how it is that England, France, Belgium and Germany could have suffered so fearfully in the world war, while the United States being blessed with such abundant harvest, and yet travel on the train, entertainment in the hotels and meals in the restaurants are from one third to one half cheaper than they can be had at home. Wife and I got an excellent dinner here in Cologne, Germany, today in a first-class hotel which cost the two of us 75 cents. We also got an excellent room for the day and night for about \$1.10. If airships could travel fast enough it would pay business men to keep their families in this country, spend the nights over here and go back to their offices in New York, Chicago, Cincinnati and Louisville every morning, returning to war-torn Europe for board for themselves and families. A two-cent tip in this country seems to perfectly satisfy a waiter, and the service could not be improved upon. Undoubtedly somebody is profiting in the homeland. Notwithstanding, the more we travel the better we love the dear old U. S. A.

## The Restoration of the Jews to Palestine.



HE Zionist movement is an organization of Jews seeking to bring persecuted and homeless Jews from various countries back to Palestine, and to final possession of the country given to Abraham by his Hebrew descendants. The work of the Zionist movement has been going forward with some degree of success for many years and has made considerable progress. Since the war with its breaking of the power of Turkey in Palestine the Zionist movement has made rapid progress with a very hopeful outlook.

The Turk is no longer the difficult problem in Palestine, but the Arab now offers a problem to be considered. They are objecting to the Zionist movement; they are opposed to Palestine becoming a Hebrew possession under the political control of the Jewish people; of course, under the protection of the British government. They are offering strong objection and no doubt will prove quite a stubborn obstacle in the way which will, in the course of time, be overcome.

At this writing, I am in the city of London and from the daily papers I learn that at this time there is a group of influential Arabs in this city seeking to influence the British government against the plans and propaganda of the Zionist movement. I see from this morning's paper, August 30, that the head of the British government in Jerusalem has invited the representative Arabs to a conference in Jerusalem looking to a peaceable settlement of the controversy between the Jews and the Arabs. The Arabs, however, refuse to meet in such conference until their representatives return from their

mission to London, which will perhaps be some time.

Ultimately, the Jews will win out and possess the land. Those prophets who have stated positively and repeatedly that the land will be restored to the Jews have been so accurate in many other prophecies which have been fulfilled, we are compelled to believe their prophecies with reference to the future of Palestine, will in due time be fulfilled. The Jews are a most industrious, economical, persevering people. In spite of persecutions and robberies which have been inflicted upon them through the ages, they have tenaciously held on to their identity and kept on their way. They are an educated people. In the various countries in which they live they have been leading merchants, teachers, politicians and scientists. There is a great gulf fixed between the efficiency of the Jews and the Arabs. In the long run the Arab cannot compete with him; he is a wanderer, is not educated or modernized. He is not a builder; he is a raider, moving from place to place. He is fine on horseback but he does not like to work with his hands. He is not constructive; he is not an abiding and growing force in modern civilization.

Only yesterday, I was reading a portion of a letter from Rev. J. Frank Norris, who recently visited Palestine, in which he says:

"The Arab scratches the fertile fields with a wooden plough, still treads out the grain with the oxen, and grinds it by handmills at the mill." But only a casual glance at a new and modern Jewish village will convince any man what is going to happen. I visited one at the foot of Mount Carmel, near Haifa. The irrigated land, with acres of orange groves, olive trees, almonds, figs, and mulberry for silkworms, tells it all. To further illustrate how the Jew will get the land, and on peaceful lines of the survival of the fittest, I saw two gangs at different places working on the road. One gang of Arabs below Hebron was there for the purpose of breaking rock for the new pike, but they were all quarreling with the foreman. My guide said they wanted to quit, clamouring that they had worked enough that day. It was 10 A. M., and the whole fifty walked off with pay for only two hours! Near Nazareth, I saw about the same number at work at the same business. It was nearly 6 P. M. They didn't so much as look up at our car. When I was told that they were Jews, I stopped and took a picture of the entire gang. A man doesn't need Divine inspiration to know what the result will be in a few years."

A few years ago the destructive critics who are so eager to destroy faith of the Church in the inspiration of the old Hebrew prophets, were fond of calling attention to their many predictions of the return of the Jews and their possessions and prosperity in Palestine, and the failure of these prophecies to be fulfilled. The present outlook ought to suggest to them to turn the batteries of their criticism upon some other portion of holy writ. It may be the mills of God will grind slowly, but they will finally grind out all the prophetic grain that has been poured into the hopper of history.

## Brussels, Belgium.

MRS. E. C. MORRISON.



AFTER a stay of some six days in Paris, France, we set out for the world-famed country of Belgium. It is the little area of country through which the Germans determined to pass in order to gain an entrance to France, but they found the Belgians more than a match for them, and held them off until France and England could prepare to join them.

It is a wonderful country, a real surprise to one, for after all it has suffered and lost in lives and resources, you would expect to find a very desolate and barren territory, but not so. The shell holes have been filled up, the barbed wire cleared away, the forests cleaned up of their rubbish and bountiful harvests abound on every hand. Every inch of land seems to be in cultivation and the gardens and fields are laid off with the precision of a measuring line.

It was especially interesting to see how the women work in the fields; it was a common sight to see women on top of haystacks pitching hay with the men, pulling large carts of vegetables and fruits, some of them peddling milk, with dogs hitched to the carts underneath, while they strolled alongside stopping at the various residences to sell their milk. Young women may be seen in the streets pushing huge carts that would seem to be a load for a man. One day as we were riding on a street car in Brussels we saw a lean, care-worn woman pulling a hand-organ almost as large as a piano, and in front of the organ she had a baby snugly tucked in a basket. It was a pitiful sight indeed, but we suppose she made her scant living in this way and had become adjusted to the situation. Women have indeed adjusted themselves to circumstances and are engaging in all the pursuits of men. We have seen them in their uniforms, as conductors on street cars, in the railroad yards as train-masters, in the fields, and everywhere, except working on the railroad tracks. It is wonderful what they can do when they have to.

Another most interesting sight is to see children and women in the harvest fields where the grain has been cut gleaning the scattered straws that have escaped the shockmen. They pull the heads of grain off, deposit them in a sack and take them home for food. We saw little children scarcely four years of age in this kind of work. Another pitiful sight was an old man tottering under the weight of years, leaning upon his cane with his right hand and plowing an oxen with his left hand. It is wonderful how the people in these war-torn countries work, young, old, and everybody. It is sad to think they have to give a large portion of their earnings to pay the awful war debt that is upon them.

Brussels is a most interesting city, famous for its rugs and laces. We went to the place where they made the finest of laces and it is marvelous how long it takes the most experienced hands to make the fine lace they sell. We also saw the women working on the rugs by hand, and we could account for the great expense of such articles.

Dr. Morrison has told you of our visit to the sacred spot where Miss Edith Cavil, a Red Cross English nurse, was shot by the Germans because she assisted a British and French soldier to make their escape. They have a slab monument just in front of the spot with the names of 35 soldiers who met the same fate as Miss Cavil. We gathered a few stones from the square that marked the spot where she met her death, and shall keep them in memory of one who gave her life for the sake of others. She was a woman of some fifty or more years, and very frail. She ministered to the wounded of all nationalities alike and the fragrance of her life will linger with those who were blessed by her tender ministries.

Everywhere we go we find the people kind and ready to minister to our necessities. After leaving Brussels we came to Cologne, Germany, a city of unusual interest, of which we shall write in our next letter. The Lord is blessing us with splendid health and we are finding travel very cheap and accommodations all that we could ask. Adieu.

Have you read "Twelve Striking Sermons," by Rev. Andrew Johnson?



# OUR BOYS AND GIRLS

Dear Aunt Bettie: This is my second letter to The Herald. I have a friend, her name is Ruth Pennebaker. She has four kittens and we play with them. We play paper dolls too. My age is between 10 and 12, who guesses my age I will write them a letter. I think I am the only one that has written from Mississippi. Hope this will be in print. My father takes The Herald and I enjoy reading the letters from the Boys and Girls' Page. My mother and father are both Christians. I joined the church about a year ago. Hope Mr. W. B. will be out riding when this letter arrives. If any of the cousins want to write to me my address is Myrtle, Mississippi.

May Dorman.

Dear Aunt Bettie: Will you let a little Illinois boy join your happy band? My grandfather takes The Herald and I enjoy reading the Boys and Girls' Page. I live on a farm and like farm life fine. I live four miles from town. The school is just a little distance from our house. I go to school and am in the fifth grade. I am 11 years old. Love to Aunt Bettie and the cousins.

Curran M. Parr.

Dear Aunt Bettie: How are you and the cousins getting along? It has been some time since I wrote to The Herald. How many of you cousins like to go to church and Sunday school? I do for one. I just got done reading The Herald. I like to read the Boys and Girls' Page. I am a farmer, girl. How many of the cousins like to raise chickens. I like to raise chickens. We have got about four hundred young chickens. How many of the cousins have pets. I have pet rabbits. I drive to Sunday school and church every Sunday I can. I belong to the M. E. Church. Who can guess my age, between 15 and 19? Mary Harris, I guess your age to be 15. Bishop Smith, I guess your age to be 18. If any of the cousins wish to write to me my address is Kenton, Ky.

Mattie L. Brooks.

Dear Aunt Bettie: Here comes a little North Carolina girl to join your children's band. My age is between 8 and 11. The one who guesses it I will send them a card. Mama is teaching me to cook. I am down at grandma's now. I have fair complexion dark brown hair, and blue eyes. I weigh 70 pounds. I like to go to school, my teacher's name is Miss Eula Deal. Bishop Smith, I guess your age to be seventeen. If I am right don't forget your picture. Evelyn McCarthy, I guess your age to be 12. If I am right don't forget that card of yours. Who has my birthday June 14? This is my first attempt to write to The Herald. I guess I had better ring off before Mr. W. B. comes in. My address is, Kannapolis, N. C. R.2, Box 98.

Crealie Steele.

Dear Aunt Bettie: Will you let a North Carolina girl join your happy band of boys and girls? This is my first letter to The Herald. I hope Mr. W. B. is out picking peaches when this letter arrives. My grandma takes The Herald. I am an orphan girl. My mother died when I was two years of age. My father died not long ago. Bishop Smith, I guess your age to be 18. If I am right, please send me your picture. My age is between 13 and 16. To the one who guesses my age I will send a picture of my self. I weigh 120 pounds, and am 5 feet, seven inches tall. I have blue eyes, fair complexion, brown hair and have a few freckles. If any of the cousins want to write to me, my address is, Franklin, N. C. Box 71, R.2.

Ethel Rhodes.

Dear Aunt Bettie: I am a little girl 11 years old and I have written before. I have brown hair, gray eyes and fair complexion. Who has my birthday, November 28? I am a Christian. I love the letter box more

than any thing else. F. A. Shepherd, I guess you to be a girl. Am I right? Virginia boys and girls, get a hustle on you. Edith Joyce, you are the only girl that wrote in the good old Pentecostal Herald, and I am a Virginia girl too. Mildred Frances Earnest, I guess you to be 13. Am I right? Somebody please write to me for I am lonesome. Here is my address, East Falls Church, Virginia, Box 2. Gwendolyn B. Smith.

Dear Aunt Bettie: May I join your happy band? I am a little girl between 4 and 8. Who has my birthday, October 31? I have fair complexion, blue eyes, and yellow bobbed hair. For pets I have a kitten 3 weeks old. I want some one to write to me. I am in the first grade. Here is my address, East Falls Church, Va., Box 2. My sisters are writing too. I hope Mr. W. B. will be sick in bed when this arrives.

Alice Irene Smith.

Dear Aunt Bettie: As I was looking through The Herald today I ran across the Boys and Girls' Page. I began to read the letters and very interesting letters they were. I thought I would join this happy band and write to my aunt and cousins. My age is between 13 and 16. The one that guesses my age I will write them a long interesting letter. Who can guess my little brother's name? It begins with E. He is real cute, black eyes and dark brown hair, the same as mine only I have light brown hair and black eyes. I belong to the M. E. Church and I am the pianist at the church. I love music although I can't take lessons this summer. I hope this letter will escape Mr. W. B. If any of you cousins want to write me my address is, Sharon, Oklahoma.

Bertha Keith.

Dear Aunt Bettie: I am an Oklahoma girl and I am very interested in the Boys and Girls' Page in The Herald. This is my first letter to you and the cousins, and I hope Mr. W. B. is too far away to get this letter. We do not take The Herald, but I am visiting my relatives in the country and they take The Herald. My cousin Bertha Keith is interested in the Boys and Girls' Page too. I hope I will see the letters in print which she and I write. I have lived on a farm and I enjoy farm life. Most all my folks are Methodist people. My age is between 13 and 16. The one who guesses it first, I will write to them. I have dark brown eyes, weigh 110 pounds. I would love to hear from some of the cousins. If they wish to write to me, my address is, Woodward, Oklahoma.

Ada May Gleason.

Dear Aunt Bettie: This is my second letter to The Herald. I enjoy reading the Boys and Girls' Page. Who can guess my age? It is between 7 and 11. If you guess it I will send you my picture. We went up to Great Falls the 4th and we went on the merry-go-round, we sure did have lots of fun. Who had my birthday August 4? Please write to me, East Falls Church, Va. Box 2.

Gertrude Smith.

Dear Aunt Bettie: The Boys and Girls' Page seems to be getting better every issue. It has been a year since I wrote to Our page. I enjoyed reading Mildred Alexander's letter, it was short but good. I wonder how every one is enjoying this summer? I would if it was not for so much work in the field. We have 200 acres in cotton and we are working it all by ourselves, but I do have some good times too. Do any of the cousins have "Mary Ware Views Her Promised Land" written by Annie Fellows Johnston? She is the best writer for girls I ever read after. I think they are very interesting; that volume belongs to "The Little Colonels series" 12 in all. I only have four and do

wish I had them all. When I went to school we had to write a good many themes on different things. one I wrote about the joys of country life. In the country we do have good times same as the people in the city. In the city you are cut off from the fresh air and in the country everything seems to belong to you, the songs of the birds, and we are free to think of everything in the country and in all we do have some good times.

Irma Wells.

Dear Aunt Bettie: How are you and the cousins? Here comes a little Texas girl to join your happy band. This is my first letter to The Herald. I have been reading the paper for a long time. My papa is a Methodist preacher. We have Sunday school every Sunday and have prayer meeting every Wednesday night. My Sunday school teacher's name is, Mr. Hul Morgan, he sure is a good teacher. May Day, you sure do write good letters. I would like to get a letter from any of the cousins who wish to write to me. I have dark complexion, black eyes and black hair. My age is between 10 and 14. Who guesses my age I will write to them if they will send me their address. I hope Mr. W. B. will be at prayer meeting when this arrives. I go to school and am in the fifth grade. My address is Queen City, Texas, R. 1, Box 100.

Madge Griffin.

Dear Aunt Bettie: This is my second letter to The Herald. I saw my other letter in print so I thought I would write again. I just got through reading the letters in today's Herald. They all were just fine. There were several of the cousins guessed my age but none of them were right so I will tell them. I am 13 years old now, will be 14 the 19th of next month. I will leave my middle name for the cousins to guess. It has three l's in it, it starts with L and ends in A. Bishop Smith, I guess your age to be 17. If I am right I would like to have your picture. Ruby Hines, I guess your age to be nine. I have a brother who is 9 years old. His name is Adolph. May Harris, I guess your age to be 15. Am I right? The farmers are all busy haying around here and some are cutting grain. We sure did have a nice rain and we are thankful for it too. Well how did the rest of the cousins spend the 4th of July? They had a big celebration in our town. We were there awhile in the afternoon and evening. How many of the cousins like music? I sure do. We have a player piano, and I play some, so we have enough to enjoy ourselves with. Do any of the cousins like to go fishing? I do. We are going some day soon. I think I will close hoping to see this in print. My address is Clear Lake, Wis., R.4.

Stella Ellingson.

Dear Aunt Bettie: I am going to school and am in the 4th grade. I have a good teacher. I have a father and mother, three sisters, and two brothers. My grandma's name is Sallie Kyler. I have a good grandma. Ray Kyler is my cousin and playmate. I am 12 years old, have blue eyes, light hair. My baby brother's name is Andrew Jackson Stine.

Edgar Stine.

Dear Aunt Bettie: I am going to school. I am in the 2nd grade. I have black hair and black eyes. I am 10 years old. My birthday is, November the 8. My address is Mackville, Ky.

Ollie Ross.

Dear Aunt Bettie: This is my first letter to The Herald. I am going to school and am in the 5th grade. My teacher's name is, Estella Masters. Blanch Stine is my playmate. I have three sisters. I have blue eyes, dark brown hair and fair complexion. I am 12 years old. My birthday is January the 7th.

Ethel Ross.

Dear Aunt Bettie: This is my first letter to The Herald. I enjoy reading the Boys and Girls' Page. I go to school, Freedom is the name of the school house. My teacher's name is,

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Estella Masters. I am in the 5th grade. I have light blue eyes and light brown hair and fair complexion. My birthday is May the 5th. I was 14. Ethel Ross is my playmate. I have six cousins, three brothers and two sisters. My baby sister's name is Martha. She is three years old, has black eyes, light hair, and dark complexion.

Blanch Stine.

Dear Aunt Bettie: I am going to school. I am in the first grade. I go to school with twelve of my little playmates. I have a good teacher. I have brown eyes and dark hair. I have two brothers and two sisters, one in heaven. I am 11 years old. My aunt Sallie Kyler takes The Herald and I like to read our letters. My address is, Cornishville, Ky. Route 1.

Ray Kyler.

Dear Aunt Bettie: I am in the 4th grade. I am 10 years old. My birthday is, February 21. I have brown eyes and light brown hair. My baby sister's name is Matha Stine.

Lilus Stine.

Dear Aunt Bettie: This is my first letter. I am a little boy 8 years old. I am in the 1st grade. I have 3 sisters and two brothers. Truman Stine is my cousin.

Malcom Stine.

Dear Aunt Bettie: I am going to school. I am in the 1st grade. I am six years old. I have 2 sweet little sisters. Malcom Stine is my cousin.

Truman Stine.

Dear Aunt Bettie: I am going to school. I am in the 4th grade. I am 10 years old. My birthday is, February 11. I have dark brown eyes and dark hair.

Mary Williams.

Dear Aunt Bettie: I am going to school. I am in the 2nd grade. I am 7 years old. My birthday is March 23rd.

Birdie B. Willham.

Dear Aunt Bettie: As I have written to The Herald once before and saw my letter in print will try again. Sure hope Mr. W. B. will be fast asleep when this arrives. I have light brown eyes and hair, medium complexion, weigh 106 pounds. My age is between 14 and 17. Will leave it for the cousins to guess. Who has my birthday April 13th? I have eight sisters and three brothers. All of them are living. Our school begins the first Monday in September. I will take the 8th grade this year. If any of the cousins wish to write to me my address is, Mace Springs, Virginia.

Lizzie E. Neal.

Dear Aunt Bettie: Will you let a little girl from Memphis, Tenn., join your happy band? I am 13 years old and in the 9th grade at school. I can play the piano. How many of the cousins can play? We live about 5 miles south of Memphis. I have a Studebaker car in which to go to school. We live 3 or 4 miles from the school. We take The Pentecostal Herald in our home and I enjoy reading the Boys and Girls' Page. I will gladly answer all letters received. My address is, Memphis, Tenn., Sta. G.

Lydia Knight.

### THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$50.00 to \$300.00 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than \$10.00 for supplies. Mary Elizabeth started her candy kitchen with \$5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 30 Morewood Building, Pittsburgh, Pa.



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## Fallen Asleep.

### ALLBRIGHT.

Ralph Villines Allbright was born  
Sept. 13, 1890. After a few days ill-  
ness of Thrombosis he passed away  
to a better home at 2 P. M. Aug. 16,  
1921. He was willing for the Lord's  
will to be done in regard to his being  
healed. He was converted when in  
the teens, was ruling elder in the  
Presbyterian Church at the time of his  
death. He was always willing to do  
any service for the cause of Christ.  
He was especially interested in song  
services. He leaves besides many  
friends a wife, two sons, one daugh-  
ter, a father, mother, five brothers,  
one sister, and many other relatives.  
Funeral services were conducted by  
Rev. W. T. Nicholson and interment  
was made in the Capps cemetery. We  
miss him so much, yet we look for-  
ward to the time when we shall meet  
again, never to be parted.

