

PENTECOSTAL HERALD

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REVIVE US AGAIN.

By The Editor.

BY all means have a revival in your church. Hold it early in the conference year. Plan it, announce it, visit the people and pray for it. Get the people to pray, tone up the spiritual life of the church, get sinners converted, backsliders reclaimed, believers sanctified; it will have a gracious effect and be wonderfully helpful throughout the entire year. It will mean better congregations, larger contributions, a better spirit. It will mean the salvation of souls. It will warm up the preacher's heart and bind him and his people closer together for the entire work of the year.

Advertise the meeting; publish it in the paper; put cards in the store windows; nail notices on the fence; stick them up on trees out on the highways; get before the people the fact that you are having a meeting at your church and that you want them to come; get the people to talking, thrust the fact before them. It will be better to have them talk against it and provoke discussion and debate on the subject than not to talk at all. Hang neat little notices on their door-knob. Make it known in the boarding houses, publish it in the hotels, rent some space in the newspaper; report the progress of the meeting. You will not be able to win the people to Christ if you cannot get them to church.

Special attention should be given to heat, light and ventilation. Do not have lights hanging about the preacher's head and glaring in the eyes of the people. It is very stupid to have brilliant electric bulbs arranged so that their glare pains the people every time they try to look at the speaker. The people should be able to see the speaker very plainly, to watch his countenance, to catch his expression, to see the movement of his lips, to look him in the eye and the speaker should be able to see the people, to watch them, to look them straight in the face and be able to judge of the effect of his message whether or not the people are receptive, to get their thought, to know, by the expressions upon their faces, whether or not his words reach the mark.

The singing should be well arranged for. It ought to be lively and spiritual with plenty of song books or printed sheets so all may join in the singing. A pipe organ is too large and slow for revival meeting; besides, it drowns the voices of the singers. It may be used in the opening service, but it is not good for invitation songs. It is too heavy; it takes too long to get it started. Good gospel singing means much; the words of the song should be heard distinctly. A small organ or piano or cornet, possibly a violin, can make good revival music and do not drown

the voices of the singers. A small bass violin blends beautifully with the human voice. By all means, have good singing, not scientific, but spiritual and lively.

* * * *

The pastor ought to do much visiting during a revival. He ought to visit and pray in the homes of the backslidden, the indifferent, those who ought to be coming to church and are staying away; those who have never been converted and that very large class that must receive special attention or will never become interested and will die without salvation. As the pastor visits around, prays with and talks to the people during a revival, he picks up much valuable information. He becomes acquainted with the folks; he learns their difficulties, their sorrows, often they tell him of their sins. The name and address of every person who comes to the altar ought to be taken and whether they are converted or not, they ought to be looked after. If they are not converted, the Christians should hold on to them and if possible win them to salvation. If they are converted, they ought to be brought into some church. It is useless to labor for the conversion of souls and then leave them out of the church for the wolves. Win them to Christ, bring them into the church and build them up in the Lord. This country needs ten thousand revivals this fall and winter. Would God the pastors and laity who read these poor suggestions would get busy and bring a multitude of lost sinners to a gracious Savior, and luke-warm Christians into perfect love.

Dedication.

IT was our great pleasure to spend Sunday, Sept. 17, in the beautiful little city of Campbellsville, Ky. Wife and I went down that I might preach the dedicatory sermon of the splendid new church which our Methodist brethren have erected in Campbellsville. This is a very attractive and thriving county seat surrounded with a beautiful farming country. It is a great center of Methodism; Methodist churches are in all the villages round about, and many thriving country congregations.

The churches for fifteen and twenty miles around called in their services for the dedication. Rev. T. J. Wade, presiding elder, with many of the pastors of surrounding churches, were present. Wife held a service for the children and young people in the old church just across from the new church at the morning hour. The new church, which is said to hold 1500 was crowded, with large numbers standing and many who could not get in. The congregation had arranged a

good plate dinner which was handed out in pasteboard plates in the large basement after the dedication service. They handed out 2,200 dinners; the residents of the city went home to their dinners and took many of their friends with them. The brother pastors of the town, Baptist, Presbyterians and Disciples, very generously closed their churches for the Sunday morning service. We have never seen a finer spirit of harmony, good fellowship, and brotherly love.