His Sister.

### MACLAY.

Mrs. Mary MacLAY, beloved wife of  
Stuart Neill MacLAY, formerly of  
Louisville, Ky., but now of Rockport,  
Ind., passed away of heart trouble  
while sitting in an automobile at  
Richland, Ind., while waiting for a  
car to go home to Rockport, Ind. She  
had just been to our afternoon meet-  
ing at the Methodist church in Rich-  
land, Ind., where a revival was being  
held, and was feeling happy in the  
Lord, when he called her home. She  
was 49 years of age, and a devoted  
Christian woman. She leaves a hus-  
band, father, mother, one brother and  
five sisters to mourn her loss till we  
meet her over on the other shore.

### CARPENTER.

Aunt Sabra Carpenter (as all called  
her) was born Dec. 23, 1819. While  
young she sought through repentance  
and faith Jesus as her own personal  
Savior and received forgiveness of sins  
and united with the Free Will Baptist  
Church. In the winter of 1862, in a  
Holiness meeting held by Rev. Wel-  
come and John Smith; assisted by  
Mrs. Mindwell, Sabra Carpenter was  
among the first to yield to a perfect  
consecration, and as Jesus is faithful  
Aunt Sabra received a victory over  
sin and was a living example of  
the loving spirit of Jesus till the time  
of her death, May 24, 1921.

Samantha Belcher.

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## WACO, GEORGIA, CAMP.

We have just closed one of the  
best camp meetings at the Union  
Methodist Protestant Camp Grounds  
that have been held there for several  
years. Between forty-five or fifty  
saved, reclaimed, or sanctified and  
the saints shouted the praises of God  
and every body seemed to enjoy the  
meeting. The preaching was done by  
Rev. H. H. McAfee and Rev. E. P.  
Cowan. The preaching was on the  
line of Bible holiness without which  
no man can see the Lord. The presi-  
dent of our annual Conference, Rev.  
J. R. Anderson, was with us helping  
in song and prayers and looking after  
the interest of the camp meeting,  
bringing us a great message on the  
last night which was enjoyed very  
much.

We certainly did enjoy having him  
with us. So with hand-shakes and  
good-byes came to a close the great  
meeting which will be long remem-  
bered by the people.

Yours for Bible Holiness.

T. N. Cowan.

Have you read Rev. Jack Linn's  
new book, "The Garden of Love." It  
is ready. In cloth, \$1.00.

## FRANKFORT, INDIANA.

The Annual Camp Meeting of the  
Indiana District, International Hol-  
iness Church, closed with the largest  
crowd ever assembled on the camp  
grounds at Frankfort. The meeting  
was pronounced by many to be not  
only the largest in attendance but the  
best in every way ever held. The  
workers were all at their best and  
rendered splendid service. Dr. John  
W. Goodwin of Pasadena, Cal.,  
preached heart searching sermons in  
the spirit, and his messages were all  
well received by the large congrega-  
tions. Dr. Goodwin is a man with a  
message, and he certainly won his  
way to the hearts of the people. Brother  
Bud Robinson was above his  
usual standard, and his messages on  
the second work of grace were full of  
wit and humor which kept the audi-  
ence in a cheerful mood. He gave  
his hospital experience on the last  
Sunday afternoon to about 3500 peo-  
ple. His divine healing service was  
filled with glory of God, and about  
100 were anointed and prayed with  
for healing of various diseases. Miss  
Virginia Shaffer of Chicago, the con-  
verted opera singer sang in the spirit  
and was a blessing to the camp. The  
Male Quartet rendered efficient  
services and their singing was praised  
by all present. Rev. C. D. Jester  
of Indianapolis the leader of the  
Quartet had charge of the singing,  
and the secular paper here in the  
city termed him the second Rodehea-  
ver. The Male Quartet of the Cleve-  
land Ohio Bible Institute were in the  
camp for several days and sang to  
the delight of all. We were glad to  
have these splendid young men with  
us in the camp, and wish them a fine  
future. Rev. Juji Nakada of Japan  
was with us, and helped to boost the  
foreign missionary work. Rev. R. G.  
Finch, E. E. Davis, A. E. Rassman,  
and wife, Christine Penrod, Sisters  
Staple and Mangus all returned mis-  
sionaries were present and helped in  
the missionary services on Thursday  
afternoon, and a fine offering amount-  
ing to about \$4500 in cash and  
pledges was given for the foreign

missionary work this coming year.  
Miss Norris musical director in the  
Pasadena College was in the camp  
the last week, and rendered some fine  
violin solos. We don't know just the  
number that were saved or sanctified  
in the meeting but the altar was well  
filled at most of the services. People  
came from different states to get the  
blessing and most of them went away  
praising God for victory. The  
Frankfort camp is the largest in the  
middle west, and it is growing yearly,  
and from present indications the  
committee will have to do some en-  
larging for the coming year. All the  
bunk room on the grounds was  
crowded this year, and the committee  
had to engage several private rooms  
in the residence districts to care for  
the crowds. About \$3500 was raised  
for expenses, and it came easy. The  
1922 camp will be held August 11-20  
inclusive. We want you to pray for  
the camp, and plan to attend if Jesus  
tarries.

John W. Clark, Secretary.

You are interested in our Lord's re-  
turn. Be sure to read and re-read  
"The Blessed Hope of His Glorious  
Appearing." It has helped many.  
Price, \$1.50.

## THOUGHTS.

Mrs. I. E. Gass.

We are, in a sense, what we think,  
and our actions are the result of  
thought.

Therefore our actions prove what  
our thoughts have been: so, when we  
see noble, Christian characters we  
need not think that it's a game of  
chance that they are such, but ra-  
ther think they have become such  
characters by having kept the mind  
on the higher things of life and from  
long associations with grand and no-  
ble thoughts, while, on the other  
hand, the debased characters are not  
such by chance, but by having indulg-  
ed in wrong thinking and wrong act-  
ing.

Hence, we can make ourselves pure  
and grand by the uplift of our  
thoughts and we make or mar our  
characters by choice.

Sometimes we are placed, by cir-  
cumstances, where things are not as  
congenial as we would have them,  
but it will not be so for long if we  
are striving to do our best. We just  
naturally find that which we secretly  
love most, do we not? And we usu-  
ally receive about what we earn and  
deserve.

To desire loftiness is to be lofty.  
Sometimes it takes all the courage we  
can command to undertake a thing  
that we feel we might not accom-  
plish off-hand and if we meet with  
rebuffs and come out conqueror after  
trying again and again, we should  
feel proud of our untiring efforts in  
the face of all these discouragements  
and think that we were willing to be  
what our Creator would have us—a  
builder of high ideals and uplifting  
instead of travelling the downward  
path so often travelled by those who  
haven't the persevering power and  
we should trust in our Heavenly Fa-  
ther for further guidance into all  
things pertaining to good.

Romanism is on the rampage. You  
should help us circulate "Uncle Sam  
or the Pope, Which?" Some say it  
is the greatest book on the subject  
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tory. For evangelistic work "Victor-  
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# SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

## AUDACITY BORN OF FAITH.

Date: For October 2, 1921.

Subject: Paul In Corinth.

Lesson: Acts 18:1-23.

Golden Text: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

With some definite success, and much to dampen his spirit, Paul left Athens and came to Corinth, the last point on his history making European tour. He came quietly and almost if not entirely unattended, with no visible sign that this should constitute a fitting climax to his labors on the continent; and evidently because with exhausted resources, depleted purse and no human backing; forgotten for the time, perhaps, by those who had it in their hearts not to let him suffer want. It was a worthy custom among the old fashioned Jews of that time to make their sons begin life by mastering some manual art, however high they might hope to go in the educated professions. Paul's art was tent making. It was poor pay, a cheap trade; but he had to fall back on it, as did Aquilla and Priscilla, who may have been in some kind of successful business before their enforced removal from Rome. It has been thought that these had been converted and baptized with the Holy Ghost some time during the first pentecostal manifestations. Acts 2:10.

### Paul's Quiet Design.

With an independence that is essential to the better type of Christian Paul settled down to work to intrench himself for what was due to be a siege in Corinth. He must have had some intuitive presentment of this from the first. If he had hurried away from Corinth under the pressure of opposition as he did from other places he could not have accomplished the monumental work that was accomplished. It was here that he showed spirit in regard to his singular mission as apostle to the Gentiles. He first did but little, gently preparing the ground from Sabbath to Sabbath and continuing in his obscure labors through the week, till the arrival of his comrades who had been advancing and shaping the work on his back trail. When they arrived he took that as a signal to put on a high pressure campaign. This soon finished his work in the synagogue, but he had won a major victory for Christ, which included the conversion of Crispus, the ruler of the synagogue. We do not know whether Crispus had figured on it or not, but his conversion cost him his position. (verse 8). Paul had a nucleus with which to begin an independent work, and he boldly announced, "From henceforth I will go to the Gentiles."

### The Sanguine Spirit.

Naturally, much comes in the life of a faithful minister to induce dependency with reference to the outlook of the gospel program, and cause him to read into prophecy a declaration that things are due to be tied up and we need not hold on with the hope of a great revival. Paul must have been about there, so far as Corinth was concerned, if not on a larger

scale; for God adopted an extraordinary measure to cheer his hope and give him an optimistic faith. The Lord appeared to him at night and promised protection to him and success to the gospel. One notable thing God said to him was, "I have much people in this city." That was an advance claim in a very corrupt and godless metropolis; and we have felt that if enough of preachers and missionaries lived where Paul lived in their relationship and communion with God we could be claiming "much people" for him in every city and rural district, and in every province of the foreign field. We need to pray for the calling of laborers and leaders who have the consecration, the sense and the pluck, who will listen to God, get over their pessimism and boldly claim a multitude of souls for Him.

### ANNOUNCEMENT!

C. W. Butler was married to Miss Selma E. Shilling on September 12, 1921, at Detroit, Michigan.

Evangelist J. W. Montgomery has some open dates in October. Write or wire him at Temple, Texas, care Rev. Joe M. Tyson.

W. E. Anding, Pastor.

After five months spent in evangelistic work in Georgia I am planning to return to California. I will have some time to give to meetings on my return. Any church or mission desiring me to help them in a meeting write or wire me at 531 Whitehall St., Atlanta, Ga.

M. M. Bussey, Evangelist.

I will be engaged in evangelistic services the remainder of the year, and will appreciate any work my friends may grant me. I am glad to testify to the saving and sanctifying grace of God in my heart now. To be a soul-winner is my supreme desire.

Your brother in Christ,  
Delos Cassels.

### LANSING, MICHIGAN.

The second annual camp meeting of the Lansing District of the Laymen's Holiness Association of America, came to a close September 4, after running for ten days. It was a glorious meeting from first to last. Bro. Pickett, of Wilmore, Ky., Bro. Hewson, of Indianapolis, Ind., and Bro. Morrison, of North Dakota, did most of the preaching. Over one hundred sought God at the altars during the camp. After a missionary sermon in the afternoon by Evangelist F. J. Mills, in charge of the evangelistic activities of the Association, about thirty-five young people dedicated themselves to the Lord for definite Christian service.

About three thousand dollars in cash and pledges were received during the camp for the purpose of doing evangelistic work the coming year.

The Association reports nearly a thousand souls seeking God during the work of the past year. The borders of the Lansing District have now been

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Alas and did	In the blood	Savior mine
Almost persuaded	In the busy marts	Savior more than
All hail the power	In the cross of Christ	Shall we gather
All to Jesus	In the day the Lord	Showers of blessing
Although He knew	In the garden	Solid Rock
Amazing Grace	Is not this the land	Some day it wont
Am I a soldier	It will never lose	Sometime, somewhere
At the cross	It won't be long	Sowing in the morning
Be not dismayed	I've found my Lord	Standing on the
Beulah land	I've reached the land	Stand up, stand up
Blessed assurance	Jesus breaks ev'ry	Step out on the
Blest be the	Jesus I my cross	Sweet by and by
Bring in the	Jesus is all the world	Take me as I am
Calling today	Jesus is standing in	Take my life and
Christ is crowded out	Jesus is tenderly	Take the home path
Close to Thee	Jesus keep me near	Take the name of
Come every soul	Jesus lover of my	Ten little naughty
Come Holy Ghost	Jesus my all	The blood will never
Come Holy Spirit	Jesus paid it all	The child of a King
Come humble sinner	Jesus paid the debt	The coming millions
Come thou fount	Jesus, Savior, pilot	The Eastern Gate
Come ye sinners	Jesus see me at thy	The Great Physician
Come ye that love	Jesus the name	The Judgment
Constantly abiding	Jesus, where'er thy	The kingdom coming
Deeper yet	Jewels	The Man of Galilee
Draw me nearer	Just as I am	The old account
Every day and hour	Leaning on the ever	The pity of the
Face toward the	Let the lower lights	The prodigal son
Father I stretch my	Let the Master use	The promised land
Fill me now	Lift Him up	There are loved ones
Footprints of Jesus	Little eyes	There's a dear and
For you I am praying	Lord Jesus I long	There's a great day
From all the dark	Lord Divine	There's a peace
Go by the way of	Love lifted me	There's not a friend
God be with you	Must Jesus bear	There's within my
God will take care	My faith looks up	There is a fountain
Hark the tread of	My Father is rich	There shall be showers
Have thy way Lord	My heavenly home	There was a time
Have you heard	My hope is built	They were in an upper
He died that I	My Jesus I love thee	Thou art a friend
He dies, the friend	My Lord and Savior	Thou my everlasting
He keeps me singing	My mother's Bible	Thou thinkest Lord
He loves me	Nearer my God	Throw out the life line
He loves me still	Near the cross	'Tis the old time
His yoke is easy	No not one	Try to save one soul
Hover o'er me	Not all the blood	Unanswered yet
How firm a foundation	O for a closer	We praise Thee
How to reach the	O for that tenderness	We will stand the
I am all on the	O happy day	Wear a crown
I am bound for the	O I want to see Him	We'll work till Jesus
I am coming to the	O Lord have mercy	What a Friend
I am happy today	O mourner in Zion	What will you do with
I am on my way to	Of ten small things	When He cometh
I am resolved	Old time power	When I survey the
I am thine O Lord	Old time religion	When Jesus comes
I am thinking today	On Jordan's stormy	When the battle's over
I come to the garden	Onward Christian	While life prolongs
I dreamed that the	Only trust Him	While we pray
I have a Savior	Out in the wilderness	Whiter than snow
I hear the Savior say	Pass me not	Whosoever meaneth
I love to tell the story	Penitent's plea	Why not now
I surrender all	Pray, pray	Will the circle be
I want to be a worker	Power in the blood	Will there be any stars
I was sinking deep	Precious name	Will you be among
I will make the	Ready	Work for the night
I will meet you	Rescue the perishing	Would you be free
If you would find	Revive us again	Yield not to temptation
	Rock of ages	You have wandered

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extended to take in the entire State of Michigan, and henceforth all the Laymen's work will be done through one district.

Anyone desiring evangelistic help in the State of Michigan, should correspond with this Association, as they have men of real ability on their evangelistic staff.

During the past year many different denominations have been reached, and meetings have been held in all sorts of places, from the rural school-house to the brown stone church of the city.

All correspondence should be addressed to Laymen's Holiness Association, Station A, Box 81, Lansing, Michigan.

### DEXTER, KANSAS.

We closed out at Vining, Okla., Sept. 1st. It was a good meeting in many respects but we did not do nearly all that we expected to do. The Lord did His part and conviction was deep on many. But they were tied up some way and we could not persuade

them to move out and surrender. Three professed to be saved and others were greatly helped. That is not much to report but it is the best that we can do.

I came here yesterday and everything is very promising. Rev. James Martin conducted a fine children's meeting last night. The pastor, Rev. R. A. Potter, made his announcements and introduced me and I was just ready to read my text when a storm burst upon us and blew me off the platform. Both tent poles were broken and the tent was badly damaged, but we are grateful to say that no one was hurt.

Pray for us. We are here for a siege and we expect victory in the name and strength of Jesus.

In Jesus' name,  
J. W. Dibbens.

### REPORT.

We haven't reported for sometime. We will give a short report of our last two camps. Our first was at Seven Oaks, N. Y. Our co-laborer



**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. Write for literature. John Paul, Vice-President, Wilmore, Ky.

## Gospel Tents

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was Rev. Butler, of Detroit, Michigan. This was a small camp and an average meeting; only one raw sinner saved. There were some backsliders reclaimed, the rest were old chronics that spent a lot of time at the altar and never got anywhere. At one time this camp was at a very low tide, but now they have a new corps of workers with some push, and they are bringing it up. If these workers continue this camp has a hopeful future.

Our next camp was at our own home town, Cleveland, Ind. It was also an average camp meeting; it pulled hard. We had some good results, and some of the hottest preaching that ever struck that camp—Carl Tucker, Bona Fleming, John Fleming, Brother and Sister Shank were our leaders in song.

John T. Hatfield.

GEORGETOWN, ILLINOIS.

We closed the assembly year at Georgetown with a tent meeting, conducted by Evangelist J. A. Phillips, of Kingswood, Ky., and Mr. and Mrs. Chas. Buss, of Olivet, Ill., all of whom did good work. There were a number of bright experiences of salvation. The expenses were all met, and the pastor was given a love-offering amounting to almost \$50.00.

We have had a good year with the church here, and should like to have served them longer, but feeling the call of God to evangelistic work, we declined to do so. Rev. Julius Miller, of Decatur, Ill., has been called to take our place, and we predict a good year for the church under the able ministry of him and his good wife.

We are now in evangelistic work, and should like to correspond with anyone wanting a revival. Those wanting our service, may write us at Olivet, Ill.

P. P. Belew.

### MUST THE SOUL GROW OLD?

Mrs. Amy N. Hinshaw.

("This one thing I do, forgetting the things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.")

These inspired words strike the keynote of all true progress. We believe they also discover the true fountain of everlasting youth. Human nature instinctively dreads the approach of old age, and many are the devices resorted to in the vain attempt to retard its approach or to resist its ravages.

The philosopher's stone and the scientist's crucible alike refuse to give up the secret. Ponce de Leon once searched the wilds of Florida for a fountain which should yield to him an unfading youth, only to be

disappointed. Modern methods meet with no better success. Hygienics, dietetics, and cosmetics prove of little avail, for sooner or later, the human body will grow feeble and fall into decay, until at last it is fit only to be hidden from sight in its narrow bed.

However, "Dust thou art, and to dust thou returnest," was never spoken of the soul, and we believe that the soul of a faithful Christian need never grow old, provided St. Paul's specific for perpetual youth is constantly applied to it. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

After we pass the meridian milestone, when the darkening shadows begin to lengthen across life's pathway, and we realize that youth, with all the sweet freshness of its spring-time, has vanished, never to return again, it is the most natural thing in the world to fall into a habit of retrospection. Oh! those "friendships old and the early loves!" How they tighten their hold upon our heart-strings! Oh! the golden days of childhood, and the iris-hued dreams of youth! How thoughts of them sweep the harp-strings of memory with melodies so entrancingly sweet that we fain would sit still and listen to them forever! But that is exactly the thing which the apostle says we must not do. He declares that we should forget "those things which are behind" by which he means that we must not brood over past joys at the expense of living interests, else we may miss the richest gifts that God has in store for us. There are also other things of an opposite nature which must be forgotten. The tragedies, the heart-aches and the failures, the mistakes which bring a blush to the cheek, and the follies which bring such cruel pangs of regret. We should not drag them out from their hiding-place, for they belong to the past, and if they are under the blood, they should have no power to hurt us now. Living in the good things of the past will cause us to lose sight of the "mark," while living in its evil things will bring discouragement and paralyze future effort.

No matter how old we may become, this specific of Holy Writ for perpetual youthfulness will apply to our souls. "Forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark."

The "things before" to which we must "reach forth" do not necessarily pertain to the other world. They are rather those deeper experiences of grace which are to be attained in this present world, and that through continued contact with our fellowmen. No Christian ever has a right to say that the world holds nothing of interest for him. Suppose he has lost the things he values most. Suppose his chief treasures have slipped from his grasp. God's beautiful world still remains. God's world with its sunshine and its flowers, with its little children and its throbbing human life with the same perplexities and the same crying needs which have burdened it from the beginning—and this is the same human life for which Jesus died. Can a true follower of the Nazarene imagine for a moment that there is nothing in all this to claim his interested attention? Can he afford to turn his back upon the world's appeal

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to sit over the smoldering embers of his own life's fire, raking the living coals over and over until the last one dies out? One who pursues such a course is to be pitied, for there is nothing before him but an unlovely and unloved old age, whose misery and loneliness must be covered with a veil of silence.

On the other hand, an aged saint who loves little children, one who delights in birds and in flowers, one whose heart responds with ready sympathy to the abounding life of youth—one who keeps alive an active and intelligent interest in all that pertains to the well-being of humanity—one who sits continually at the feet of Jesus, always learning of Him, ever counting "all things but loss for the excellency of the knowledge of Christ Jesus our Lord"—such a person never becomes a burden, and he never grows old. Followed by the love and esteem of all who know him,

he travels cheerfully down to the brink of the silent river—then, at last, with a smile he steps over.

This is true because the soul which is continually reaching forth after higher spiritual attainments becomes enlarged until it reaches out to embrace with a yearning love the humanity which forms its environment, and thus it presses nearer and nearer to the "mark" unto "a perfect man, unto the measure of the stature of the fulness of Christ."

As to the prize, it is waiting for the victor, and it is a crown of glory that will never fade away. (1 Cor. 9:25; 2 Tim. 4:8; James 1:12; Peter 5:4).

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Address New Cumberland, W. Va.

**JOSEPH OWEN'S SLATE.**  
Boaz, Ala., Sept. 20-Oct. 2.  
Burlock, Md., Oct. 9-30.  
Howell, Mich., Nov. 6-30.  
Home address, Boaz, Ala.

**THOMAS C. HENDERSON'S SLATE.**  
Charles City, Ia., Sept. 22-Oct. 9.  
Crab Orchard, Neb., Oct. 11-23.  
Valentine, Neb., Oct. 30-Nov. 27.  
Alasworth, Neb., Dec. 1-18.  
Mt. Pleasant, Ia., Sept. 8-21.  
Address, 10802 Garfield Ave., Cleveland, Ohio.

**J. W. MONTGOMERY'S SLATE.**  
Temple, Tex., Sept. 16-Oct. 2.

**SLATE OF L. J. MILLER AND CHARLES R. LONEY.**  
Shelbyville, Tenn., Sept. 11-Oct. 2.  
Ashland, Ky., Oct. 9-30.  
Fergus Falls, Minn., Nov. 6-27. (First M. E. Church).

**WILBUR DIGGS' SLATE.**  
Elbern, Va., Sept. 25-Oct. 2.  
Address, Onemo, Va.

**EDNA M. BANNING'S SLATE.**  
Mannington, W. Va., Oct. 2-23.  
Address, 9411 Pratt Ave., Cleveland, O.

**JOHN W. COOPER'S SLATE.**  
Hamden, Mo., Sept. 15-Oct. 2.  
Address, 114 Park Ave., Binghamton, N. Y.

**J. E. WILLIAMS' SLATE.**  
Seymour, Ind., Sept. 1-31.  
Home address, 116 W. 9th St., Owensboro, Ky.

**C. M. DUNAWAY'S SLATE.**  
Altus, Okla., Sept. 11-Oct. 2.  
Douglas, Ga., Oct. 9-30.  
Ottawa, Kan., Nov. 6-27.  
Address, 456 S. Candler St., Decatur, Georgia.

**E. O. HOBBS' SLATE.**  
Whitmore, S. C., Sept. 18-Oct. 2.  
Address, 355 South Bayly Ave., Louisville, Ky.

**REV. GUY WILSON'S SLATE.**  
Baltimore, Md., Sept. 18-Oct. 2.  
Malden, Mass., Oct. 9-30.

**REV. O. G. MINGLEDDORFF'S SLATE.**  
Anacortes, Wash., Sept. 29-Oct. 10.  
Everett, Wash., Oct. 20-Nov. 6.

**SLATE OF ROBERT AND PAULINE KENNEDY.**  
Ryan, Okla., Sept. 11-Oct. 1.  
Home address, 3223 Main St., Kansas City, Mo.

**HARRY MORROW'S SLATE.**  
Stockton, Ill., Sept. 18-Oct. 9.  
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. 2-16.

**W. W. MCCORD'S SLATE.**  
Milledale, Ga., Sept. 5-Oct. 1.  
Atlanta, Ga., Aug. 22-Sept. 4.  
Hoboken, Ga., Oct. 3-16.  
Alma, Ga., Oct. 17-30.  
Open date, Oct. 31-Nov. 13.  
Milledale, Ga., care camp ground, Aug. 15-21.

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

**C. B. FUGETT'S SLATE.**  
Oak Grove, Ohio, Sept. 18-Oct. 2.  
Home address, 132 Hackworth St., Ashland, Ky.

**C. W. BUTLER'S SLATE.**  
Detroit, Mich., Sept. 5-Oct. 1.  
(8444 McGraw Ave.)

**CARL TUCKER'S SLATE.**  
Good Hope, Ind., Sept. 11-Oct. 2.  
Bethel, Ind., Oct. 9-30.  
Home address, Winchester, Ind.

**BLANCHE ALLBRINGT'S SLATE.**  
Belknap, Ill., Oct. 1-23.  
Clifford, Ill., Oct. 24-Nov. 14.  
Pittsburgh, Pa., Jan. 1-15.  
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.**  
Boaz, Ala., Sept. 15-Oct. 2.  
Indianapolis, Ind., Oct. 9-23.  
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. 1.

**MINNIE E. MORRIS' SLATE.**  
Pemberville, Ohio, Sept. 26-Oct. 9.  
Paulding, Ohio, Oct. 10-30.  
Home address, 1015 Belview 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 10-28.

**G. C. THUMMEL'S SLATE.**  
Sang, Evangelist.  
Uler, W. Va., Sept. 11-23.  
Open date, Oct. 1-Nov. 30.  
Home address, Wilmore, Ky.

**SLATE OF L. J. MILLER AND CHAS. R. LONEY.**  
Louisville, Ga., Sept. 26-Oct. 9.  
Macon, Ga., Oct. 9-28.  
Fergus Falls, Minn., Nov. 6-28.  
Ashland, Ky., Nov. 28-Dec. 15.  
Nashville, Tenn., Dec. 20-Jan. 1.  
Canton, Ohio, Jan. 1-22.

**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.**  
Pine Level, Fla., Sept. 25-Oct. 2.  
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.**  
Zion, Pa., Sept. 14-Oct. 2.  
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. 14-31.  
Cleveland, O., Nov. 3-21.  
Home address, Ashland, Ky.

**E. E. SHELHAMER'S SLATE.**  
Tuscaloosa, Ala., Sept. 28-Oct. 9.  
Atlanta, Ga., Oct. 12-16.  
Perkasie, Pa., Oct. 20-30.  
Caldwell, Idaho, Nov. 10-27.

**EARL B. MOLL'S SLATE.**  
Beaufort, S. C., Oct. 2-16.  
Open dates after October 16.  
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Scranton, Pa., Sept. 24-Oct. 4.  
Hampton, N. Y., Oct. 11-23.

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Mineral, Va., Sept. 14-25.  
Springfield, Ohio, Sept. 30-Oct. 9.  
Malone, N. Y., Oct. 14-23.  
Champlain, N. Y., Nov. 13-27.  
Home address, Easton, Md.

**FRED DEWEERD'S SLATE.**  
Erie, Pa., Sept. 18-Oct. 2.  
Moore's, N. Y., Oct. 9-23.  
Cincinnati, Ohio, Jan. 1-8.  
Marion, Ind., Jan. 15-29.  
Home address, Fairmount, Ind.

**C. W. RUTH'S SLATE.**  
Indianapolis, Ind., Sept. 25-Oct. 9.  
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Arnold, Neb., Oct. 27-Nov. 6.  
University Park, Iowa, Nov. 11-20.

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Hamden, Mo., Sept. 15-Oct. 2.  
Miami, Okla., Oct. 5-16.  
Kansas City, Mo., Oct. 23-30.  
Newfield, N. J., Nov. 9-20.  
Home address, 114 Park Ave., Binghamton, N. Y.

## CAMP MEETING CALENDAR.

**INDIANA.**  
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Workers: Rev. H. C. Cookran, Rev. Harry Carpenter. For further information write Mrs. Elsie Head, Sec., Petersburg, Ind.

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Healing was not to be by helping with medicines—though they are God's purchased means for those who are not able to trust "in his name." For He died for all men—"especially for them that believe." Redemption brings to all some mitigation of the curse, but God's best for believers. The Church where it has faith to accept its God-given rights has authority to heal in Christ's name.

Isaiah 53:4, 5: "Surely he hath borne our griefs and carried our sorrows . . . and with his stripes we are healed." The noted Commentator, Delitzsch, says: "The evangelist, (Matt. 8:17) saw the fulfillment of these words in the help which Jesus rendered the bodily sick of all sorts."

He renders the passage thus: "Surely he hath borne our sicknesses and our sorrows he hath taken them on himself." "To bear," as used here, is the same as in Leviticus 10:17. Delitzsch says: "To bear sin as a Mediator in order to expiate it. . . Here, too, where not sins' but our 'sicknesses' and 'our sorrows' are the object, the sense is that the Son of God took on Himself the sufferings which we had to bear, and deserved to bear, and in order to deliver us from them endured them in His own person." Jesus' atonement covered the entire man, body and soul; sin and sickness. The true meaning is given by the Holy Ghost in Matthew 8:17.

Why did Jesus heal all who came to Him? Matthew says, "That it might be fulfilled that which was spoken by Esaias the prophet."

Seeing the atonement covers body and soul, the entire man, Psalm 103, couples the two blessings: "Who forgiveth all our iniquities; who healeth all our diseases." When once I quoted this a minister sitting behind me whispered, "All our spiritual diseases." I looked it up in the Hebrew. It is a word only used five times and never of any but physical diseases. Therefore Jesus said: "Go preach the gospel, heal the sick." And James says to Christians at large: "Is any afflicted, let him pray. Is any sick (weakly) among you." (Not in a condition to do without help as I have proved during thirty years in which I have been so weak at times I said to the brethren, I am only able to lie down on God's promise, you must take hold for me. Yet I never have swallowed a dose of medicine in

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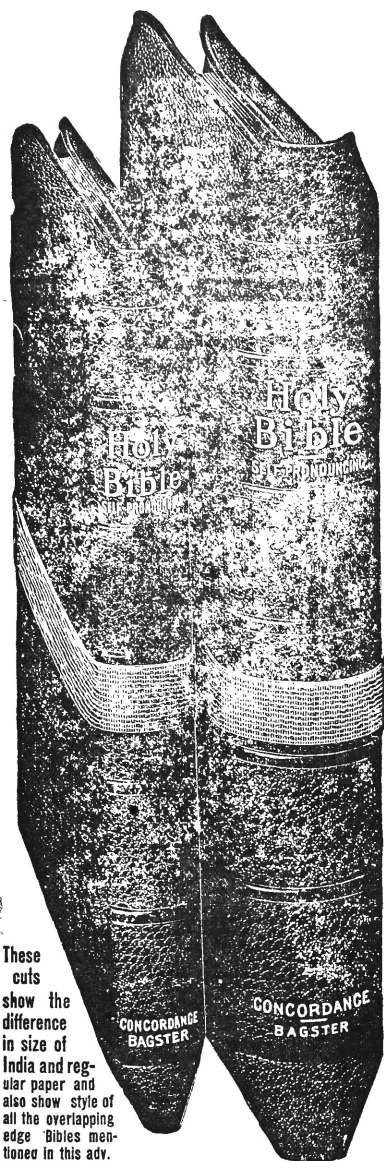
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**9** But the voice answered me  
again from heaven, What God hath  
cleansed, that call not thou com-  
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is flesh; and that which is born of  
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## CHRISTIAN PERFÈCTION.

By the Editor.

**I**T must be understood that there is no absolute perfection apart from God. God only is so perfect that improvement is impossible, and we embrace in this word the entire Trinity—the Godhead. It is to be supposed that no created being in time or eternity will reach a state beyond which there is not progress.

Life must grow or decay. In the physical world when life has reached its highest possible stage of growth, when it can make no further progress decay sets in, and gradually it must perish until it ceases to live. The whole material world is in a state of change; life and growth, decay and death, are found on every hand. This is true, not only in the vegetable, but also in the animal world. In all created things we find growth on the one hand, decay on the other. We refer, of course, to material things.

Man is a spirit; a spirit is immortal. The saved soul enters upon eternal life, and doubtless eternal life means endless progress. To live is to have experience, to experience is to learn, to learn is to acquire, acquirements increase knowledge, knowledge enlarges power, and enlarged power adds to life. It charms, thrills and encourages the human soul to know that it shall, under the blessing of God, and in the gracious environment of heaven, grow forever.

Then be it understood, that in speaking of Christian Perfection we have no thought of a state of grace that places the soul beyond a state of progress; a perfection where improvement, growth in knowledge, power and capacity have ceased. We have in mind perfect repentance; repentance that is acceptable to God; perfect faith for pardon; faith that Jesus recognizes and accepts. Perfect consecration; a willingness that Christ shall not only be Savior, but that He shall also be Master. A consecration that is willing to trust the integrity and intelligence of God. A consecration that does not hesitate to obey the injunction of the inspired Psalmist, "Commit thy way unto the Lord." A consecration that brings forth the royal diadem of a genuine faith and devotion that crowns Jesus Lord of all, and that trusts His atoning blood to cleanse out of the nature all remaining sin; to leave nothing that pollutes the soul, that stains the immortal spirit, or that is out of harmony with heaven.

Christian Perfection, this perfect repentance, faith, consecration and an all-embracing trust which takes Christ as a Savior to the uttermost does not put an end to spiritual growth. It guarantees certainty of spiritual growth; it means progress and de-

velopment in all the graces of our holy religion. It means a clean-souled, healthy child of grace to grow in the divine likeness through time and eternity. This Christian Perfection does not destroy Satan out of the world; it destroys all sin in the soul. The Devil is left to tempt and he will tempt; he will not cease to hurl his darts against the shield of faith which is able to quench all the fiery darts of the wicked one. This Christian Perfection does not destroy one's free agency. One will be tempted and so long as one is a free agent one may sin; but so long as one walks with God, trusts in Christ, and keeps one's consecration vows of faith and love one is kept by the power of God from sin. This Christian Perfection is possible, obtainable, and the highest blessing for the human in this world, with its ever increasing blessedness. Jesus purchased this for us in the agonies of the cross. Let us permit Him to work in us this blessed Christian Perfection.

### Among Our Soldier Boys.

#### EIGHTH LETTER.

**W**E found Cologne, Germany, a very interesting city of some 600,000 inhabitants. The chief attraction of the city is the great cathedral. The two towers in the front are more massive and beautiful than any cathedral we have seen. The interior is a veritable forest of columns, arches, beautiful ceiling, altars and confessional stalls. We were in this cathedral several times; crowds of sightseers were constantly coming and going. One morning we saw a number of priests saying mass. I fear it is largely idolatry. I hope among some of them at least, there is simple saving faith in our Lord Jesus.

From Cologne we went up to Coblenz, Germany, about two o'clock in the afternoon, a ride of some six hours. We went through a beautiful country. The Germans are great farmers; you will hardly see a weed in a day's journey. Wheat, sugar beets, alfalfa, clover and grapes were the principal products along our route. The valley of the Rhine was narrow but in a very high state of cultivation. We passed through the city of Bonn, one of the great university centers of Germany, a beautiful and famous old city.

About 12,000 American soldiers are stationed in Coblenz and adjoining fields. We had seen Belgian troops in a part of Germany and British troops stationed in Cologne, and we were eager to see our own troops. On arriving in Coblenz we had to

go to the billeting office, show our passport and be appointed to a certain room in a certain hotel. We were waited upon by an American officer who attended to our wants and placed us in an excellent room in Traube Hotel located in a very attractive place near the Rhine. The cost was 40 marks for the two of us for 24 hours. You will realize how very cheap this entertainment was when I tell you that I could buy 87 marks with an American dollar. Wife and I got a very good breakfast in this hotel for fifteen marks, less than twenty cents in American money.

The soldiers recognized us at once as people from the homeland and greeted us with great courtesy and cheerfulness. All of them were ready to talk to us; some of them quite contented and others longing to get back home. They were by far the finest looking soldiers we have seen. Their uniforms were clean, pressed to a crease, their hair close clipped, every man close shaven, shoulders back and heads up. I wish the home people could see how handsome and splendid our American boys look over in Germany. They are quiet, dignified, courteous, and right up to the minute. We were told everywhere that their splendid discipline and good soldierly conduct had won for them the respect of the German people. They had a serious, quiet, strong look about them which impressed us profoundly. They seemed to feel that the honor of their homeland rested upon their shoulders.

We visited the Y. M. C. A. headquarters, a magnificent old German Fest Hall where the Germans have their annual musical concerts. It has a splendid auditorium, great kitchen, excellent dining-room, reading and writing room, some large outside porches and shade trees surrounding. The dining-room is run on the cafeteria style, the cooking about the best we found in Europe. We ate two meals with the soldiers at very reasonable prices. The reader will understand that this was not the regular mess hall but a restaurant where they pay for their meals and have an excellent bill of fare. The master of the restaurant and kitchen showed us through the cooking department. It is a characteristic German kitchen, cleanly in the highest degree. The cooks and young women who wash dishes and serve the food are German men and girls. They are paid three or four times as much by our people as they receive from their own and are eager for places of this kind. We met a number of Y. M. C. A. secretaries who gave us hearty greeting and were eager to show us about the place and give information with reference to their work. We were most favorably impressed with both men and women connected with the Y. M. C. A., and social service of the army.

Mr. Nicholls, who had charge of some of  
(Continued on page 8)



# Points on the New Theology.

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



WE are in perilous times. Times of unrest, turmoil, doubt, skepticism, agnosticism, infidelity, ultra worldliness. The greatest peril to the Church is the widespread new theology teachings which are coming in like a flood. President Strong of Rochester, N. Y., addressed the McCormick Seminary, Chicago, a few years ago on the new theology. In a most scholarly manner he showed the fallacies and failures of this new fad which has almost destroyed the power of our theological seminaries. He said that this new theology was bad metaphysics, bad morals, and bad theology. He showed how it was impossible for a man who accepted this theology to pray and to worship Christ. With his splendid oratory and magnificent scholarship he revealed what many of us have known for a long time: that the new theology leads directly to atheism; that men denied first the authority of the Bible, then the authority of Jesus Christ, and at last, as some of the professors in the University of Chicago now do, deny the existence of God."

Quite recently there came to me in pamphlet form a very clear and concise setting of the new theology by Weddell, of Oberlin, O. I think it of such value that I pass it on to THE HERALD readers:

"1. The new theology says that the Bible contains the Word of God. The old theology says that the Bible is the Word of God; the Word judging man rather than man judging the Word.

"2. The new theology says that Jesus Christ is a son of God. The old theology says that Jesus Christ is the Son of God.

"3. The new theology says that the birth of Jesus was *natural*. The old theology says that the birth of Jesus was *supernatural*.

"4. The new theology says that the death of Jesus Christ was *exemplary*. The old theology says that the death of Jesus Christ was *expiatory*.

"5. The new theology says that the life of Christ is the life He lived *here on earth*. The old theology says that the true life of Christ is the life He is living for us *at the throne*, this side His bodily resurrection.

"6. The new theology says that character is built up, like Babel, from *beneath*. The old theology says that real lasting character is something that comes down, like the New Jerusalem, from *above*.

"7. The new theology says that man is the product of *evolution*. The old theology says that man is God's *special creation*.

"8. The new theology says that man is the unfortunate *victim of environment*. The old theology says that man is an *actual sinner*, fallen from grace and utterly lost.

"9. The new theology says that man is justified by *works of his own*. The old theology says that man is justified by faith in the atoning *Blood of Christ*.

"10. The new theology says that the new life and mature Christianity come by *natural development* of the best that is in us. The old theology says that it comes by miraculous *regeneration and sanctification* through the Holy Spirit.

"11. The new theology lightly says that prophecy and miracles are of *negligible value*. The old theology reverently accepts them as from God and *authenticating the Word*.

"12. The new theology says we should aim to *adjust the Gospel* to the times, the *zeitgeist*. The old theology says we should seek only to *adjust the times* to the Gospel. God's gracious Message to all times.

"13. The new theology says that the Gospel was sent to *save the world*. The old theology says that the Gospel was sent to *save souls* out of the world.