It was this writer's privilege to preach the dedicatory sermon and then to assist the pastor in raising \$25,000 in subscriptions to complete the payment for the church. The excellent lot on which the church is erected, with the building, cost about \$85,000. The subscription was raised and the church dedicated. We have not been associated with a happier people than this pastor and his congregation were over the consummation of their generous giving, their patient toil and their splendid success.

The church is a beautiful structure, which stands in the center of a choice lot, one of the best locations in the city. It has two fronts, one on each street, with handsome stone columns and beautiful portico. The church is a handsome piece of architecture, with twenty-odd rooms, great auditorium and large, well ventilated basement. We have not seen a church more beautiful and convenient in all of its appointments.

Mayor Quin, the popular Mayor of Louisville, and a much beloved Methodist brother, with Mr. Baker, a Sunday school worker of Louisville, spoke to a throng which crowded the church in the afternoon. The writer preached at night to a great multitude and a number were at the altar seeking conversion or perfect love. We had a great day.

Rev. J. L. Piercy, the devout and successful pastor, is an old Asbury boy; he is some of the fruit of the holiness camp meeting at Pentecostal Park. He is the young brother who accompanied me on my evangelistic tour around the world. Some of his many friends he made on the mission field will be glad to know God is very graciously using him in winning souls and building up the church. His heart is now set on a great revival. Let those who read these lines and know Brother Piercy, pray earnestly that he may see the desire of his heart in the salvation of his people.

Holiness pertains to both the inner and outer life. It brings the soul into harmony with the nature of God, and the life into harmony with the will of God. "Thy will be done" expresses the all-absorbing desire of the pure in heart.

Holiness inspires action on "Golden Rule" principles. Such a standard is above the average of professing Christians. The rule is still binding, however, and will be the standard of judgment when "the books shall be opened."

B. R. J.

SIN AND SALVATION.

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

JOHAN Wesley, in his great sermon on "Sin in Believers," says: "We allow that the state of the justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a child of God, a member of Christ, an heir of the kingdom of heaven, 'The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is a 'temple of the Holy Ghost,' and a 'habitation of God through the Spirit.' He is 'created anew in Christ Jesus,' he is washed, he is sanctified. His heart is purified by faith; he is cleansed 'from the corruption that is in the world'; 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he 'walketh in love' (which he may always do), he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to 'have a conscience void of offence towards God and towards man'; and he has power both over outward and inward sin even from the moment he is justified."

"The position, there is no sin in a believer, no carnal mind, no bent to backsliding, is contrary to the word of God. These continually feel a heart bent to backsliding, a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in the heart—pride, self-will, unbelief; and of sin cleaving to all they speak or do, even their best actions and holiest duties. Yet at the same time they 'know that they are of God'; they cannot doubt it for a moment. They feel his Spirit clearly 'witnessing with their spirit, that they are the children of God.' They 'rejoice in God through Christ Jesus, by whom they have now received the atonement.' So that they are equally assured, that sin is in them, and that 'Christ is in them the hope of glory.'"

"But can Christ be in the same heart where sin is? Undoubtedly he can. Otherwise it never could be saved therefrom. Where the sickness is, there is the physician."

"Carrying on his work within,
Striving till he cast out sin."

Both John and Charles Wesley were thorough theologians. John Wesley in his sermons; Charles Wesley in his hymns. We hear him sing:

"Now Jesus let thy powerful death,
Into my being come,
Slav the old Adam with thy breath,
The man of sin consume."

"Purge me from every sinful blot,
My idols all be cast aside;
Cleanse me from every sinful thought
From all the filth of sin and pride."