"14. The new theology sets its hope of the future on men's *civilization*. The old theology sets its hope on *Christ's Kingdom*, spiritually existent today in men's hearts, and actually and gloriously so tomorrow in all the earth.

"Hence do we devoutly pray, 'Thy Kingdom come; Thy will be done on earth as it is in heaven.'"

Bishop Hurst who is eminent as a scholar, linguist, theologian, historian and preacher, gives us a very clear and explicit setting of the new theology in his book on Rationalism. In defining Rationalism he is setting forth exactly the main errors and teachings of the thing we call the new theology. He says:

"1. The errors of Rationalism do not consist of applying reason to divine truth for truth cannot be appropriated if reason is suppressed or violated. Its errors lie in the following:

"(a) Pelagian rejection of the assistance of grace.

"(b) Dependence upon mere intellectuality divorced from rightly ordered affections and the will.

"(c) A rejection or minimizing of a supernatural revelation.

"(d) A repudiation more or less complete of authority—biblical or ecclesiastical, or both.

"(e) In short Rationalism endeavors to employ reason in perverse ways that produce or destroy its value for the appropriation of Divine Truth."

Well has Forsyth, President, of London, Eng., said in his "Yale Lectures" (Positive Preaching and the Modern Mind) that the new theology might be more appropriately called a "New Metaphysics"—it is less a theology than a "theosophy." It is in a sense that "wizard twilight" Coleridge knew, and in its soft subdued colors, Paul's doctrine of sin painted in awful and lurid colors, fades into a colorless nothingness, and the dazzling glory of the Christ—His immaculate conception, His deity, His miracle working work, His authority, His atonement for sin, His resurrection—all are toned down and sweetly shaded to hide the rugged supernatural, and to shut out of view the unexplainable mystery of the miraculous.

The new theology may almost be said to be of German origin and development. It first flourished there and grew like a green bay tree. It robbed Germany of the Bible and the protestantism of Martin Luther. It was largely responsible for the War. If the Kaiser and the German people had not exchanged the God of the Bible for the god of war, Europe would not have been drenched in blood and the great world war would have been avoided.

About a century ago, Dr. F. W. Krummacher, a faithful preacher and scholar of Germany, warned the nation of where she was going and published the following "woes." We might well heed them in America today!

"WOE UNTO YOU, YE BLIND GUIDES."

F. W. KRUMMACHER.

"The following 'Woes' were uttered about a century ago by this faithful preacher in Germany, against those who were already sowing the poison of Destructive Criticism.

"You who exercise influence over others, take heed that you prove not in this respect the agents of the great enemy of souls; for

if through you any weak brother perish, his blood will be required at your hands. Remember that whosoever destroyeth a soul, him will God destroy.

"Woe, then, unto those men of talent and acquirements, who, with revolting ingratitude, transmute the gifts and abilities which God has vouchsafed them, into weapons of darkness, who under the influence of the great deceiver assault the most sacred things of God.

"Woe unto those much admired rulers of literature who, in wicked self-deification, use the power they possess over the minds of men, to rivet more firmly the bonds of infidelity and hostility to Christ (take notice of this fact) upon the neck of the present generation, and who exert their genius in preparing those intoxicating notions and anti-Christian systems which delude themselves and others, to their destruction.

"Woe to those laurel-crowned heads that cover the kingdom of sin with fantastic enchantments, and overturning every sacred restraint implant the horrible delusion in the mind, that he sinneth not who only contrives to sin elegantly and poetically.

"Woe to those whose voices give the tone to the world, who have sufficient talents for becoming the Ezras and Nehemiahs of their time, but who are a pestilence to the age they live in, by darting forth their wit in seductive and blasphemous falsehoods, and abuse the weak understandings of those who hang in admiration on their lips, in order imperceptibly, under the pretence of superior light, to scatter sparks of rebellion against Jehovah and His Anointed.

"Woe, woe! unto these betrayers of mankind! Their part will soon be acted. A time is coming when, from the very lips that now salute them with their plaudits, only the dreadful thunder of furious execrations will meet their ears; and when the very hands that now crown them with laurel, will be extended toward heaven against them to draw down upon them the lightning of an eternal curse.

"Be not deceived! Mistake not the present course of things for the final decision. That decision will be pronounced by Him, whose eyes are as a flame of fire, and who weighs with other scales than those of the deluded world, which only pays homage to external glitter. Your glory has its season, like the flower of the grass. The grass withereth, and the flower thereof falleth away."

## Notice!

A. W. Caley has several open dates which he would like to give someone during the coming fall and winter. He is a song evangelist of good worth, and will give you good service. For reference, write Dr. John Paul, Wilmore, Ky. Anyone wanting a singer will make no mistake in securing Bro. Caley. Write him in care of Asbury College, Wilmore, Ky.

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# DIVINE ROMANCE.

Rev. C. F. Wimberly, D. D.



ANTE gave to the world "The Divina Comedia," Milton sang the anthems of "Paradise Lost," Longfellow gave us the sweet old story of love in his "Evangeline," Irving wrote the most pathetic story in literature, "The Broken Heart," Holland gave a real classic in "Katrina," and the names and contributions are legion, which have enriched the world of letters, but it was the inspired Solomon who wrote a Divine Romance, and left it in old Hebrew poetry.

All our poets, authors, and musicians have, in one voice, told us that the acme of earthly happiness is when love is fully bestowed and reciprocated; a love that knows no rival to the sweet and holy impulses of the heart. The interesting feature about this beautiful love story which we are calling a Divine Romance, is that authors indulge in all the tender, endearing words of the most ardent lover—in fact, there is nothing more sentimental and passionate found in Shakespeare's "Romeo and Juliet"—but all the time as one follows the wooing of the Lover, one feels that the ground over which he is traveling is holy ground. There is an atmosphere not found in the other love contributions of the world. Sentences that are in language of sensuous desire are touched with sacred aroma. It is indeed a Divine Romance. Just one expression found in the sixth chapter: "I am my beloved's, and my beloved is mine."

We wish briefly to analyze the above statement, and see, if possible, the wonderful meaning, when studied in the light in which it was written, viz.: to express the soul's relation to the Divine Head—the holy alliance between the Bridegroom and the Bride—Christ and the Church—as that is the teaching of the story. "I am my Beloved's." We belong to Christ by some rights, that no writ of *habeas corpus* can set aside. He created us. "All things were made by him, and without him was not anything made that was made." If a man invents a machine, writes a song, a book, or creates a new idea—the law stands ready to protect such rights of ownership. Then if He created me out of the dust of nothingness—out of the invisible and unknown, what right have I to question in any degree that possession? Again, I am His by right of Redemption. We were all sold under sin; the curse of death was upon us. We were helpless and hopeless; no power on the earth was able to lift this mortgage and pay the debt. The ransom demanded by the cruel bondholder, was our eternal doom, in the prison-house of despair. And the serious part of it was, we were guilty, and the penalty was a just one. Like sheep we had all gone astray. "Without God, and without hope in the world." The crime was such that service, sacrifice, or money—on our part could not meet the requirements. The price must be paid in Blood. There came One upon the scene and offered Himself as the ransom, and He secured oblation and satisfaction for all sin of all men, for all time, as He freely gave His blood upon the cross. Would that we could recognize that wonderful transaction! Like the slave girl being sold on the block. The sorrow and pathos of it touched the heart of a gentleman, and he bought the poor girl's freedom; but she refused to be free; rather, she chose her new master, and went with him gladly. We should rejoice in our new Master, and follow Him with gladness of heart. But, concerning this ownership, He says: "I call you no longer servants (slaves) but friends." We are His by Redemption.

Again, I am His by right of conquest. Not only were we sold in sin, but spiritually, we were in prison—great frowning walls arose about us; it was the castle of Giant Despair, and escape was impossible. But One came, armed with divine power, crossed the moat, battered down the rusty doors, and amid the howlings of Inferno, forced an entrance and led us out to freedom. "When the Son therefore makes you free, ye are free indeed." We should rejoice that our prison house has been demolished, and so long as we remain true to our Rescuer, we may forever enjoy this freedom.

Still another reason why I am His, is by right of Adoption. "We have not received the spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry, Abba, Father." Not only were we sold, imprisoned, etc., but we were homeless waifs—orphans; no food, no shelter, no real friends. Outcasts. Now we belong to the Royal household of the skies, and the things of the kingdom belong to us; "we are heirs and joint heirs with Christ." Then when we remember that our adopted Father is rich, and that our big Elder Brother is the most influential being in the universe, surely we have somewhat to rejoice over—even when the larder runs low, and our strength is being wasted by disease.

Then, best of all, I am His by a voluntary surrender of my will to this right of possession. He wooed me long and patiently, and I was wilful and irresponsible. The wonder of it all is that he did not become discouraged and withdraw His affectionate appeals; but He did not. When I was indifferent, He was more attentive; when I was cold, He was fervent. "He has loved me out of the pit," say both David and Isaiah. Finally, I gave in to the still small voice of loving entreaty. "I yielded myself to His tender embrace, And faith taking hold of the word, My fetters fell off, and I anchored my soul; The haven of rest is my Lord." "We love Him because He first loved us." "Not that we loved God, but that He loved us, and gave his Son as a propitiation for our sin."

But, there is still another side to this Romance. "He is mine." Think of such possession; we cannot comprehend it. Mine to serve, look after my wants, just as the loving Bridegroom of my soul. He girded Himself and washed the disciples' feet, and He tells us that at the Marriage Supper of the Lamb, He will again gird Himself and serve us. But we do not have to wait until that far-off occasion, for He is ours here and now. "Lo, I am with you all the way." When sorrow comes, He is there to comfort; when grief shatters our nerves, and the heart is breaking, He is there to wipe away the tears. When joy thrills us, He is there to rejoice with us. Sometimes, the enemy tries to make us believe that He does not want us to have any joy, but always to be sad and depressed. "These things have I spoken to you, that your joy may be full." When adversity sweeps away our plans and hopes, He is our counsel and guide. When we are in trouble, He will be with us; yea, in six troubles, and even in the seventh, He will not forsake us. Nothing rejoices His heart, like having His children go to Him and trust Him in such times. He tells us He will deliver us, and that when we allow Him to help us, that we actually honor Him. May we ask from Him more extravagantly. Then, as a climax to this wonderful ownership, He gives us a check book, all signed and ready to be filled out—for our needs, let us observe, not our wishes and fancies—"My God shall

supply all your needs, according to his riches in Christ Jesus my Lord." What more can we ask? Do we recall the vow of the bridegroom in the ring ceremony? "With this ring, I thee wed, and with all my earthly goods, I thee endow, etc." That is what the Royal Bridegroom of the soul proposes. Do we believe this? It is so written in the Book.

The glorious part of this ownership is when He comes for His own, and in the tribulation days—in the *Dies Irae*. Oh, how we shall need him then, as our very own. Earthly honors will not suffice then; promotions and applause can do nothing for us in that hour; we need a great Attorney to represent our case, and He will not forget or overlook us, the least of His weak ones, even amid the millions great and small. With renewed confidence, let us face the future with an unfaltering trust. The crash of the social order may be all about us; fear and anxiety on every hand, but with His love and watchfulness as our refuge, there can no harm come to us. Bless His name forever. "My beloved is mine."

## Sweets from Solomon's Song.

Abbie C. Morrow Brown.

No. 12.

"The Roes, and the Hinds." "I adjure you, O daughters of Jerusalem, by the roes, and by the hinds of the fields, that ye stir not up, nor awake my love, until she please." 2:7.

The animals the roe and the hind occur five times in the Song, 2:7, 9, 17; 3:5; 8:14. The roe, "roebuck," a gazelle, was a clean animal, used for food. Deut. 12:15. Fleet of foot. 2 Sam. 2:18. Not easily captured. Prov. 6:5. Said to run the swiftest of all animals because it has the largest heart. 1 Chron. 12:18. This helps us to understand the words, "I will run the way of Thy commandments when Thou shalt enlarge my heart." Psal. 119:32.

The hart and the hind are the same animal, a deer, clean and used for food. 1 Kings 4:23. The hart is the male, and the hind is the female. She is loving, and shy, and noted for maternal affection. Prov. 5:19. Job 39:1. Jer. 14:5. Both male and female are noted for activity. Gen. 49:21. Their feet are so constructed that they cling to the rock and can walk where no human foot has trod, and where no animal can follow. Suggestive of overcomers. 2 Sam. 22:34. They who ride upon the high places of the earth. Deut. 13:33.

Years ago a party of us were lost in the Catskill mountains, at Glen's Falls. Jennie Fowler Willing was among the number. We walked for six hours; stopping occasionally to rest and pray. At last, we came to a long landslide leading up to a road. It was dangerous to ascend it, but at God's bidding we did. Jennie was fleshy, and her heart was weak. The one who was helping her, often heard her say, softly, "He will make my feet like hind's feet." Hab. 3:19.

Afterwards, her friend who heard the words, was taken ill; there was no human hope. She recalled Jennie's constant whispered assurance and wondered where the words were and hunted them up, and appropriated them, and climbed her difficult mountain up to health and strength.

God also comes in answer to prayer. Last week a young woman came to us suffering with what seemed like a felon. She had not

(Continued on page 7.)

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OF ASBURY THEOLOGICAL SEMINARY



# Profit and Loss Eternal.

J. L. Brasher.

## PART I.

(Sermon delivered at Sebring, O., Camp, 1920.)



HE text tonight is an old text which you will find in the sixteenth chapter of Matthew and the twenty-sixth verse: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

We won't pause long on the threshold and if I seem to cut, if my words seem to be severe, it is because my heart is mellowed and tender and freighted with love. Some of you have heard me preach from this text when I dwelt on the dark side. I want that to come in by implication. I am more ready to talk to you on the other side of the subject.

Jesus points out here by way of contrast, the value of the soul. He contrasts it with the world. We had a beautiful and very impressive contrast this morning between the light afflictions of this present time and the exceeding and eternal weight of glory. Here Jesus brings out the contrast between the soul and all things mundane. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

I confess to you that when I read this text, there comes a great sinking and ache in my heart. How little we know about the world anyhow! How little we are able to understand what Jesus said! What we can see from our front door step: that is all we know, all we care about.

Some people's world extends from the house to market; some people's world extends from home to camp meeting; some people's world is circumscribed by county, state or section. In a great polyglot nation like this we are provincial to a dangerous degree. We have not got over it. We are naturally little folks. What do we know about a world with its area? What do we know about a world with its geological formations? What do we know about the world with its content of mind and its field of possibilities of exploits? What do we know about the world with its possibilities, its rivers, its water courses, its power, its traffic, its commerce, its business, its wealth, its politics, its legends, its governments, its people? What do we know of these throughout the whole world? Jesus said that if a man had all this and lost his soul, what does it profit him?

The prevailing sin of our time is covetousness. That is the one sin of all sins that is leading people in solid platoons to hell. It is the hardest sin ever known for anybody to get saved from.

People perish with their covetousness. It is the largest source of trouble and forms of sin in this whole round world. If we could take covetousness out we would take strikes out, we would take class hatred out, we would take friction out, we would take cutting each others' throats out and we would take out every other damnable sin with which we are corrupted. Not only millionaires are covetous. All the way from the hod-carrier to the millionaire, we are grasping after gain until God can't do much for this nation. It must soon be damned. If we could get rid of all we've got awhile it would be a benefit to us. May God show us something here before we drop into hell with all we have.

The whole world—that is the vision—over against the soul. Why, friend, I said not only what shall it profit if a man gain

the whole world, but what would it profit a man if he should gain it by the genius, talent, executive ability, and have the joy of having gained it, having grasped it by his own efforts, and have it all, every department from its religion and politics to its material resources, absolutely in his control for a long lifetime—then lose his own soul? What an unspeakable fool he is! Why we look abroad today and we are calling the man who is a great captain of industry, the mah of large vision; and they laugh at us poor preachers and say we are restricted and limited. Preachers are the best financiers in the world. Take the finances they have and get through on. It would be a good thing if we would wake up and get some sense. Many are absorbed in financial enterprise and their souls have shrunk to the measure of a dollar.

You know Jesus was the only man who ever walked the earth, who had any real sense of values. We don't have any sense of values, unless we are touched by the Holy Spirit. People think more of their cows and their calves than of souls. When a disease infects the stock every possible effort is made to stamp it out, but the disease of sin may prey on people day and night and nobody is alarmed.

You want your livestock watered and fed and sheltered from storm, but your children can go to hell in fine clothes. You sleep and don't care. People will take pains to train a horse and make him a fine roadster, and teach a miserable poodle dog trivial nonsensical things and give them the finest training of which they are capable, and leave their own children to go on their way without training, poisoned by tobacco, by picture shows, by social contact from the high school, through college, all the way along, feeding on the poison that destroys the soul and damns the soul, and are perfectly complacent. Lord God, give us some sense!

If we had much sense we would get religion. I am talking the truth. If we had good sense we would make the salvation of our souls our first business.

God found a certain rich man whose fields yielded such bumper crops he had not big enough barns and said: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." He was purely carnal, purely temporal. God said, "Thou fool, thy soul shall be required of thee this night." As a nation we are headed to the bow-wows and to hell and I don't know of anything short of some awful calamity that can save us from the plunge. But I must pass to the discussion of my text itself.

I wish we could get the real sense of values. A little over a year ago I came to the point where the things that used to look solid looked ethereal and were vanishing. Realities became as inconsequential as a dream. All the world considers not real, became everlasting, vital realities.

I want to argue some about the value of the soul tonight, from its cost. What we need is to be renewed and retouched with the spirit of wonder once in a while. We need to get waked up again to the familiar truths we have heard. It cost something for your soul to be redeemed. If a thing costs us just a little, we don't care much what becomes of it. Here is something that cost not silver nor gold. You remember that verse: "Ye were not redeemed with corruptible things, as silver and gold."

Do you know what it cost to redeem your soul? All the angels in heaven could not

have redeemed one soul. Not all the wealth in the material universe thrown into the scale against a human soul would have paid for it. It took the blood of Jesus Christ. We used to have a little foolish song that said, "One little drop" and so forth. Nay, that is not true. If one drop of the blood could have redeemed us, all that Christ would have needed to do would have been to shed one drop. He could have been pricked by a thorn and that would have settled the matter. It took the outpoured blood of Christ, until He emptied Himself to redeem us. Remember when God had you redeemed, He did not have another thing He could expend on you. It is no mere light, trifling thing. He had expended His infinite resources upon you. Heaven was absolutely pauperized to redeem you. The Book says He emptied Himself. He emptied Himself of His glory. Oh, His love! Oh, His sacrifice! Oh, His infinite mercy in the person of Jesus who groaned and bled and agonized until the world came near dropping into chaos while He was dying, so lacerated with agony! The infinite three-fold Deity was so exacted upon that the rocks broke, forgetting their cohesion and the sun shrouded his face in token that he no longer had One from whom he could borrow his beams. The pillars of the eternal world trembled. The infinite order of things dropped into chaos because God was dying on Calvary in the person of His Son and was pouring out His life to redeem us. God so loved the world that if you had been the only one in the universe exposed to sin, He thought enough of your soul to do all that for you alone. The Lord give me sense enough to take care of a thing like that! Don't hold yourself cheap. You are a being of such untold and unspeakable value, that the Infinite God pauperized His throne and His heaven and broke His own heart to redeem you. How we ought to love Him, heed Him and care for our soul and turn from the things that destroy it!

I argue the value of a soul from its *durability*.

A building in St. Augustine, Fla., was built in the fifteenth century. But that is new. We find buildings in Europe two thousand years old. We cross over and touch ancient Egyptian pyramids into which the centuries have chiseled. Some trees in California were waving their arms in the breezes when Abraham was in Chaldea. We take a pickaxe and go to the hills and take our geological processes and go back through geological ages and trace the handiwork of God. Before He formed them into order and symmetry, He created them.

I am talking to people who have something in them that when the earth shall have grown gray and the stars and the sun shall burn dimly down and their candle expires in its socket, you will be existing. Wake up! My beloved, there will never come a time when you won't be. There was a time when you were not, but that time will never come again. When you find where God is buried, you will find an end to your own existence. A million years hence you will be living on.