Deliverance from all sin and the carnal mind must be by a Divine operation, not through growth in grace. John A. Wood, in "Perfect Love," says:

"1. Growth in grace is neither a destroying, a washing, a crucifying, nor a cleansing process. Entire sanctification is a death, a washing, a purification. 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

"2. Growth in grace has respect to addition, to enlargement and development, and belongs entirely to the positive in Christian life—the graces of the Spirit. Growth is an increase or development of some living force; not a destroyer or transformer of any living force. The idea of entire sanctification is that of purification—the removal of an impurity or defilement. One is a destruction, the other is an enlargement."

"3. Growth in grace is a natural process, involving culture, and discipline, and appertains to spiritual life. Sanctification is a supernatural and divine work wrought in the soul. Growth, the natural, gradual process of development, should not be mixed with the instantaneous, supernatural work of purification and purification."

"4. In growth in grace, the soul is active and co-operative. Entire sanctification is something experienced, and not something done. The soul is passive, is the subject and not the agent of the cleansing, the same as it was in regeneration. Before and after both regeneration and entire sanctification the soul is active and co-operative."

"5. Growth never changes the nature of anything; hence, a believer can not grow pure, for the same reason that a sinner cannot grow into a saint—growth not changing the nature of things. A pure nature may grow, and an impure one may grow, and mere growth does not change the one or the other."

"6. Growth and development have no fixed relations to purity in any way. They have respect to size, or enlargement, and not to quality, or purity; and, hence, all changes by growth, or gradual processes are in size or quantity, and not in kind or quality. Purity or holiness has respect to quality and not to quantity."

"7. Growth in grace is the same after entire sanctification as before. If growth in grace is a cleansing process, and is growth in purity, it must follow that when the soul is entirely sanctified there can be no further growth, since what is wholly pure can never become more pure."

"The idea that deliverance from indwelling sin and a state of entire sanctification may be secured by the ordinary process of growth we regard as a serious mistake and productive of much evil."

My first presiding elder was Joshua Gill, of Boston, Mass. He was a great preacher of full salvation. In a sermon from the text, Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God," he says:

"Sin is discussed in books, the Bible included, under two heads. There is the root and the branch; the fountain and the stream, the tree and the fruit, the disease and the symptoms. For examples, we have in the Bible these two definitions of sin: 'Sin is the transgression of the law,' and 'All unrighteousness is sin.' Unrighteousness is the sin principle, deeply imbedded in the heart; transgression of the law is the manifestation of that principle in outward life. Unrighteousness is the root, transgression the branches. Unrighteousness is the fountain, transgression the stream."

"All philosophical discussions of sin treat it under the two heads of sin original and sin actual, corresponding to the Scriptural ideas of tree and fruit. Actual sin is sin committed, original sin is sin in the nature. Actual sin is the overt act, original sin is the bent of the nature, the desire, the motive, the affinity. The sin principle is called original sin; because it is 'a natural corruption and tendency to sin inherited from Adam.'"

"Every church from the beginning has stated in its creed this doctrine of original sin. It has been thus stated, 'Original sin . . . is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, and that, continually. And this infection of nature doth remain in them that are regenerated.'"

"Now if sin is what we have described it to be, salvation to be salvation must provide for the deliverance of man both from its dominion and indwelling. This is exactly what the Gospel proposes to do. 'Behold the Lamb of God which taketh away the sin of the world.' And in this connection we ought to notice that the Bible makes a distinction between sins and sin. And this distinction runs on parallel lines with the distinction between actual sins and original sin; or sin committed, and sin in us. The question then arises as to the plan of salvation. How does Jesus save us from these two forms of sin?"

"First of all, let us insist that the sufferings and death of Christ form the basis upon which the whole superstructure of salvation rests. 'We see Jesus *** for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.' Let us also not forget that the efficient agent in the consummation of the work is the Holy Spirit who guides in to all truth, regenerates, and sanctifies."

"Does the Gospel provide for the utter extinction of this substratum of evil in the regenerate soul? Or must we carry lust and carnality in our hearts to the grave and perhaps to heaven? No one believes that an element antagonistic to God, as carnality is, would be tolerated for a moment in heaven. And the soul not yet delivered would be still unsaved, for Jesus came to 'save his people from their sins'; he is 'the Lamb of God that taketh away the sin of the world'; he came to 'destroy the works of the devil.'"