O my soul, art thou built like that? Art thou more durable than the hills? We talk about the everlasting hills and the everlasting mountains. They shall gradually pass away under the corroding centuries and perish into flames and become alluvial deposits for fruitage and grain, but my soul will be young then when all that has taken place. Is your soul valuable? Isn't it an unspeakable tragedy to waste a thing like that? It is a tragedy to see a man maimed in his youth. A tragedy to see our soldiers



blinded, shell-shocked. It is a tragedy. There is nothing to compare in that to the tragedy of a soul, immeasurable in its ability to endure, and yet sinning against the God who paid the price to redeem it against the destiny that waits it, sinning to insure eternal banishment and disgrace. If devils could laugh in the midst of their malignity, they would laugh at the soul who, under the invitation to salvation, pursues the way to endless misery.

(Continued)

## Sanctification and Intelligence.

Dr. John Paul.



WHEN we speak of "God's best" the thought includes entire cleansing from sin and progressive degrees of divine fellowship through the indwelling Holy Spirit. It is hence the relationship of an adult; never of an infant. Infants have the best God can give them, in their legal freedom from Adam's sin and their provisional eligibility to heaven through the atonement. The reason God's best is only for those who have matured beyond infancy is not that it is attained by growth. The prerequisite of God's best is faith; the prerequisite of faith is intelligence; the prerequisite of intelligence is growth. The individual who has grown to have enough spiritual intelligence may enter the experience of entire sanctification in an instant, through faith, which is the only way to enter, and may then proceed through faith to ascend the glorious steps from glory to glory, in God's image.

In his prayer of dedication (John 17) the Master gives prominence to truth as an essential means in the sanctification of New Testament believers: "Sanctify them through thy truth, thy word is truth." The kind of truth to which he here refers, not mere veracity, but the instructions of God, is for the mind, not the heart; while the sanctification of which he speaks is for the heart. Sanctification cannot come into the heart till the truth comes into the mind. Every one, the child, the uninstructed adult, even the devout heathen, has a place to put sanctification—a heart; but he has not a place to put that without which sanctification as an experience in this world is impossible—a prepared mind. Faith is the acceptance of evidence. Evidence must be perceived before it can be accepted. If therefore sanctification is by faith the individual must previously have given unqualified recognition to the truth relating to this subject. If he was unable to do this, whether his inability be due to infancy, imbecility or want of proper instruction, it is not within the economy of the gospel for him to have the higher experience until he rises above his natural disability, whether the time required for him thus to rise be years, months, or days. I have seen those in the latter case rise above their disability in a few days; perhaps in a few hours; in rare instances, under one sermon.

Two particular items of knowledge ought to be well shaped in the mind of the believer who seeks sanctification; his deeper need and God's supply. The former item he gets, partly out of a frank interpretation of his own heart experiences and partly through studying the Scriptures in the light of the question, "After conversion, what?" A third source may usually be relied upon in the Holy Spirit, who illuminates the grounds of the seeking heart, and often brings a conviction of the need of holiness just as marked as the conviction that comes to those who repent and seek justification. We may be informed of God's supply to meet our deep-

er need if the results of our Bible study are not annulled by aimless or prejudiced guides, if we read the right kind of literature and listen seriously to the right kind of preaching. The question, then, of how long after one is converted before we may hope to get him Scripturally sanctified is one that depends upon the individual's environment of instruction and help, and upon how far he is up in the scale of intelligence. I understand that there are individuals accounted able to make a living, to stay out of danger and to guard against injuring others, who because of unfortunate mental limitations must live and die without being able to meet the conditions for "God's best." They will receive full cleansing unconditionally when they get to where they will not mar the divine economy by defaulting in the conditions; but it is confusing to point to such subjects as illustrations of the higher life of Scriptural holiness, even though they should innocently profess it and often manifest great spiritual joy and blessing.

We will not be understood as teaching that only educated people are capable of the experience of entire sanctification. We would say *only intelligent people are capable*. There are intelligent people who do not even know their letters; and there are highly educated people who are tinged with insanity, feeble in spiritual intelligence or moral perception, or stupidly minus every element of common sense. Doubtless there are specimens of this class whose natural limitations make it difficult for their spiritual status to be advanced above the old dispensation.

While we should guard against grieving or tempting any one by challenging his experience, and while, for the good of our own souls we should abstain from mental criticisms, we should at the same time strive for thorough results or none at all, in promoting holiness. Never, at the peril of being struck dead, would I argue anyone into a profession of sanctification instead of teaching that one to meet the conditions and pray through to an attitude of receptive trust. Though I would encourage a little child or a feeble-minded person to give all to Jesus and take Him as his Savior, I would not flatter them into supposing that they should hurry into a profession of the second blessing. As long as the age continues, such people will yield to the legitimate excitements of a holiness revival; and, often in perfect innocence, without hurt to themselves, they will bear testimony to experiences for which, solely because of natural limitations for which they are no more responsible than infants, they have not yet met the conditions. But some day, through the patience of those ahead of them, always loyal to God, they will come to their own.

## Peace of Conscience.

Rev. Delos Cassels.

Isaiah 32:17.

The worst trouble and the most that I have ever experienced has been the trouble of conscience. A troubled conscience will not let you have any peace by day or night throughout a long life time. With guilt on the mind there is no such a pandemonium in God's created universe this side of hell itself. It runs men distracted, puts them into asylums, rushes them on to premature graves, makes them commit suicide and will at length confine them with the rich man of hell in his burning flames when this short life is over.

Peace of conscience is originated in justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The peace of God here spoken of is the peace that leads to holiness. "Follow peace with all men and holiness without which no man shall see the Lord." "The work of righteousness shall be peace

forever; and the effect of righteousness quietness and assurance." This is an arithmetical statement. When a proportion is correctly stated you can multiply means and extremes together and that will produce an equation that is satisfied. Likewise holiness in the heart of a soul fully consecrated to the Lord here means heaven in the hereafter. This is eternity's satisfied equation. It is a narrow, straight road that leads from here to glory. A straight line is the shortest distance between two given points. Holiness is God's drawn straight line from earth to His presence. I am so glad in my poor heart that I am in that way today. By the help of the Lord and the prayers of the saints I will follow the line of holiness and it will lead me out in God's presence in the by and by.

When Jesus did a mighty work, Luke 7:50, He says, "Thy faith hath made thee whole, go in peace." Release then and there came to this poor troubled conscience. It came in the same way to mine and to all that ever had Jesus speak to them. There is no substitute for this peace in the world.

Paul says, Phil. 4:7, "The peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." You see there is no reason why a soul should be in trouble of mind and spirit as long as this divine relief is offered to all that live. It took me a long time to get even God's primer. This lesson is in the Book and the Father is anxious to send His Spirit to all trusting hearts that they may find this relief. I am sorry that I have allowed the Lord to occupy so little of this fleeting life; so little of His word to come into and abide in the heart that it may bring forth fruit unto His holy name. In Luke 8:4-15, Jesus speaks of the word and how this world receives it. If you will take your Bible and read this lesson it will appear unto you how few of us are in the class that receive the word in "good ground."

The conscience is the ruler of the entire body, either for good or evil. "Let the peace of God rule in your hearts, to the which ye are also called in one body." Col. 3:15. In Isa. 26:3 we read, "He will keep him in perfect peace whose mind is stayed on thee." Old guilty conscience will break the heart of man into smithereens and ruin the peace of our habitations. It will suffice to say that only in the possession of grace in the heart to save, cleanse, and keep shall the soul ever find relief from conscience. "He healeth the broken in heart and bindeth up their wounds." Your soul may dwell at ease. Psal. 25:13. "Now the Lord of peace himself give you peace always by all means." 2 Thess. 3:16.

## An Opportune Book.

Dr. Morrison's new book of Sermons just off the press is exactly what it claims to be—"Sermons for the Times." The first sermon—The Responsibility of the Ministry—is one of the most vigorous deliverances we have seen in many a day. Each text is well selected, and the discussion clear and forceful. It has beautiful binding and unusually large, clear type. Price, \$1.00.

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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.

The book, "What Is New Theology?" by John Paul, may be had of The Pentecostal Publishing Company, Louisville, Ky., for \$1.00. Get you an extra one to give to some preacher.

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## Good News From The Evangelistic Harvest Field.

### Five Meetings.

We offer five reports in one. This avoids stringing them out from time to time during the summer.

Our first meeting was at Grinnell, Kan. It was held in a large tent. In this campaign we were associated with Prof. C. P. Gossett, the noted ex-clown Song Director, Rev. C. M. Snyder, M. E. pastor, Rev. L. A. Digby, Christian pastor, and Rev. John W. Green, an old friend and former Asbury student. Here we had the privilege of preaching to a grandson of the famous Alexander Campbell, founder of the religious denomination known as the Christian Church or Disciples of Christ. God gave us some real fruitage in the salvation of a number of souls. Bro. Snyder is planning, promoting and prosecuting a great church enterprise which will eventuate in a Methodist Church edifice in Grinnell.

Bro. John Green treated us to a number of drives over the broad plains of Kansas territory. He has located a number of people in that splendid agricultural section of the nation. "John" is a hustler on all lines.

From Kansas we went westward toward the setting sun. When we reached Colorado Springs we tarried two days and visited the Garden of the Gods, the Cave of the Winds, the Seven Falls, and the crowning climax of all—Pike's Peak. We went up the Peak in a Packard car. It is said to be the most famous auto drive in the world. When at last the summit is reached a panoramic view of sixty thousand square miles greets the vision. Here on the dazzling heights of this famous spur of the Rockies we drank in the grandeur and glory of nature. As we ascended high on the sunny slopes, far above the roar and din and traffic of the world, above the timber line, shrubs and clinging cactus, we saw the little blue mountain flowers, emblems of purity and fidelity, waving in the breezes and sparkling in the sunbeams. There are many things we could say in description of the Peak, but we must resume our onward journey toward the Pacific.

### THE GRAND CANON.

Our next objective was the Grand Canon of Arizona. We always wanted to see this great wonder of the Wild West. At last our opportunity had come. We stopped at Williams, Ariz., and took a side line or spur of the Santa Fe (about sixty miles) out to the Canon. Behold, anticipation changes to realization! We walk up to the rim and gaze at the greatest wonder in the world! The Canon is two hundred and seventy miles long, an average of ten miles wide and five thousand feet deep. The Colorado river runs through the Canon. We walked around the rim for a mile or more where we could get a better view and witnessed a sunset at the Canon. We are unable to describe the feelings of reverence and awe as we knelt before God and looked down those deep, precipitous cliffs and winding chasms! It makes one's breath short, the head dizzy and the nerves tingle. Then the horizontal gaze across a distance of thirteen miles where immense rocks and hills and mountains of every conceivable form and fantastic shape are scattered in wild profusion! "A monster hole in the ground with mountains scattered around in it!" These fantastic formations that fill up the thirteen-mile-wide and five-thousand-feet-deep space resemble domes and towers and temples and battleships—grand, mighty and immense! The scene is sublime and overwhelming. There is so much to it. The long reach, the wide range is rare, rich, rugged and romantic! It beggars all description. It eludes

alike the poet's pen, the painter's brush, the orator's tongue and the photographer's lens. All pictures give a very poor representation of it. Take it from me, the old saying—"You have to see it to appreciate it," certainly applies to the Grand Canon.

We decided to remain over for the night and take the "Bright Angel Trail" on mule-back the next day. The trail zigzags down the mountain-side for seven miles and ends at the Colorado river in the bottom of the Canon. By going down into the Canon we get a closer view and a better idea of its immensity. We saw a solid one-piece, blazed-front stone sixteen hundred feet high with a rocky cliff above it and a series of slopes and cliffs beneath it. Seated on the sure-footed mule as he descended the winding trail turning the sharp corners, his head at times swinging over precipices thousands of feet below, we could get a good view of the great rocky-browed mountain above us.

*Like some tall cliff that lifts its awful form,  
Swells from the vale and midway leaves the storm.*

"Over whose craggy forehead hang the snowy locks of dateless epochs."

The view of that tall, circular, solid, mountain-browed cliff gives a lasting impression of imperial strength.

We went down to the bottom of the Gorge, to the end of the trail and washed our hands in the swift waters of the Colorado river. On the return trip came the upward climb. In making the ascent it is necessary to stop thirty times at different points to rest the mules. The climb is picturesque. We can look far up the sides of the mountain and see a company on mule back ahead of us; then glancing down the rugged slopes we discover another group following us. On and on, first to the right and then to the left we continue our climb till we reach the rim and are on the top again. The fourteen miles of the "Bright Angel Trail" on mule back is now finished! It is a never-to-be-forgotten-trip of a life-time.

As we started for the train we looked back and took one last farewell gaze at the well-named and far-famed Grand Canon. We have seen the Mammoth Cave, the Niagara Falls, the Luray Cavern, the Royal Gorge, the Natural Bridge, but the Grand Canon beats them all. I hope I shall see something greater before I die. If I do, it will be some sight.

We went on across the burning desert to the great Nazarene State Camp Meeting at Pasadena, Cal. Here under a large tent stretched over a tennis court, surrounded by a eucalyptus grove on the Pasadena University grounds we engaged in a glorious camp meeting. Thousands of people were in attendance. Over three hundred and fifty came to the altar and most of them prayed through.

Rev. Roy T. Williams was our co-laborer. He needs no encomiums. His works are continent-wide. Rev. Joe E. Bates was the platform manager. He knows how to manage a great campaign. He is now the District Superintendent of the Los Angeles District of the Nazarene Church. We met our old friends, Rev. C. E. Cornell and Rev. I. G. Martin. They are still at the front. We also met Bro. and Sister Haldor Lillenas. They sang a number of times in the camp. Their new song, "Tis a Great Religion," is shaking the earth.

Miss Virginia Shaffer, the noted ex-operative singer, was the special soloist for the camp. She is certainly some singer. Her voice is as clear as a bell and cultivated to the highest pitch. It was a great blessing and privilege to hear her.

The Nazarenes treated us with all cordiality. We dined in the homes of the following noted leaders of the Church—Bud Robinson, Dr. J. W. Goodwin, C. E. Cornell, I. G. Martin. We had a pleasant visit with Rev. and Mrs. C. H. Babcock in their Los Angeles home. Bro. Babcock preached once for us in the camp. It was a great sermon, delivered the last Sunday afternoon to three or four thousand people. The fire fell and the glory rolled. My! What a shout in the camp! We heard Evangelist Seth Reese preach while in California. We met his son, Paul Reese, who is developing into a great preacher. We met Dr. Geo. W. Wilson, a great writer and advocate of holiness. He attended the camp.

Through the kindness and courtesy of Mr. Harper Cole, son-in-law of Rev. J. B. McBride, we visited Long Beach and took a drive up Mt. Wilson and saw the observatory of the largest telescope in the world. We took a swim in the Pacific Ocean and also had the privilege of visiting the famous Catalina Island.

We rushed back to old Kentucky and held the Pentecostal Park camp meeting near Glasgow, Ky., on the Morrison farm. The meeting was a success. Souls were blessed. We saw the old house where Dr. Morrison played as a barefoot boy. It is right near the camp ground. We believe the people are going to rally around the old camp and the cause for which it stands. Prof. C. P. Gossett led the singing in this camp, and Miss Marie Watson presided at the organ.

We went next to Noonday, Tex. This was our fourth time as leader of the Noonday camp. We had a good camp. Good crowds attended and a number of seekers prayed through to victory. The pastor, Rev. C. A. Perkins, preached in the afternoon services. He did excellent work. The District Superintendent was present in a number of the services. The venerable old war-horse, Rev. W. W. Tucker, of the Confederate Home, Austin, Texas, was on the grounds and added much to the success of the meeting. Prof. Lewis Richardson, of Longview, Tex., and the noted Noonday choir, furnished fine music for the camp. Rev. J. M. Black, President, and Mr. F. E. Dickard, Sec., and other members of the Association, made us feel at home.

We came from Texas to Belfast, O., where we are now engaged in a meeting with Rev. S. A. Steele. The house cannot hold the large audiences. We look for victory in the name of the Lord. Yours in Christ,  
ANDREW JOHNSON.

### Campaign Goings.

My summer campaign is the best of my life in the evangelistic field. More souls have been reached in more different ways than at any time of life for the same amount of time.

First, at Bethel Church near Minden, La., with the Rev. J. A. Bennett, of the Louisiana Conf. M. E. Church, South. He proved to be a brother in the work of winning souls. He had a small church of forty-four members, and when the meeting closed had a membership of seventy-two. The church was greatly revived while the entire community took on changed views and ideas of the matter of souls. God stirred the best of us to move up for the help of the lost as never before.

From here I took a long leap to Osceola, Ark., to visit a sick sister, Mrs. Sopha Berryhill, whom I am glad to say I found some better and strong in the faith. Rev. J. A. Lindsay asked me to fill his pulpit on Sunday at 11:00 o'clock, which I did, and what a blessed service it was to all who were pres-



ent. Bro. Lindsay is a very lovable man, strong in the work of his Master.

From here I came back home, Gloster, Miss., to be with Rev. R. H. M. Watson, in the annual meet in Old Sharon M. E. Church. This meeting I have written about before in THE HERALD.

After the Gloster meeting down to Bayou Chene where the people come to church largely in boats as this is a very low swamp country. How the power was on us at times. Though it seemed there never had been weather so warm yet the crowds came from far and near. Here we moved out of the church under the shade of the trees. I found this a great help in the warm weather. Thirty-six joined the church here, many of whom were either Catholic or of that persuasion by inheritance. Rev. W. R. Newton is their pastor and the very feeble attended all the services.

Next to Indian Village, La. I am pastor here. This is a purely Catholic country, save just a few faithful Protestants that will hold on to the faith once delivered to the saints. They believe in religion by faith in the merits of Jesus' shed blood, and not through the work of a priest. They pray to Jesus and not to Mary. God sent His approval on the Word as it was presented and souls found their way weeping to Calvary. This means so much to have any kind of a stir in a place like the Village.

Then on to Welsh, La., where I found the meeting had been running for several days. Rev. R. L. Weldon is pastor here. He is a Holy Ghost man and has the experience of perfect love. The flock is well fed on the word under this godly man. Dr. Loy, the district superintendent, was with us here and preached several times. He is a very brotherly yoke-fellow in winning souls for Christ. Dr. Loy insisted on taking me along to Benton, La., for just three nights, which I consented to do. Here we were greeted with a mixed people. It is sometimes hard to accomplish much in a place where all the sects from Adam down have a following, but, however, there was some good done through the simple talking of the Scriptures.

In all these meetings I had Rev. Linus Anders and wife as my helpers. Bro. Anders is a local preacher of the M. E. Church, South, has a deep, Christian experience, while his wife is a real help-meet in the work. Mrs. Anders is at home at the piano or organ.

Also, in part of these services I had the pleasure of having my dear father to say Amen and pray while his son attempted to preach. This made it all the more pleasant. Messrs. R. F. Cobbin, cornetist, Lewis and Marvin Whittington, tenor and bass singers, added much to the success of these meetings. To tell it all time will fail me and space in THE HERALD denied me, so I will have to ring off. Suffice to say I am leagues up the heavenly way. DELOS CASSELS.

### Five Months' Work for Christ.

We have traveled in the last five months about ten thousand miles, from Pasadena, Cal., to the Narragansett Bay, here, and there, seeking souls for Jesus. We have held meetings and assisted in camp meetings in the following places: Fargo, Okla., Barterville, Ky., Roscoe, O., St. Louis, Mo., Marion, O., Portsmouth, R. I., Portage, O., and Webbs, Ky. We have held and assisted in conventions in the following places: St. Louis, Mo., Wilmore, Ky., Louisville, Ky., and Elwood, Ind. In all these places we have seen the manifestation of God's power in saving sinners, reclaiming backsliders, sanctifying believers and healing the sick. To God be all the glory. We have worked with a number of fine men and successful evangelists, and have had the sweetest of fellowship with them all. The committees and people have treated us with all consideration and much kindness for which we are made glad,

and encouraged to press on in this battle for souls. Mrs. McBride has been with me in this campaign and has been used of the Spirit in helping many souls. We have seen several hundred saved and sanctified on this trip so far as results are concerned: but we do not lay claim to them all, as many other workers and agents used in the meetings contributed largely to the success of these meetings, and all of them will get their reward in the crowning day, and have a right to share in the spoil of the battles. Mrs. McBride has returned to our home in Pasadena, Cal., and I am now in the beginning of a tabernacle meeting in Rocky Ford, Colo., Crowds are splendid, interest good, and already souls are seeking and finding pardon or purity. Let all the readers of this report pray much that our fall and winter campaign may be highly successful in reaching the lost multitudes. We have seven meetings slated to hold before we reach our home December 21. May the blessing of the Lord rest upon all His people everywhere.

Yours always in Jesus,

J. B. McBRIDE.

### E. O. Hobbs' Report.

On Sunday, Sept. 11, we brought to a close a revival that resulted in a glorious work of grace that we believe will be far-reaching in its results. It was held in the M. E. Church, South, Carbon Hill, Ala.

Rev. R. L. Baker is the godly and efficient pastor. Carbon Hill is an industrial town of 2,600 population. The Methodist Church is the leading church in town. Brother Baker is serving his third year as pastor and the church has grown in every way under his ministry. The year previous to his first the church paid to the pastor \$900, and during his administration it has advanced to \$2,000. Their quota of \$5,000 each for the Centenary and Educational Campaign was raised in full and they have also completed a new church and parsonage during Bro. Baker's ministry. He was anxious to have a genuine revival of spiritual religion also, and the Lord has not disappointed him, as he has been able to realize his desire.

We had large crowds at night and a good crowd during the day. The people were attentive and receptive and the Lord blessed at every service. We had perhaps as many as 250 seekers and there were about 150 professions of either conversion, reclamation, and entire sanctification, and thirty-nine applications for membership in the church. A large number of the professions were among church members which accounts for the comparatively small number of additions, but brethren, a church member saved or reclaimed is worth just as much to God and the church as one who is not at the time of the profession already a member. Also, we are in great need of a revival in the church and when we get it there it will also reach outside. We had some great services with the power of God felt over the entire assembly, which resulted in many seeking God. The pastor was at the altar for entire sanctification and professed the blessing. He told the people on the last Sunday that they had a new pastor and he has a new church. His wife also professed the blessing.

There was also a young man sanctified who is preparing for the ministry and I hope to have him enter Asbury College later. The last service was a great one long to be remembered in that community. The church was packed with people and about half of the crowd testified to God's blessings. Rev. Curwin Henley, P. E., of the Murphysboro Dist., Illinois Conf., conducted the singing for me. Bro. Henley is most excellent help as a singer and in a revival. He is a very strong man. Before entering the Conference he was a singing evangelist and traveled with some strong men. He has had years of experience in the ministry as pastor and P. E. He is now serving his 8th

year as P. E. He is true to Methodism and all her doctrines, standing loyally by the doctrine of entire sanctification. God has used him to accomplish splendid results on his district. It is only occasionally that he can get off to assist in a meeting and I was fortunate in securing him for this one.

Brethren, the people are hungry. They will receive the preaching of real regeneration and entire sanctification and many of them will seek and obtain these experiences. Some will pull back and some oppose but the great mass of the people will receive it. I believe that what was accomplished here can be accomplished in most Methodist churches. Let us open our hearts to the Holy Spirit and declare faithfully, earnestly, and plainly these great experiences as taught in our doctrines, praying God's power upon it, and He will answer our prayers in the convicting, regenerating and sanctifying of multitudes, and the whole work of God will prosper. May God grant it. Pray for me.

E. O. HOBBS.

### Report.

We have just closed a gracious ten-day meeting at Parshallville, Mich., an out point on the Hartland charge, Rev. R. E. Simons, pastor. From the first meeting crowds filled the church, the weather ideal and the Holy Ghost was present to own the truth. Our two daughters were with us in this meeting, and the Lord blessed their playing and singing. God did wonderfully show His power in that place; for over twenty-five souls knelt at the altar for either pardon or purity. Family altars were established, and ten signed the tithing pledge. Praise the Lord! Brother Simons is a blessed man of God and a real brother to work with.

Yours in perfect love,

C. C. CRAMMOND AND WIFE.

### Eminence, Missouri.

Just closed a 12-days' meeting at Eminence, Mo. Forty-five professions, thirty accessions to M. E. Church, South, nine to other churches.

Yours,

W. C. SWOPE.

### SWEETS FROM SOLOMON'S SONG.

(Continued from page 3)

slept for two nights. While we prayed the pain departed and the finger was healed. God also comes in His promises. I was called to the home of a suffering neighbor. She wept as she told how severe the pain was in the abscess on the swollen lip and chin. In His name, I laid my hand on her. Then I repeated Mark 11:24; 16:17, 18; Matt. 18:19; 1 John 5:14, 15; 3 John 2; James 5:15. She fell asleep. When she awoke the pain was gone.

Sometimes God comes in visions. A gray-haired man, wretched and poor, came into our meeting. At the close, a brother called me and said, "I have told this man if he will kneel and let us pray for him, he shall go out of this room saved." Was it a rash word, or a word straight from the heart of God? I did not know, but I must believe for it. He had not drawn a sober breath for twenty years. We knelt. The brother prayed with the desperate faith that had led him to make the promise. I prayed. The drunkard prayed.

The next night the man came with tidy hair and a clean face, on which was a look of triumphant joy. He told us that retiring to his tiny room, and kneeling by his cot, he prayed until about two in the morning. Then his room was bright as noonday, and at the foot of the cot stood the Savior, with a crown of thorns on his head. He looked at him lovingly and tenderly for a moment and then vanished.



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Continued from page 1.

the outlying religious work of the Y. M. C. A., was eager to have me preach to the soldiers which I was glad to do. On Sunday evening wife and I rode out some miles to Andernach, said to be one of the oldest cities in Germany. It is located on the banks of the Rhine and is a very historic spot. Here we met with Secretary J. C. Bruningh, who had attended school at the Evangelistic Institute, in Chicago and had often heard me speak. His joy seemed almost unbounded to meet some one he had known from the States. We also met Miss Shepherd, a very efficient worker among the soldiers. A couple of German gentlemen went out with us, taking their musical instruments, and were joined by other Germans with piano and a number of violins, and made splendid music for the occasion. The service was held in a beautiful theater. Among the soldiers we met a young man from Richmond, Ky., but have forgotten his name. They gave excellent attention to my message and many of them expressed great pleasure at hearing the gospel.

We then went to the aviation field located on a level stretch of land on the banks of the Rhine. Caesar once reviewed his army on this spot. The whole region was rich with history. The Germans went with us and gave us fine music. As at the other service we had many good gospel songs, the soldier boys calling out the number they wanted. The Lord warmed up my heart in preaching to them and they were as quiet and thoughtful an audience as one could wish to speak to. I believe if we could have remained with them we could have easily had a revival of religion.

Monday morning we took steamer for Bingen-on-the-Rhine. I trust wife will write something of this interesting trip. With faith and love.

### A Liberal Offer to the Herald Friends.

The management of THE PENTECOSTAL HERALD has decided to offer the paper from November 1 to February 1 for the small sum of 25 cents. We do this because during that period we are going to publish some of the most interesting and important articles that have ever appeared in these columns.

There has been made one of the most dangerous, far-reaching, and subtle attacks upon the authenticity of the Holy Scriptures in

the Methodist household ever known in the modern history of Christianity. Methodism has been a tremendous evangelical force in this nation. If these destroyers of the faith are permitted to go forward without challenge or opposition, not only will the spiritual life of the Church be destroyed but the faith of our people will be undermined, the foundations will be torn from beneath the Church, and in the end the sowing of this seed of unbelief will produce in our beloved country the same disastrous effects they have produced in Germany.

We have arranged with Rev. Harold Paul Sloan, a man of deep piety, large ability, and much experience in the defense of the Word, to write us a series of articles that will go to the very heart of the matter in hand. Dr. Sloan is a prominent preacher in the Methodist Episcopal Church. He writes with great vigor and for some time has been gathering important facts that should be well known to the Methodism of these United States.

We have also arranged for a series of articles from the trenchant pen of the "Knight of the Pelican Pines," in other words, Rev. Sam Steele, D.D., one of the closest Bible students and the greatest orator in Southern Methodism. He wields one of the most charming pens in the nation. With these two batteries turned loose and steady firing all along the line, we shall have one of the most vigorous, interesting and helpful as well as vital religious discussions ever engaged in within the Methodist family since the days of John Wesley.

One of the best features of it all is that it is a kindly controversy, that will not only defend the Scriptures, but will strengthen the faith, revive spiritual life and help to kindle revival fires.

Now, we want every friend of THE PENTECOSTAL HERALD and lover of Bible truth, who believes that we ought to contend for the faith and the Holy Scriptures to join us in a vigorous campaign through the entire month of October to place THE HERALD in thousands of families. We want our friends to see to it that Methodist preachers, North and South, East and West, shall have an opportunity to read these contributions along with much other excellent matter which will appear in these columns in the meantime.

It was our Lord who said, "No man can serve two masters." It is equally true that no man can follow the leadership of these apostles of the new theology who have broken into our sheepfold, and at the same time be loyal to the Holy Scriptures and the Lord Jesus. It is time to draw the line distinctly and ask, "Who is on the Lord's side?"

Let a thousand earnest souls get into this good fight and send in by October 25 thousands of new subscribers that they may receive the first articles in this gigantic conflict for truth and righteousness.

May God give us wisdom and strength to "Contend for the faith once delivered to the saints." Faithfully your brother,

H. C. MORRISON.

### Notes From England.

The short time we spent in Holland we found the expense of entertainment about twice as much as it was in Germany. The contrast of the atmosphere and appearance of the people in Germany and Holland was quite striking. There was an atmosphere of peace, contentment, and happiness among the people of Holland that we had not found elsewhere in Europe. The country, as is well known, is flat but well drained and dyked and in an excellent condition of cultivation.

We arrived in London just about the time the great new aerial giant ZR-2 started on her test trip before undertaking her voyage across to the United States. As is well known, the ship had not been yet delivered

to the American government. The reports coming back from the great aircraft were most encouraging; she seemed to be under perfect control and getting along splendidly when the whole nation was shocked by the explosion which set her on fire and sent her plunging into the water below. Out of the some forty-odd men on board, a splendid body of English and American aviators, only a few lives were spared, and up to this writing only a few bodies have been recovered.

We are glad to see in today's London paper that Mr. Denby, Secretary of the American Navy, says that he will not encourage the construction of any more craft of this character; one other great dirigible is under construction here for our government and when that is finished it will, for the present, put an end to aircraft of this character. We question if the whole business of air navigation has not cost more than it has come to, and been more hurtful than helpful to the race. During the war they were a horrible menace to the life of noncombatants; they were a means of fearful destruction. So far as rapid transit is concerned there is no special need of getting about so rapidly. If people would go slower they would have more time for thought. Many who are traveling at a fearful rate of speed are going in the wrong direction. Now, that a fearful poisonous gas has been invented, a human fiend in an airship with poison gas could sweep a city with a fearful blight of death. We would be glad if the coming conference for the discussion of disarmament would make it against the rules of war to use airships except for scout duty or to use poison gas under any circumstances.

Just at this time London is on the tip-toe of expectation and concern with reference to the Irish question. Mr. Lloyd George claims that he has made the most liberal propositions possible to the south of Ireland, that he has absolutely reached the limit. The leaders of the Irish have refused to accept his propositions and the people are wondering what will happen next, but are hoping that further conference and parley may bring about reconciliation and a peaceable solution of the difficult problems. We do not believe that the British government will ever consent to an independent separation of Ireland. It appears now if she should do so that in all probability it would lead to civil war between the Catholic and Protestant populations of that unfortunate country; and we fear if such a fire should break out there its flames would spread into a conflagration which would involve the civilized world.

The people here in London are hanging on grimly for a hopeful termination of the matter, but seem to be determined to resist to the bitter end absolute sovereignty, and especially so, because of the faithfulness of the north of Ireland to the Empire and their firm stand for allegiance to the British government. All thoughtful and peace-loving people are hoping for a solution of the problem which will guarantee large liberty for the Irish people, and cohesiveness of the Empire, and peace and harmony between the contending factions. God grant that it may be so.

### A Word From High Authority.

Rev. W. F. Dunkle, Ph.D., of First Church, Tampa, one of the best educated men in Southern Methodism, has written for the *Methodist Quarterly Review* an article on Dr. John Paul's new book, "What Is New Theology?" We give here some quotations from that article:

THE TIME IS RIPE.

"For some while the time has been ripe for a book which in untechnical terms and in the concise language of the street would take up and deal fairly with the conclusions and



the implications of modern science insofar as they affect the theological data of Christianity."

#### "SOMETHING IS GOING ON."

He continues: "Most teachers in our church schools simply have not the time nor the technical equipment for the job, though they feel that somehow they should find out what is going on. For they cannot escape the evident fact that something is going on, that the thought of the day is pretty far away from the ancient moorings of the orthodox Christian faith."

#### "THE RAPIER BLADE OF A MASTER FENCER."

In addition to the above expression, with which Dr. Dunkle characterizes the book, he says: "For all such persons the little volume by Dr. Paul will be a veritable boon. . . He is not unaware of the strength of his opponents, but he is not terrified by them. Though his weapon may seem but a sling and a smooth stone he goes boldly forth to meet the Philistine who dares to defy the Lord and his hosts. And, if I may be the judge, he comes back from the fray with the giant's head in his hand."

#### "A MODERN HIGH-POWERED BULLET."

Selecting some expressions that appeal to his ideal of real force, the reviewer continues: "Each chapter sums up its conclusions in a brief sentence or two; and some of them have the penetrative force of a modern high-powered rifle bullet. For instance:

"Something is bound to be true. And when a man has powerful convictions he may be living just where a man ought to live."

"And again: 'A bigot is one whose convictions are intensive without being comprehensive.'"

"In the final chapter where the author discusses The Gospel Program he is particularly strong and helpful. I cannot refrain from a quotation: 'To get people Scripturally converted may not be as big a showing to the superficial observer as to get them scrubbed and doctored and educated, but it takes this conversion to put them in line for the major program of reconstruction which God has scheduled for the age to come—an age which they cannot even enter except as they have salvation in Christ.'"

### Visiting Along the Rhine.

MRS. H. C. MORRISON.



I was not in our itinerary to visit Germany, but finding we were within a few hours' run from Brussels, Belgium, we decided to make a trip into this famous country, made so by the wonderful Rhine and its attending cities and historic castles.

As Dr. Morrison has told you quite a bit about Cologne, we shall not write more of that city, only to say we felt very much at home there and were treated with great kindness, but on meeting some Americans from Kansas City who had visited our soldier boys at Coblenz they insisted that we make that trip, which we were eager to do when we knew it was the area for our own dear boys of U. S. A.

Coblenz is a city of historic interest. The Kaiser's Palace is located there where he spent part of his time, and we had the pleasure of attending service in the Royal Chapel Sunday morning and hearing a good sermon by Dr. Easterbrook, the pastor. There is a monument of Emperor William I, at the junction of the Rhine and Moselle rivers, and is said to be the largest personal monument in the world. There is an old Roman church dating from 836 A.D., located near the monument. It has a clock the face of which is that of an old man who bats his eyes every time the clock ticks and pokes out his tongue when it strikes.

Across the Rhine may be seen the residences of the Commanding General of the American forces and other high officials of the army. The fort, sometimes called the "Gibraltar of the Rhine," rises 385 feet above the river and affords a marvelous view of Coblenz and the surrounding country.

We left Coblenz on Monday for a trip up the Rhine, a river made famous by its history and legends. Many ruins of castles border the stream and keep you charmed by their beauty and ancient appearance. The principal industry in this section is grape growing, and the marvelous part about it is the patches for the vines are planted on hillsides so steep you can hardly climb them. Sometimes there are ten or twelve terraces of vines, walled up at the bottom to keep them from washing down. In America we would not think of planting such land in anything, but there is nowhere else to get a living and the country has proven to be adapted to grape culture and is the most famous wine in all the world. We were told that some of the wine cellars were so large that a person could get lost in them. Everywhere you go the people are drinking wine and smoking. I believe there must have been 1,000 bottles drunk on the boat the day we came down the Rhine to Cologne. I saw only one party besides ourselves who drank water. I was reminded over and over of the scripture, "Let us eat, drink, and be merry," for they eat and drink many times during the day.

At Horschheim is Mendelssohn's home, where under a spreading tree in the garden he wrote the well known "Spring Song." The home is owned by the Lutheran Church, and on the second floor is the piano and other personal effects of the great musician. Andernach, where we went to service Sunday evening, was founded by the Romans 12 B.C., and was one of the forts built by Drusus and was a camp and headquarters of the 21st Roman Legion.

We spent the night in "Fair Bingen on the Rhine," where the Roman Commander Drusus built a bridge across the Nahe 13 B.C. Along this same river is the city of Worms, one of the most widely known towns of the Middle Ages in Germany. The imperial Diet was held here in 1521 at which Luther spoke before the "August Assembly." Many of our readers will recall that Luther was warned not to go, but he said he would go if the devils were as thick as the tiles on the houses; and the world knows the result.

Bonn, a city on the Rhine, is famous for having one of the largest Universities in Germany. It also has the house of the Kaiser's sister and the Crown Prince, and where Beethoven, the great composer, was born. One could tell of many other interesting cities, but we find ourselves at a loss to tell of all the marvelous beauties and historic facts connected with this area of country. As we left Bingen the next morning there faced us on a steep hill a monument made of the cannon from the French armies captured by the Germans in 1870.

We sailed on down the historic and beautiful Rhine from ten o'clock in the morning until eight in the evening, grateful for the privilege of beholding this wonderfully interesting country. After spending the night in Cologne, we started for Flushing, Holland, where we took ship for Folkstone, the port from which we entrained for London.

We must say a word about Holland, as it is one of the most interesting countries through which we have traveled. We would never tire of watching the men and women with their wooden shoes, working in the fields. The women about the house and on the street wear a sort of head gear, in the shape of a white bonnet, pinned on with brass ornaments. Their dresses have very short sleeves, necks low behind, and very

full skirts. We noticed many of them whose necks were blistered by the sun, but custom is a great master and has to be followed, no matter what the consequences may be.

Women have a way of carrying heavy baskets, one on either side, by placing a yoke across their shoulders and hooking a basket on each side. In this way very heavy burdens are borne with little fatigue. The men, and little boys and girls wear the wooden shoe, and the women as well. We saw little girls not more than six years of age with their white caps, long skirts, and tight waists on the streets playing, and older ones knitting woolen stockings. We would not have missed our glimpse of Holland for anything, as it is a most fascinating country.

Now we are in London once more, visiting many of the places of interest as we have time, and shall tell you of them later.



### GOOD NEWS.

By

REV. C. H. JACK LINN  
Evangelist.

#### ALL ABOUT MYSELF.

I would rather write about Jesus than myself. He is all in all. I am nothing. The only apology I have for this article is that I want to be accommodating.

Folks have said, "What kind of a fellow is this Jack Linn?" We held six camp meetings this summer and naturally met a lot of HERALD readers. Some said, "Why, you do not look like your picture." Others remarked, "My, I thought you were larger." Again, "I thought you were older." One said, "You're better looking than your picture." "Why do they call you 'Hallelujah Jack?'" And what?

Well, I shall give a brief description of myself. I am a sinner saved by grace, sanctified, healed, blessed, kept, and looking for Jesus to come. I get happy and shout, and try never to pout. I weigh nearly 140 pounds and am nimble in my feet, and so I run and jump sometimes. I have a good pair of lungs, and my shouts sometimes get folks out of bed and other times, methinks, get people out of patience—especially if they have the Old Man.

I am 35 years of age with quite a bit of gray hair when the barber doesn't cut it off. I have had people say I was good looking (I am blushing), but most of them do not express their opinion. My wife says I have every man on top of the earth beat for everything.

I have no mustache, although once I was guilty. Neither have I a long-tailed coat, nor white neck tie. I am out of debt financially, but greatly in debt to Jesus, for what He has done for me and what He has done in me.

I am a holiness evangelist, hated by some folks and loved by others. I am a child of a King, an aristocrat of heaven, and yet an offscouring on earth. I am distinctively a preacher, yet quite frequently sing duets with my wife. (She travels with me and is more than the better half).

I believe in the altar and tell people to pray until they hear from the glory world.

I love everybody and everybody must love me or they cannot get to heaven.

Hallelujah is my favorite word when I shout, and Jack is the name by which I am well known. Thus "Hallelujah Jack."

Cut this out and send to the chief of police. He is not looking for me. I am looking for Jesus to come. Put me on your prayer list.