"It must be, therefore, that the Gospel proposes the death of 'the old man'; for St. Paul says: 'Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.' Hence, St. Paul preaches the privilege of a present deliverance from 'the body of sin,' from 'the old man.' And again he says, 'They that are crucified have crucified the flesh with the affections and lusts.' Crucifixion means death."

"St. Paul prayed for the Thessalonians 'The very God of peace sanctify you wholly' and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. St. John declares the whole truth of the Gospel when he says, 'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness; that cleansing, which secures the eradication of remaining depravity or the extinction of the sin principle. This is the perfect cure for sin.'"

"All of the processes of salvation are 'by grace' and not natural. We are, therefore, led to the conclusion that they are instantaneously wrought. Growth in grace is a natural process. Just as a good tree will naturally grow, so a good man, made good by grace, will naturally and inevitably grow. Hence there is such a thing as growing in grace, but never a growing into grace. One species of animal or vegetable never grows into another. A man's nature can be changed only by a process of grace. But after he is changed, the law of growth is there by nature. Pardon and regeneration are instantaneously wrought. Sanctification (or cleansing) is an instantaneous process. They are all 'by grace,' through faith. And if by faith, why not NOW?"

The Way of Holiness, an English publication, has some pertinent remarks under the head of "Dead indeed unto Sin." It says:

"The devil never interferes very much with that so-called kind of holiness that neg-

lects or ignores heart-cleansing from the in-being of sin. He does not care if the individual seeks for 'more power' or undertakes to 'follow the Spirit' or to 'walk in him' just so long as he knows that the 'old man' is not going to be 'put off' as Paul exhorts in Eph. 4:22.

"That you put off (Gr., aorist tense, denoting an instantaneous and completed act) concerning the former conversation (deportment or manner of living) the old man, which is corrupt according to the deceitful lusts.' Also Rom. 6:6: 'Knowing this, that our old man is (or was) crucified (Gr., aorist tense meaning, once for all) with him that the body (being or totality) of sin, might be destroyed (Gr., aorist tense, meaning—at stroke) that henceforth we should not serve (pres. tense—be serving) sin.' Dr.

Daniel Steele, the great Methodist scholar, calls this the 'Instantaneous death-stroke to inbred sin,' and also says, 'Men are not crucified limb by limb.' It may take a little while to reach the point of death, but death itself is instantaneous."

Salvation from sin may be instantaneous. One of General Booth's daughters, at the head of the Salvation Army in France, had an officer who was mastered by one secret habit, one sin. It was a great mountain in his life, and he brought in his resignation, and said, "Marshall, I resign. I cannot go on any longer;" and this woman of God looked at him, and with the spirit of her father, said, "Captain, sit down, and I will pray for you." She walked up and down the room, and prayed, "O God, what am I to say to this man? If I accept his resignation,

what is to become of him? Where will he go? He will go into business, and possibly go to hell!" Then she said to him, "Captain, I refuse to accept your resignation. God is going to make an apostle out of you."

"Oh," he said, "is he?"

"Yes," she answered, "I believe he is."

"Then, by God's grace he shall." And down on his face he went, and received the baptism with the Holy Ghost and fire.

"O Jesus, at thy feet we wait,

Till thou shalt bid me rise,

Restored to our unsinning state,

To love's sweet paradise.

"Savior from sin, we thee receive

From all indwelling sin;

Thy blood we steadfastly believe,

Shall make us thoroughly clean."

"Gold Tried In The Fire."

Rev. E. F. Frazee.

(A sermon for the "New Age," by an "Old Preacher.")

"I counsel thee to buy of me gold tried in the fire that thou mayst be rich." Rev. 3:18.



HIS is the language of commercial life applied to that which cannot be either bought or sold. Nothing can so enrich human character, or human life, yet it is not a material possession.

These letters were written by an overwhelmed and glory-stricken disciple on the Isle of Patmos. He is known as "the disciple whom Jesus loved." He "was in the Spirit" on the Lord's day." The great "Head of the Church," on whose bosom he had leaned at the supper, and who had "suffered death upon the cross for our redemption," appeared to him in a glorified human body, and said, "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death." And then he laid upon that disciple the marvellous hand that "raised the dead and stilled the storm," and told him to write "the things he had seen, the things that are, and the things that shall be." One of "the things that shall be" is that these letters should come down to us. Written to the Seven Churches of Asia, and to all the churches of the world, it is as if they had come to us through the U. S. Postoffice. They do come through the heavenly post-office, postage paid by "the blood of Jesus," and by the Holy Spirit, "special delivery" is made to every human soul.

The thought is, *buying your gold and happiness of God* and the text I have chosen is God's earnest solicitation for your poor trade in the intrinsic and imperishable values of true religion. There are three things: "The gold tried in the fire," "The offer for sale," and, "The advice to the buyer."

"THE GOLD TRIED IN THE FIRE."

Buying gold, as a new thing in finance, was brought into prominence during the Civil War, sixty years ago. Gold had been the thing you buy with, but a time of emergency and distress came, and our national currency was reduced to one-third its value. The money of the Confederate states was worthless, and famine prices prevailed everywhere. As things got worse, gold ran higher, and anyone who possessed it became rich without effort. Other possessions might increase and the possessor still be poor, but a little gold would go a long way.

The persons addressed in this text, imagined themselves already in possession. They said, "I am rich, and increased in goods, and have need of nothing," and knew not that they were wretched and miserable, and poor, and blind and naked. That is the condition now. To be self-deceived is ever the worst kind of deception, and to be wretched

and miserable, and poor, and blind and naked in *life and character*, is worse than to find your credit broken at the bank, or any other destitution that can come upon a human being.

The first meaning of gold is an *intrinsic value*. Go to a blacksmith shop, and you will find cinders and filings, and small scraps of iron lying around loose on the floor. Go to a jeweler's store, and you don't find them. He gathers up and sells the almost invisible dust. A blacksmith's filings and a goldsmith's are not the same. You sometimes say, in making a gift to a friend, "Not for its intrinsic value." Here it is *for its intrinsic value*." "The kingdom of heaven is a treasure hid in a field." You do not know how great the treasure. "A pearl of great price." You do not know how great the pearl. The Kingdom of Heaven is the King giving up his throne, and melting down his crown to enrich his poor and rebel subjects. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich." A real and true religion that will enrich the moral nature, that will give a conscious pardon of sin, bring permanent peace to the soul, purify the heart and life, give an assured hope of heaven, and a certified check for everlasting happiness, is offered now. A religion like that, means *pardon*, and *holiness*, and *Heaven*. It is "gold"; it is worth "buying"; it is worthy an immortal being; it is what God offers you. You can have it *free*. It is for its *"intrinsic value"* we offer you the religion of the Lord Jesus Christ today.

But, it is "gold tried in the fire." That means, unchangeable, and imperishable, and what is very important today, the removal from it of all foreign substances. It is the presence of foreign substances in our theology and religion, that works all the mischief. A boy was learning his letters and came to small "i." "It's 'i,' said the teacher, "don't you see the dot?" "But does that make it 'i'—sure, I thought it was a fly speck." So small a thing divides the learned Ecclesiastics of the 20th century. Dissensions in religion flow from ignorance of grammar, and inability to distinguish between the separated point of a letter, and the various deposits of foreign and irrelevant matter that may find their way upon the page. Foreign and irrelevant matter in our theology and our religion is a bad thing. When it gets in the Theological Seminary, and the pulpit and the Sunday school and the Methodist General Conference, and the course of study for the preachers, it's time for intelligent sinners in the congregation to "look out." Probably there was never a time when you needed to be careful what you buy, more than now.