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## OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of cousins? We take The Pentecostal Herald and I enjoy reading it very much, especially our Boys and Girls' Page. I live on a farm about a mile and a half from Hillsboro. I have many nice pets. I go to Hillsboro graded school and I will be in the 8th grade next year, and then I hope to pass to high school and become a teacher some day. I will close with a riddle. Why are some women's faces like rivers? Ans. Because their mouth is larger than their head. **Ima Hogg.**

Dear Aunt Bettie: This is my first letter to The Herald. I do enjoy reading the Boys and Girls' Page. I have two sisters. My hair is dark brown, my eyes are brown and I have dark complexion. I am 12 years old and in the 4th grade. I belong to the Mount Pleasant Church. My Sunday school teacher's name is Miss Morgan. I hope Mr. W. B. is asleep when this letter arrives. **Tillie Lewis.**

Dear Aunt Bettie: This is my first letter to The Herald. Father takes The Herald. I enjoy reading the Boys and Girls' Page. My father is a minister. Mother preaches some too. I was saved when I was 6, and sanctified when I was 7. Mama's knee was my altar. Papa baptized me. I go to the M. E. Sunday school. Edna Hoyt, I guess your age to be 12. Arlene Chaney, I guess your age to be 15. I will send the one a card that guesses my age. It is between 10 and 14. I have two brothers. Who has my birthday, July 3? I hope Mr. W. B. will be out digging potatoes when this letter arrives as I want to see it in print. If anyone wants to correspond with me my address is Rutland, Ohio, Box 57. **Anna Lockwood.**

Dear Aunt Bettie: Will you let a little Indiana girl join your happy crowd? This is my first letter to The Herald. My age is between 10 and 13. Who ever guesses my age I will write to them. I have red hair, blue eyes and am in the 6th grade. My mother is dead and I stay with my grandma. My address is Geneva, Ind. Well I must close. Come to see me. **Lucile Purdy.**

Dear Aunt Bettie: Will you let a girl from Illinois in? Have seen but very few of them so thought I would write. This makes two letters I have written and the other one wasn't printed. I hope to see this one in print. I belong to the Methodist Church, South. I am 12 years old and am 4 feet, 9½ inches high. I weigh 74 pounds. I am in the 8th grade. I have one sister and one brother. I go to Sunday school every Sunday. Our pastor's name is N. K. Norris, and everybody seems to be pleased with him. I have fair complexion, brown hair and blue eyes. If any cousin wants to write I will gladly write and send them my picture. Well, I hope Mr. W. B. is asleep when this letter arrives. I will close hoping to see this in print. My address is Gorham, Ill. **Ruby Worthen.**

Dear Aunt Bettie: A cousin from the best state, Arkansas, raps at the door. Is she welcome? I am just a bit lonesome today so I think you cousins won't mind me just a while. Do you cousins like school? I do. They are building a new school-house in about a half mile from home so you know I am glad. I like to see so many of the cousins Christians, although I'm not, but am hoping by the great mercies of God to be some day. Cousins, pray for me. How wonderful heaven must be. Ruby Ray, write again, your letter was good. I am 5 feet tall, weigh 112 pounds, have brown hair, blue eyes and light complexion. My age is between 14 and 18. Eva Hodgson, I guess your age to be 14. Am I right? Say, cousins, I have a sister who would be glad to hear from you cousins. She is lonesome. She lives so far away from all her relatives and old friends. Her name is Mrs. Lillie Jackson, Caraway, Ark. Oh say, cousins, I hope Aunt Bettie a happy trip, don't you all? I will now go, promising you all that not until the cold, snowy winter has shed over the old mother earth a pearly robe of white and the chirp of the snow-bird as it sings its song of never-ending joy over us all, not until then will you read another letter from **Dew of the Hills.**

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band? How are you and the cousins? My grandma takes The Herald and I enjoy reading the Boys and Girls' Page. Gertrude Odell, I guess your age to be 19. If I am right send me your picture. I have blue eyes, red hair, and fair complexion. My age is between 8 and 12. To the one guessing it I will send a card. I weigh 102 pounds. I live 125 miles from Oklahoma City. Nona Rhoads, I would like to see a letter in print from you. I live 22 miles from the Wichita mountains. They sure are pretty. I had better close for fear of Mr. W. B. **Jennetta Allman.**

Dear Aunt Bettie: Will you let a little Ohio boy join your happy band? I have just started in God's good way. I love the Christian life. I like to read the Boys and Girls' Page. My older sister takes The Pentecostal Herald. I was 12 years old Aug. 8. I have four brothers and two sisters living. I live on a farm. How many of the boys and girls like to go to Sunday school? I go nearly every Sunday. There are several foreign children who attend very regularly. They are greatly interested. I was promoted to the 5th grade last winter. If this escapes Mr. W. B. I will write again. **Raymond Moore.**

Dear Aunt Bettie: Will you let a little Oregon girl communicate with you and the cousins? This is my first letter to The Herald. My age is between 10 and 13. I have golden colored hair, fair complexion and dark blue eyes, and am the only child in the family. Our school will start in September and I will be in the 7th grade. Linda Smith, your birthday is just a day before mine. Mine is Aug. 31. Anyone whose birthday is the same as mine write and tell me your name and address and I will send you a birthday card. Mama and papa belong to the M. E. Church, South. I most always go to Sunday school. If any of the cousins wish to correspond with me I would be glad for them to do so. My address is Jacksonville, Ore. **Ethel Enyeart.**

Dear Aunt Bettie: Will you admit a Southwest-Mississippi boy to your happy band of boys and girls? I do not take The Herald but think it a fine Christian paper. I am a member of the M. E. Church, South. I am 6 feet high and weigh 136 pounds. I have blue eyes and brown hair and medium complexion. I go to school and am in the 10th grade. I guess

Sara May Cotton's age at 16, Viola Anderson at 14. My age is between 15 and 19. Who can guess it? I must close before Mr. W. B. comes in and finds me. My address is Liberty, Miss., Rt. 1, Box 29. **Leo Ball.**

Dear Aunt Bettie: Will you admit another Arkansas girl into your happy band of readers? I have often thought of writing to The Herald, but was a little afraid Mr. W. B. would be at home. What are all you cousins doing for pastime? I don't do much of anything but help cook and wash dishes. How many of you cousins like to go to school? I like to go very well. I live in the country. We have a very good little country school here. How many of you cousins like horseback riding? I sure do. I guess you cousins are going to the meetings aren't you? I haven't gone much this summer. How many of you cousins go to parties? I have been to a few parties. We have singings and Sunday school and such as that here. I am 5 feet, 4 inches tall, have black curly hair, medium complexion and weigh 125 pounds. My age is between 14 and 18. To the one guessing my age I will send my picture. I would like to correspond with anyone who wishes to write. My address is Violet Hill, Ark. **Clara McCuishon.**

Dear Aunt Bettie: Will you welcome a stranger from the noble state of Arkansas? Although I am a married lady and have been for sometime, I believe you cousins will welcome me just the same. I have one of the best of husbands in the world. We have two sweet little boys. I am also blessed with a dear papa and mama. My grandfather, who is ninety years old, lives with mama. I have three sisters and one brother that are married and one sister that is still at home. How many of you cousins like to do fancy work? I do for one. Well good-bye cousins, and may God's richest blessings be with you all. **Mrs. Ella Smith.**

Dear Aunt Bettie: Will you let a Montana girl join your chain of happy boys and girls? This is my first letter to The Herald and it won't be my last unless Mr. W. B. gets it. I am 12 years old, have light brown hair, blue eyes and am 5 feet tall. My father is a Methodist minister and is President of Montana Wesleyan College. This summer our family went to an Epworth League institute; it surely is helpful and also lots of fun. Have any of you ever gone to an Epworth League institute? Well my letter is getting long so will close. If any of the cousins wish to correspond with me my address is 1312 8th Ave., Helena, Mont. **Joyce Donaldson.**

Dear Aunt Bettie: Would you please let a little Illinois girl join the happy band of boys and girls? I received The Herald for my birthday in June. This is my first letter. I hope Mr. W. B. is out fishing when this arrives. I have help put up hay and carry water for the men this summer. Have just got home from a vacation from the northern part of the state. We went in the car and had fine roads all the way. The one that guesses my age I will send them a picture. It is between 11 and 16. I go to Sunday school every Sunday. I joined the church last Easter. I had better close for Mr. W. B. will be coming with his fish for supper pretty soon. My address is Hanna City, Ill., Route 2. **Dorothy Armstrong.**

Dear Aunt Bettie: Will you let a Colorado girl join your happy band of girls and boys? My father takes The Herald and I like to read it. I go to Sunday school and church every Sunday. My teacher's name is Mrs. Potts. She is a good teacher. Who has my birthday, April 9. My age is between 12 and 15. I will send the one who guesses it a post card of Colorado scenery. Inez Holton, I guess your age to be 13 years. If anyone wants to write to me my address is Fountain, Colo. **Araletta Pettypool.**

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Dear Aunt Bettie: As I have been reading the letters from other boys and girls I feel it my part to write a few lines also. I was 15 years old the 23rd of August. I will be in the second year in high school. I love to read The Herald and enjoy the letters from boys and girls very much. Beulah Plunk, I guess your age to be 13. If I am right please write to me. I would also like to correspond with Irene Miller, whose letter I read in The Herald. Jesus saved me in June, 1921. Since then and before also, He has done wonders for me. I have been singing special songs to His glory in Virginia. I enjoy it very much. I am praying that God will open the way for me to go to Olivet University, which is a very good holiness school. If anyone wishes to correspond with me, they may address me 809 E. 6th St., Beardstown, Ill. I have one dear sister, eleven years old living in Marshalltown, Ia. I hope to see this letter in print. **Edith Swope.**

Dear Aunt Bettie: This is my first letter to The Herald. I am 13 years old and in the 5th grade. I go to Sunday school. I am a Methodist. My grandmother and grandfather are Christians. I live in Charleston. I have light complexion and gray eyes. Grandmother takes The Pentecostal Herald. I have two brothers and three sisters. My grandmother lives on a farm. It is getting late so will close. **Leonia Moore.**

Dear Aunt Bettie: This is my second letter to The Herald. I have had such a good time this summer, but vacation is over as our school started September 12. I am in the 4th grade. I am very sorry for you J. A. Mills. I do not know what it would be like not to be able to run and play. I will be 8 years old Nov. 3. Must go and practice my music lesson now. If anyone wants to write to me my address is Larimore, N. D., Route 2. **Darline Arnold.**

Dear Aunt Bettie: Will you let a little Ohio girl join your happy band. As I did not see my first letter in print I will come again to take up a little time and space in your happy corner. My papa takes The Herald, and I enjoy reading the Boys and Girls' Page. I guess Mary Ruth Fowler's age to be 14. Am I right? If I am send me a letter. I have medium brown hair, fair complexion, gray eyes and am 5 feet, 2 inches tall. My age is between 13 and 17. Who has my birthday, Sept. 21? I have four brothers and one sister. Hope that Mr. W. B. is shining his shoes when my letter arrives. My address is South Point, Ohio. **Wynemia Rebecca Sutton.**

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## **IN LABORS ABUNDANT.**

After closing the meeting in a  
large dance hall at Georgetown, Pa.,  
the newly built theater of Leechburg  
was engaged for services. Though  
the rent was high, the money came  
easily for people were more than  
pleased to help bring the gospel to  
the people who never attend church.

Some good results came from this  
meeting. One of the city pastors, a  
number of whom attended, testified  
that he had given up his tobacco as  
a consequence.

My next engagement was at Hyde  
Park, Pa. Here we had a gracious  
outpouring of the Spirit. Desperadoes  
knelt with others at the altar and  
some startling confessions were made  
of crimes committed.

From here the writer went to as-  
sist Rev. H. Z. Hadley in a tent meet-  
ing at Cleveland, Ohio. We had a  
beautiful situation and a faithful band  
of saints who stood by, but the meet-  
ing did not accomplish so much as we  
expected. In some places one may  
have a revival in ten days, but usually  
it takes nearly that long to get a  
meeting under headway, and so it was  
here. It is very hard to close a meet-  
ing just on the eve of a break, and  
had it not been for further engage-  
ments we would not have left when  
we did.

I am under conviction on this point  
and have decided to stop holding short  
meetings, though a longer meeting  
does not pay so well from a financial  
view, for people do not usually feel  
able to give in twenty days, twice the  
amount they would in ten. Still, that  
is not to be considered, for souls must  
be won at any sacrifice. In case of a  
long meeting, however, we would not  
want to waste our time and energy on  
a small crowd when by thorough and  
enthusiastic advertising we could have  
a large one.

After the meeting at Cleveland the  
writer hastened to East Branch, N.  
Y., to answer a call to assist in a  
meeting there. Souls were saved and

the people thronged into the immense  
auditorium to hear the gospel mes-  
sages. One young man was instantly  
healed of epileptic fits at midnight as  
we anointed him with oil in the name  
of the Lord and a number of school  
teachers were at the altar praying  
and digging through in old-fashioned  
style. It was at this camp that I was  
divinely healed. The last Sabbath of  
the meeting, broken down from pre-  
vious efforts in God's work, I had  
collapsed and was unable to preach.  
When asked to speak at night and  
give the most responsible message of  
the day, I was utterly unable to do it,  
but the sight of the great crowds of  
unsaved ones got away with me and  
before I knew it my promise was out.  
How could I ever get dressed for the  
occasion? Would I not faint in the  
pulpit? How foolish of me to be over-  
persuaded by the elder to take such a  
grave responsibility as this, when  
there were so many strong brethren  
preachers present! My faith arose,  
and as I attempted to feed the hun-  
gry multitudes, Christ fed me the  
bread of life. His strength permeated  
me and I felt that I was whole of that  
plague. Praise God.

My next meeting was at Grose Run,  
Ohio, among the coal miners. We  
had an interesting service here one  
morning at 5:30 o'clock, for these men  
at the mouth of the large mine. They  
listened attentively and we had great  
help from God as we sang and spoke  
in the clear morning air. Daughter  
Evangeline assisted.

While we were here, husband and  
our son, Everett, held forth five miles  
away at Nelsonville in the large holiness  
church there. Having both been  
invited to the same camps this year,  
we boarded the train together and  
were soon on our way to Dayton, O.  
This meeting was a large one, held on  
the fair grounds. The auditorium  
was immense and my concern was  
that I could not be heard by all, but  
my fears soon fled as we found it  
much easier to speak there than in  
some smaller places. Two special  
services were held here by the writer,  
one for young men and another for  
women. At the same hour as the lat-  
ter, husband addressed men only.

Here we met many earnest work-  
ers. Rev. and Mrs. Johnston, singers,  
W. R. Cain, evangelist, and many re-  
turned missionaries from Turkey, Ja-  
pan and India. Bro. and Sister  
Knapp were there a few days repre-  
senting the Bible School of Cincin-  
nati. Bro. Kennett, the president of  
this camp, showed marked ability in  
presiding and we shall not soon for-  
get the good work done by the officers  
of the International Holiness Associa-  
tion of Dayton.

Our next meeting is at Ludlow  
Falls, Ohio. Pray for us as we do  
for you.

Only for souls,  
Mrs. Julia A. Shelhamer.

## **REPORT.**

It has been four weeks since I  
closed out at Denton camp, yet the  
songs, prayers, and shouts still ring  
in my ears, for I do not believe that  
there is a camp in the country that  
has as much or better singing, shout-  
ing and praying as Denton camp. The  
crowds are large enough for two  
camps. From eight to ten thousand  
people on the ground on Sunday.  
Seekers came at every altar call and  
some remarked that it was the best  
camp they had ever had. This was

my second year. My brother John  
Fleming, was with me and Brother  
and Sister Shank had charge of the  
singing.

Too much cannot be said of the  
clean, straight holiness preachers in  
this section. My brother, my wife and  
I came to Winchester, Ind. This was  
their seventh annual camp and it is a  
thriving camp. They have a nice,  
new tabernacle. The long altar was  
filled night after night, and there were  
some digging down and confessing  
out. George and Effie Moore, of In-  
dianapolis, stopped over to visit the  
camp, and were liked so well that they  
were engaged to remain throughout  
the camp. This was my second year  
at this camp.

We went from here sixty miles over  
to Cleveland camp, better known as  
John T. Hatfield Camp. My brother  
John, myself, and Rev. Carl Tucker  
were the preachers. Rev. R. A. Shank  
and wife had charge of the singing.  
This is a well-kept camp ground.  
The people have had much light for  
the past forty years and are hard to  
move. There were seekers at almost  
every altar call. Many of them  
came over and over again; however,  
some hard cases prayed through. One  
man who had been seeking for twenty  
years testified clearly to being  
saved and sanctified in this meeting.  
Brother Hatfield said this was an av-  
erage camp.

This ends the camp meeting season  
for this year. Bona Fleming.

## **NOTICE!**

Mrs. Perkins, self and three chil-  
dren sailed on Sept. 14 from San  
Francisco for Calcutta, India, on the  
S. S. "Wolverine State" of the Pa-  
cific Mail Steamship Line. We are  
returning to work in the Central  
Provinces Annual Conference of the  
Methodist Episcopal Church after a  
year and a half of furlough spent in  
this country. Judson T. Perkins.

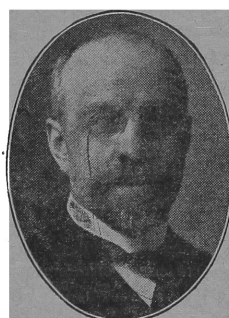
Mr. and Mrs. S. E. Haigler and  
grandson, Ralph, of Richton, Miss.,  
attended the camp meeting at Frost  
Bridge, fifteen miles from Waynes-  
boro, Miss. The meeting was run by  
Rev. E. C. Wills, of Wilmore, Ky., as-  
sisted by Bro. Conley, a Quaker song-  
ster, of Kentucky. They report a fine  
meeting and were wonderfully bless-  
ed.

## **ANNOUNCEMENT.**

Our annual conference at Somerset,  
Ky., closed last Sunday. On account  
of a heavenly pull to go into the  
evangelistic field and on account of  
the impaired condition of my wife's  
health I was granted the privilege at  
the last moment of the conference  
session to evangelize, with the privi-  
lege of taking a pastorate any time I  
so desire in the future. My home ad-  
dress is Wilmore, Ky. I am ready  
to help you, my brother. I have God  
in all His fulness. I will refer you to  
Dr. Morrison and Bud Robinson.  
Rev. Life E. Williams.

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# SUNDAY SCHOOL LESSON

REV. JOHN PAUL.

## PAUL AT HIS BEST.

Date: For October 3, 1921.

Subject: Paul at Ephesus.

Lesson: Acts 19:1-41.

**Golden Text:** Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew 4:10.

It is interesting to draw a contrast between the results of Paul's ministry at Ephesus and that of Apollos; it is no reflection on Apollos; for he was there only a short time, and he did not have the experience in his own soul that he later received as a result of his visit to Aquilla and Priscilla. The result of his deeper work showed up later when he visited Corinth and mightily convinced the Jews that Jesus was the Christ (Acts 18:28). It is likely that if Apollos had had the baptism upon his own soul that Paul had when he preached in Ephesus, he might have started something, as Paul did, which required an extension of time to follow up. We may suppose that Paul had no idea of spending two years and three months in that City when he came; but an evangelist who is full of the Holy Ghost and moving at God's order, especially in those days when the field was new, was not free to turn loose according to schedule. He often produced situations that he had to sit up with. That happened in the days of Chas. G. Finney at certain towns at which he visited, and it happens today in some instances where the field is peculiar and the laborer is wholly given up to God.

## Paul's Third Journey.

Today's lesson represents the opening features of Paul's third missionary journey. Since the event of our last lesson he has finished his campaign in Europe and gone back to Antioch, Syria, which was his home base, the Church that sent him out. The writer fits the record in to follow his account of the visits of Apollos, in the latter part of the 18th chapter. Little reference is made to the towns on the upper coasts through which Paul passed in coming to Ephesus. The writer hurries him on to Ephesus in the narrative, and pictures the little holiness meeting in which twelve disciples under Paul's prayers and instruction, received the baptism of the Holy Ghost. We may assume that this was the first dropping of the shower in the vast revival which was to characterize Paul's two years of mighty ministry in Ephesus. It implies incidentally that their former preacher, Apollos, did not have the light on this subject. Indeed it is plainly stated that he knew only the baptism of John, though he was devout and mighty in the scriptures, and though he was a follower of Jesus. It will be remembered from our former lessons that Aquilla and Priscilla had already been with Paul, and had had the opportunity of instruction on the line of the pentecostal blessing which came to the twelve disciples who first entered the blessing at Ephesus. No doubt these two had already primed the others with their own testimony, although we may infer that Aquilla and Priscilla were humble people and could not command a following. Perhaps they could not teach the

multitudes, but they proved they could teach a man like Apollos. (Ch. 18:26). Sometimes it is easier to teach big people than it is to teach little ones in the deep things of God. A man becomes as a little child to get into the kingdom, and remains as a little child to stay there. This means that he is teachable in spiritual things. We might wonder why this couple could not have led these twelve ripe seekers into the fulness of the blessing. Perhaps they were of that class, of which we have so many, who will follow none but a commanding leadership.