Deuteronomy, 28th chapter, describes the

present day: "But it shall come to pass if thou wilt not hearken unto the voice of the Lord thy God, to observe and to do all his commandments and his statutes which I command thee this day," and then follows a description of the curses instead of blessings that shall come upon them. Among these curses are, the darkened understanding, by which the world has lost the knowledge of the God, and fallen into the blindness and delusions of the learned heathenisms of Boston and Chicago, as well as the grosser and lower kind. "The Lord shall smite thee with madness and blindness and astonishment of heart. And thou shalt grope at noonday as the blind gropeth in darkness." "Ever seeking and never able to come to the knowledge of the truth" is the ban put by Holy Inspiration, on the vain and self-conceited "gropings" of the "Higher Criticism" and the "New Theology." The mysteries of the Kingdom of Heaven are never made known to any except a believing and obedient heart. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so Father, for so it seemed good in thy sight."

Hid them from the University of Chicago, from Dr. Charles W. Elliot, President Emeritus of Harvard University, and revealed them to Dwight L. Moody, Jerry McAuley, Billy Sunday, and the thousands of unlettered men, women and children, to thousands in the tenement houses of poverty, and the prisons, where the guilty and the outcasts turn to him with "a broken and a contrite heart."

(Continued)

THE COLLAPSE OF EVOLUTION.

By

L. T. Townsend, D.D.

One of the most timely and important books of the day.

SAYS DR. MORRISON:

Perhaps there is no man in the country better prepared in head and heart for this work.

Dr. Townsend was Professor in the Theological Department of Boston University. He is a careful student, a ripe scholar, a devout Christian. He covered much ground in preparing himself to write this book.

We earnestly beg the people who love the Bible and the saving grace of the Gospel to help us in this crisis of the religious history of the nation to circulate this book far and wide. It will be valuable in the defense of the faith, and in furnishing students and ministers with material with which to meet the agencies of our times. Price, \$1.00 post-paid.



Epigrams From Europe.

Rev. Walt Holcomb.



POLAND the country of possibilities. Political Poland is now in the throes of governmental change and adjustment. There are two elements seeking control. Pilsudski, Chief of State, is more democratic than the opposing party. He represents the laboring people, and was given a vote of confidence by a majority of seventeen, in the Parliament, a few days ago.

Ex-Premier Paderewski was a better pianist than politician. However, if there should be any immediate change he might be called back to rule the Republic. There will be an election this fall when the people will vote for members to the Diet and the Senate, who will elect a President. Indications point to the election of Pilsudski as President of Poland.

Near Warsaw is the palace of John Sobieski, which is situated on the Vistula river. It still retains its massiveness and magnificence. It was in the sixteenth century that this great and good King reigned in Poland. He was the first king to grant freedom to the peasants, and his name is revered by all. He also repulsed the Mohammedan invasion and saved Christendom from its ruthless rule.

In the seventeenth century the Austrian, Russian and Prussian vultures of prey swooped down upon Poland and tore away her feet, hands and head, leaving only her pulsating heart. Thus remained the dismembered body until after the armistice, when the dove of peace restored the missing parts. The League of Nations did better for Poland than was expected.

The Poland of today has come into her own in lost territory. When the new govern-

ment is established, the long buried, but not dead national life will be resurrected and assert itself in Europe. With no national debt to handicap it, the people of Poland will build up a formidable nation. While her plains make it difficult to fortify herself, let us hope that wars have ceased forever, and no further invasion will be possible.

As the Poles have always fought for liberty and independence, they are very sympathetic towards democracy and religion. The name of Woodrow Wilson brings an assenting nod of their heads. America appeals to their imagination, and the name of Herbert Hoover thrills them with enthusiasm. They are kindly disposed towards our American Christianity, and the name of the Methodist Mission ranks in popularity with the names of Hoover and Wilson.

The Methodist Church owns a handsome, eight-story building on the corner of a beautiful and popular square, that is reached by five leading streets, reminding you of the famous Five Points of Atlanta, Ga. The square is a lovely flower garden with roses, geraniums, peonies and bushy evergreens surrounding the lilacs and towering pines in the center. Here in the wonderful city of Warsaw, the Methodists have their headquarters for religious and relief work in Poland. A large auditorium for public gatherings is located in this central building.

Prof. F. C. Woodard, of Tennessee, is General Manager of the Polish work. Dr. G. W. Twynham, of West Virginia, has charge of the Religious Work and is pastor of our English and Polish congregations. Rev. H. K. King, of North Carolina, is the assistant in relief and religious work. A finer and abler trio of Christian gentlemen

could not be found anywhere. These brethren are ably assisted by a necessary force of conscientious and consecrated Poles and Russians. The work is carried on with the same precision and efficiency as a good regulated business in America.

Bishop Beauchamp and Pastor Twynham are intensely interested in the religious life of those who are thronging to the Methodist Mission for life and light. The Poles are in search of spiritual, as well as material things. Many natives who come for enlightenment and instruction, positively refuse financial assistance, so anxious are they for the Bread of Life, although hunger is gnawing at their vitals. An old man who had slept at the door of the Mission for three nights, and who attended Sunday service would not accept alms, although he said that he had not had anything to eat for several days. He was given dinner.

Yesterday we began a series of evangelistic services which were largely attended in the morning and evening. I never preached to a more sympathetic and respectful audience in my life. The majority of the congregation were cultured and refined people. However, most of them lost their fortunes as a result of the recent war. One of my hearers was Duke Mensikow who in pre-war times was president of the Russian Duma. He is now a member of the beginners' class for religious instruction. While it is pathetic to watch the wearied faces, while preaching is very inspiring to see how they drink the deep truths of the gospel. The pastor and the evangelist spend the morning hours in private conversation with those who wish to become Christians and identified with the Methodist Mission.



Holiness Interdenominationalism.

J. B. McBride.



THE above caption is the idea of evangelism that has been so forcibly impressed on my mind for many years. We are a confirmed believer in denominationalism. We have always belonged to a denomination, and at the present belong to the Methodist Episcopal Church. We respect our obligations and stand by the Church in its great work of saving the lost; we also contributed to the Centenary Movement, and believe that God is going to get great good out of the money given for that purpose; but we believe that we should foster the spirit of interdenominational evangelism, especially, the Holiness Association work that is being carried on throughout the nation. The writer means that holiness that is of the Wesleyan type, which made Methodism such a great factor in the salvation and evangelization of the world up to this present time. It has been the balance wheel in the Church to hold Protestantism to the Bible way of salvation.

In this day when destructive criticism is ever increasing with the turning of the clock hands we, of all denominations, should rally around the cross of Christ and receive a divine urge to preach the cardinal doctrines of the Bible with a zeal and faith that would shake the world and put to consternation the critics; let them know that there are multiplied thousands within the pales of the Methodist Churches yet who believe in the old-fashioned, internal, heart-feelable, knowable, and enjoyable religion of our Lord and Savior Jesus Christ, and that we

purpose to stay on the old Ship of Zion that has plowed the seas for six thousand successive years of human history, and has landed her cargo of human souls every time on the shores of restless suns. She has defied the storm's terrific gale; she has baffled the submarines of the devil; she has braved the opposition and is making a successful trip the last time, and is going to make heaven's harbor. Her canvas may be shredded, her keel may be shaken, her spars may be splintered, and her hull may bear the marks of many a battle, and the slush and foam of many a storm; but she will pass through the golden gate and drop anchor at the pearly portals, and throw her gangplank of faith on the shores of blissful immortality, and bid all on board an eternal welcome to the throne of God. Let us not play the fool and quit the old Ship at sea to go aboard one of "New Thought," though she may be rigged in more splendid style, and appear to be more fashionable, and manned by some towering critic, for she is doomed to sink at sea; she will never make the harbor of heaven.

Interdenominational Holiness is the balance wheel that will help to keep the denominational boats afloat. We trust that she will enter every denomination and preach the old-time, God-honored doctrines of the Bible that will hold the denominations steady, and help them to keep their balance on their voyage across life's sea.