## How the Revival Worked.

The two years in Ephesus marks one of Paul's greatest revivals. The manifestations and results were very much like a genuine revival of our own times. It began with the inner circle, the most spiritual people. It was rejected or slighted by the reactionaries in the synagogue. It became the occasion for a spontaneous movement requiring special courage on the part of the leader. It stirred the devil to imitation and opposition. It dug up sin, causing people to publicly repudiate their errors and make expensive restitution. It stirred the competing forces in the community to take their most extreme measures in antagonism and opposition. The entire experience of Paul during this remarkable period illustrates the courage he possessed when he knew that he was in a place according to the will of God. The last event that marked his stay in Ephesus during the uproar, when he undertook to expose his own life to the mob for the protection of others, illustrates his spirit all through this most successful period of his great ministry.

## CAMP MEETING, FINDLAY, OHIO.

It was the writers privilege to be called as one of the workers at the Hancock County Camp Meeting, Findlay, Ohio, August 11 to 21, 1921. The workers namely, E. Hilton Post, W. H. McLaughlin, E. T. Bowdle, Herman Iauch and myself were in perfect harmony and the fellowship was delightful.

Byal Park is a beautiful level grove with a large tabernacle and other buildings with a fine well of water.

Herman Iauch of the Petticord Evangelistic Party led the singing in a spiritual and delightful manner. Bro. Bowdle had charge of the young people and had splendid results.

In the beginning of the meeting a personal workers conference was held which resulted in an "Upper Room" meeting. One after another got blessed of the Lord and the Spirit was at high tide. Many of the people who had retired, dressed themselves and came to the meeting where wave after wave of divine glory swept over our souls until past the midnight hour. It was indeed a "real" Pentecostal time.

On Thursday afternoon the Lord ordered a "Healing Meeting" in which about 25 were definitely healed amid the shouts of praise from God's people. It surely seemed that God let down a big chunk of heaven in our midst. No words can express the joy

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A charge to keep	I'm going home	Save one soul
A new name in	In the blood	Savior mine
Alas and did	In the busy marts	Savior more than
Almost persuaded	In the cross of Christ	Shall we gather
All hail the power	In the day the Lord	Showers of blessing
All to Jesus	In the garden	Solid Rock
Although He knew	Is not this the land	Some day it wont
Amazing Grace	It will never lose	Sometime, somewhere
Am I a soldier	It won't be long	Sowing in the morning
At the cross	I've found my Lord	Standing on the
Be not dismayed	I've reached the land	Stand up, stand up
Beulah land	Jesus breaks ev'ry	Step out on the
Blessed assurance	Jesus I my cross	Sweet by and by
Blest be the	Jesus is all the world	Take me as I am
Bring in the	Jesus is standing in	Take my life and
Calling today	Jesus is tenderly	Take the home path
Christ is crowded out	Jesus keep me near	Take the name of
Close to Thee	Jesus lover of my	Ten little naughty
Come every soul	Jesus my all	The blood will never
Come Holy Ghost	Jesus paid it all	The child of a King
Come Holy Spirit	Jesus paid the debt	The coming millions
Come humble sinner	Jesus, Savior, pilot	The Eastern Gate
Come thou fount	Jesus see me at thy	The Great Physician
Come ye sinners	Jesus the name	The Judgment
Come ye that love	Jesus, where'er thy	The kingdom coming
Constantly abiding	Jewels	The Man of Galilee
Deeper yet	Just as I am	The old account
Draw me nearer	Leaning on the ever	The pity of the
Every day and hour	Let the lower lights	The prodigal son
Face toward the	Let the Master use	The promised land
Father I stretch my	Lift Him up	There are loved ones
Fill me now	Little eyes	There's a dear and
Footprints of Jesus	Lord Jesus I long	There's a great day
For you I am praying	Lord Divine	There's a peace
From all the dark	Love lifted me	There's not a friend
Go by the way of	Must Jesus bear	There's within my
God be with you	My faith looks up	There is a fountain
God will take care	My Father is rich	There shall be showers
Hark the tread of	My heavenly home	There was a time
Have thy way Lord	My hope is built	They were in an upper
Have you heard	My Jesus I love thee	Thou art a friend
He died that I	My Lord and Savior	Thou my everlasting
He dies, the friend	My mother's Bible	Thou thinkest Lord
He keeps me singing	Nearer my God	Throw out the life line
He loves me	Near the cross	'Tis the old time
He loves me still	No not one	Try to save one soul
His yoke is easy	Not all the blood	Unanswered yet
Hover o'er me	O for a closer	We praise Thee
How firm a foundation	O for that tenderness	We will stand the
How to reach the	O happy day	Wear a crown
I am all on the	O I want to see Him	We'll work till Jesus
I am bound for the	O Lord have mercy	What a Friend
I am coming to the	O mourner in Zion	What will you do with
I am happy today	Of ten small things	When He cometh
I am on my way to	Old time power	When I survey the
I am resolved	Old time religion	When Jesus comes
I am thine O Lord	On Jordan's stormy	When the battle's over
I am thinking today	Onward Christian	While life prolongs
I come to the garden	Only trust Him	While we pray
I dreamed that the	Out in the wilderness	Whiter than snow
I have a Savior	Pass me not	Whosoever meaneth
I hear the Savior say	Penitent's plea	Why not now
I love to tell the story	Pray, pray	Will the circle be
I surrender all	Power in the blood	Will there be any stars
I want to be a worker	Precious name	Will you be among
I was sinking deep	Ready	Work for the night
I will make the	Rescue the perishing	Would you be free
I will meet you	Revive us again	Yield not to temptation
If you would find	Rock of ages	You have wandered

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of our felicitations in the Lord in that meeting. To God be all the Glory.

One of the spiritual features of the Camp was the songs rendered by the Biglick Quartette. These men are all spirit filled sanctified men who sing the gospel right into the hearts of the people. No account of the number of seekers were kept but from the first call until the last there were seekers and many times the altar was filled from one end to the other. Eternity alone will reveal all that was accomplished in this great Camp Meeting that was so honored by God.

Among the visitors at the Camp were Mr. Kilbourne, returned Missionary from Japan who addressed the Camp. Miss Evangeline Reams, representing the Friends Rescue Home Columbus, O., Rev. Chas. Kolb from Beulah Heights, Ky., Rev. Jack Linn and wife and others. The Soul Winners League of the St. Paul's Evangelical Church of Findlay rendered valuable assistance during the meeting. The writer received a return call for next year.

Evangelist R. J. Kiefer.

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## LAFAYETTE, VIRGINIA.

I closed the best meeting of the year last night at this old town; The whole community felt the effects of the meeting, big strong men were gloriously converted and several arose from the altar and shouted glory! Old family troubles and community fusses were settled. Thirty-two joined the Church and others are sending for their letters. Rev. M. C. Pullin is pastor and he and his wife are great people and stood by the evangelist all the way through.

I am happy in Jesus, He sweetly keeps. F.C. McCall...

## OPEN DATE.

M. V. Lewis, song leader, has open date he can give to someone desiring his help. He is good with a choir. Address him, Wilmore, Ky.



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## Gospel Tents

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RICHLAND, INDIANA.

We recently closed a good meeting at the above place. Richland is a beautiful little town nestled down in the hills of Southern Indiana; a good M. E. Church and some of the finest folks in the world. Our singer preceding us a day or two, had the meeting well under way upon our arrival. The singing was of the best under the direction of Prof. Williamson, chorus and orchestra. Seekers at the altar for pardon and purity nearly every service. Family altars erected, restitutions made, grudges settled, tithing established, and the tide rising higher until the close of the meeting. The large building was packed nightly with throngs outside who could not get in. All as an evidence that "He answers prayer today." A good prayer meeting was established, and still growing.

Our next date was Patronville, Ind., camp, under the direction of three M. E. churches. This was our second meeting with Pastor Davis. He and his good wife are pure gold, congenial in spirit, warm, holy love, and best of all, Spirit-filled and burdened for their people. The results were not large. A few saved and sanctified.

From there we went to Lilydale, Tenn., for a few days. Nothing much here, but mountains in the church and out. But God honored the truth. Some gave up "the little brown god" and their snuff. We were told that more women and girls use tobacco than men in this community. A few were saved in this meeting and we trust the Lord for what we did not see accomplished.

We began at Albany, Ky., last night with seekers at the altar seeking God. Brethren, there is a way through if we are willing to pay the price. I have a date open for December.  
J. E. Williams.

RYAN, OKLAHOMA.

The first meeting was held in a large tabernacle in Fullerton, Neb. Rev. Minnie Ludwig was the evangelist. Her messages were ably given and well received. About forty bowed at the altar either for pardon or purity. The writer and wife had charge of the music. Many good cases of reclamation and sanctification were witnessed.

We then spent seven days at the Headquarters camp meeting of the Nazarene Church at Kansas City, Mo. Dr. J. B. Chapman and Rev. M. Edward Borders were the evangelists. Their messages were very forceful and many souls prayed through to real definite victory. Prof. B. D. Sutton and wife had charge of the music. Their work was well received.

The next meeting was at the old historic camp ground at Peniel, Tex.

Dr. Burton Hall, of San Diego, Cal., and Rev. B. H. Haynie, of Little Rock, Ark., were the evangelists in charge. I never have worked with stronger men. The camp was well attended. Many camped on the grounds and in the college dormitories. The writer organized a large choir. Dr. Arnold, head of the Conservatory of Music at Peniel Academy, had charge of the fine orchestra. There were over 200 seekers throughout the ten days. It was our privilege to have Rev. Charlie D. Tillman with us for a few days. He sang several fine solos. He also had charge of a parental service which was the most wonderful service I have ever seen. God bless Bro. Tillman.

The last meeting was held in the large tabernacle of the First Methodist Church, of Waurika, Okla. The crowds increased so new seats were built. Judge Frank Morris and wife, of Greenville, Tex., were the preachers. Their messages were very forceful and about 125 bowed at the altar as a result. Rev. T. J. Beckman, of Garland, Tex., was in charge of the Bible readings. He is one of the best Bible scholars in the South. There were 97 additions to the churches.

I am at present in charge of the music at the First M. E. Church, at Ryan, Okla., Rev. Judge Frank Morris and wife, evangelists. Any church desiring a good evangelist would make no mistake in securing Judge Morris, of Greenville, Tex., as evangelist.

The writer and wife have some open dates for the coming camp meeting season. Anyone interested in securing a song director and pianist, soloist and duet singers, address us as follows, 3223 Main St., Kansas City, Mo.

Prof. Robert J. Kennedy and Wife.

CLARENCE, MO.

Since our last writing the meeting at Claymore, Ky., and Advance, Mo., have gone down in history. The Camp at Claymore was well attended this year, the people came in great crowds to hear the gospel preached. Interest was fine and the Holy Ghost honored our efforts in saving and sanctifying a number of people. Claymore Camp is a real coaling station for the saints of God and many were the times of refreshing and shouting that we had.

On the last Sunday of the Camp God poured out His Spirit in a wonderful way. People shouted and praised the Lord because of the mighty presence of Jehovah. I had in my party at this place our beloved District Superintendent, L. W. Dodson, also my wife and children and Miss Madge Thompson, of Coffey, Mo., who has been with us all summer as pianist and soloist. At the close of this Meeting we went on to our next engagement which was at Advance, Mo. We arrived here and found the Pentecostal or Tongues people just closing a five weeks meeting. We had some opposition and many things to overcome. But in spite of all the hindering causes God gave us a great meeting and twenty-six souls prayed through to victory. Praise His name. One of the characteristic of this meeting was that so many elderly people were brought to God. Rev. J. E. Linza and wife, of Jonesboro, Ark., were our co-workers in this battle and rendered invaluable service in preaching and with their special songs. At the

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close of this meeting we were called to Malden, Mo., where we are now in a great battle against sin and the devil with Dr. B. A. Hall, of California. Dr. Hall is a wonderful man, of God and a powerful preacher. Miss Made Thompson's solos are much enjoyed by every one. We are believing God for the greatest meeting ever held in this town. A number have prayed through up to this date and conviction is on the people in a marvellous way. This meeting will close our campaign for the summer until after the assembly. God has been very good to us this summer and we have been privileged to see about 200 souls brought to the Lord. Praise His precious name He will honor the faith of those who put there faith in Him. We request the earnest prayers of all who know God, that the closing days of this meeting at Malden will be days when numbers of souls will be brought into the Kingdom of Jesus Christ.

E. C. Dees and Party.

ARMSTRONGS MILLS, OHIO.

We closed a two weeks' meeting in a school-house Monday night; about eleven saved and some sanctified. God was sure in the battle. The devil said we should be shot, some reminded us of that night at Sodom, smote with blindness. God's Spirit fell upon the ring leader of the gang and he helped in the meeting and did great preaching and praying in the Holy Ghost for the Lord to save and sanctify everybody in the house.

We set Sunday night to close, but some said to give it out for another service, and to our surprise when we came back Monday we found our man cold as death. God had left him and bade us farewell, never to return again. Folks, this is a great battle, but God is giving souls. In the opening service we had with us a Christian preacher and his Bible. He was a stranger to us. We learned afterward he had come to preach the sermon but when we gave the invitation he refused to take his stand with the Christian people, yet he did not return. He wanted to know my faith and I said what do you think? He said every word is gospel you said tonight in that sermon. Well, I told him we were just old-fashioned Christians and preaching the gospel for Jesus Christ and His blood for sin.  
J. W. Stoneking.

BROCTON, ILLS.

Having known all along that our call was to Evangelistic work in the Church and feeling now that I should re-enter the field I take this means of letting you know that I am now ready to accept your call and consider plans with you for your meeting. I am a Methodist in faith and principle and a Christian in love and experience. It has been my privilege to tell the blessed story in my feeble way in eleven different states and so far as I know my methods and sanity in doctrine have never been questioned. I have been in the ministry fifteen years. Five years of this time given exclusively to chorus work. I am just home from Oklahoma where we had charge of the music in a union meeting which some of the brethren will tell you I presume. I have been in the pastorate the past seven years and am qualified to sympathize with the burdens of the pastor.

I want to help you lead men to Christ if you need me and want me. My address will be 621 Poplar St. Terre Haute, Ind. Write or wire me at this address. I give with this a note of recommendation from my superintendent or presiding elder of my year's work as pastor.

Can assist you either as singer or preacher and in case of necessity both—have experience as singer and preacher in revival work. Yours for souls.  
W. L. Shell.

This is to certify that the Rev. W. L. Shell has during the past year served the Brocton charge as pastor. He has worked faithfully and diligently in his calling, giving himself unreservedly to the work.

His revival efforts were rewarded and the financial interests of the charge were in better conditions at the end of the year than they have been for many years. As far as I know his life and character among the people has been above reproach. He has also interested himself in civic righteousness and worked for better moral conditions in the community. I fully believe that his purposes have always been of the highest order, and that any error made would be a matter of judgment and not of heart.

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Hurlock, Md., Oct. 9-30.  
Howell, Mich., Nov. 6-30.  
Home address, Boaz, Ala.

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Charles City, Ia., Sept. 22-Oct. 9.  
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Address, 10802 Gardfield Ave., Cleveland, Ohio.

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Hamden, Mo., Sept. 15-Oct. 2.  
Address, 114 Park Ave., Binghamton, N. Y.

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Altus, Okla., Sept. 11-Oct. 1.  
Douglas, Ga., Oct. 9-30.  
Ottawa, Kan., Nov. 6-27.  
Address, 456 S. Candler St., Decatur, Georgia.

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Address, 865 South Bayly Ave., Louisville, Ky.

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Open date, Oct. 1-Nov. 30.  
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Ashland, Ky., Nov. 28-Dec. 18.  
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**LELA G. McCONNELL'S SLATE.**  
Pomeroy, Pa., Sept. 26-Oct. 16.  
Chatham, Pa., Oct. 17-30.  
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Home address, Chatham, Pa.

**F. P. McCALL'S SLATE.**  
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Tuscaloosa, Ala., Sept. 28-Oct. 9.  
Atlanta, Ga., Oct. 12-16.  
Perkasie, Pa., Oct. 20-30.  
Caldwell, Idaho, Nov. 10-27.

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

**JOHN THOMAS' SLATE.**  
Scranton, Pa., Sept. 24-Oct. 4.  
Hampton, N. Y., Oct. 11-23.

**W. A. ASHLEY'S SLATE.**  
Springfield, Ohio, Sept. 30-Oct. 9.  
Malone, N. Y., Oct. 14-23.  
Champlain, N. Y., Nov. 13-27.  
Home address, Easton, Md.

**FRED DE WEERD'S SLATE.**  
Eric, Pa., Sept. 18-Oct. 2.  
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.**  
Indianapolis, Ind., Sept. 25-Oct. 9.  
York, Neb., Oct. 14-23.  
Arnold, Neb., Oct. 27-Nov. 6.  
University Park, Iowa, Nov. 11-20.

**JOHN W. COOPER'S SLATE.**  
Hamden, Mo., Sept. 15-Oct. 2.  
Miami, Okla., Oct. 5-16.  
Kansas City, Mo., Oct. 26-30.  
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.**  
Charlotte, N. C., Sept. 25-Oct. 8.  
Macon, Ga., Oct. 9-23.  
At home, East Point, Ga., Oct. 24-Nov. 6.

**A. L. WHITCOMB'S SLATE.**  
Running Water, Tex., Sept. 22-Oct. 2.  
Peru, N. Y., Oct. 16-30.  
Brooklyn, N. Y., Nov. 4-13.

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

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Hampton, N. Y., Oct. 11-23.  
Schuylers 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.  
Welknaubach, Pa., Dec. 15-18.  
Aberdeen, S. D., all of January.

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Ottumwa, Ala., Sept. 11-Oct. 2.  
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Chicago Meund, Kan., Oct. 30-Nov. 13.

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Inverness, Fla., Oct. 6-23.  
Brooksville, Fla., Oct. 27-Nov. 13.

**W. A. VANDERSALL'S SLATE.**  
Omega, Ohio, Sept. 25-Oct. 9.

**SLATE OF C. C. GRAMMOND AND WIFE.**  
Sunfield, Mich., Sept. 25-Oct. 9.  
Address, 815 Allegan St., Lansing, Mich.

**BLANCHE SHEPARD'S SLATE.**  
Addison, Mich., Sept. 20-Oct. 9.  
Caro, Mich., Oct. 16-Nov. 6.  
Hartland, Mich., Nov. 13-Dec. 4.

## CAMP MEETING CALENDAR.

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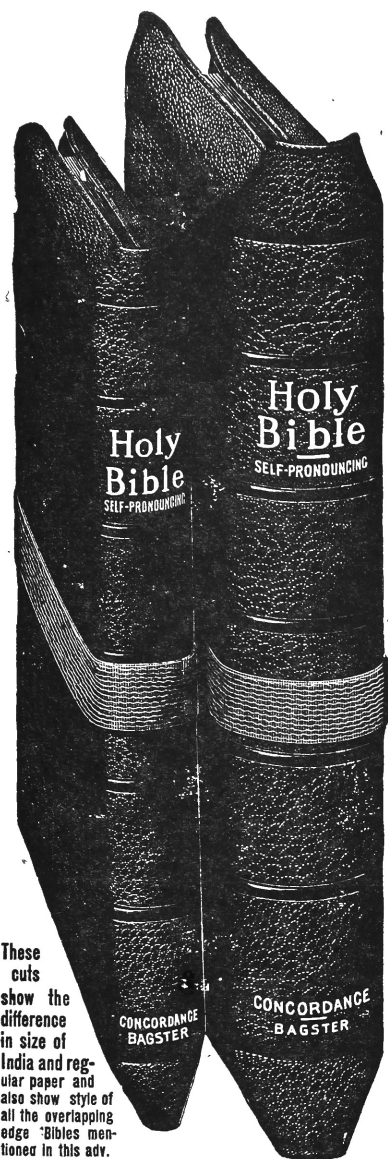
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