May the Lord bless Dr. Morrison in his fight for the right against destructive criticism through the pages of the good old PENTECOSTAL HERALD, and spare him yet many

years to lead on the host of true believers a glorious victory, of which the world will have to take notice. Holiness interdenominationalism, the balance wheel, is the need of the hour.

A New Evangelist in the Field.

Rev. S. H. Pollitt writes me that he will enter the evangelistic field this year. He is one of the best known men in the Kentucky Conference, has been a successful pastor a great soul winner. Thousands have been converted and many believers sanctified under his ministry. He is one of the most earnest men in bringing the lost to Christ that I know of. Our brethren ought to keep him busy in the work. He may be addressed at Amelia, Ohio. He is a man of spotless integrity, great zeal and genuine spiritual power. I commend him most heartily to the brethren everywhere. Faithfully,

H. C. MORRISON

W. B. Yates in Hospital.

Evangelist W. B. Yates at Walker's Hospital, Evansville, Ind., underwent an operation Sept. 20. He is doing nicely and hopes to be ready for his work in a short time.

Evangelists are often handicapped in their meetings trying to use a song book that has no good invitations or altar songs. The beauty about our Victorious Songs Enlarged is its splendid suitability to every need of revival. Evangelists are delighted with PENTECOSTAL PUB. CO., Louisville, Ky.

Is Prohibition a Failure?

MRS. H. C. MORRISON.

THE enemies of prohibition are not dying an easy death. They are writing and speaking all sorts of things purposing to represent the temperance situation, but it is said that "figures don't lie," so I am giving our readers a few facts that are unmistakable evidence of the salutary effects prohibition has had upon our nation during the two years it has been in operation. The following is taken from the "World League Clip Sheet" and may be relied upon as being correct:

SOME FACTS.

1. Two years of National Prohibition has reduced the number of drinkers of alcoholic beverages from 20,000,000 to 2,500,000, a decrease of 17,500,000, says Federal Prohibition Commissioner Haynes.
2. Only 15 per cent of former drinkers are drinking now and these are drinking but five per cent the quantity of liquor that was formerly consumed, says Federal Prohibition Commissioner Haynes.
3. The same authority states that the entire drink bill of the nation has decreased \$2,000,000,000 a year. This money formerly spent for drink has gone into savings banks or has been spent in legitimate lines for necessary commodities.
4. The year 1921, the second of the Prohibition regime, was the healthiest in the United States, according to figures submitted by thirty-seven leading insurance companies transacting about 80 per cent of the life insurance business of the country.
5. The Federal Comptroller of the Currency is authority for the statement that more than 600 mutual savings banks show gains both in number of depositors and volume of deposits during the last fiscal year. Prominent banks in every section of the country testify that Prohibition has promoted the thrift movement as shown by increased savings.
6. Judge Kent Greene, president of the Washington Home Association, the oldest operating association of its kind in America, is reported to have said that the Chicago home is the only one out of sixty or more in the country to survive and that its slim patronage makes its future doubtful.
7. The report of the Board of Charities of the District of Columbia for the fiscal year 1921 shows a continued decline in the population of the work-house and other correctional and reform institutions. The chairman of the committee on Reformatories and Correctional Institutions and others, says: "The most encouraging fact to be noted in connection with the work-house, is that during the past year, the daily average of prisoners was only 208 as compared with 334 the preceding year. This is the lowest number recorded since the establishment of the new work-house at Occoquan, eleven years ago."

A Great Revival in Asbury College.

The Lord has wonderfully blessed us at Asbury. We have a splendid faculty, the very best in the history of the school. We have been most fortunate in securing strong, aggressive men who speak with plainness and emphasis on all the vital questions of the times. Dr. Ridout is deeply read in Theology and thoroughly acquainted with the ins and outs of modernism. He gives no uncertain sound. Prof. Reynolds, fresh from a great university, our teacher of Church History, is full of enthusiasm and vigor; he knows just when and where to plant a shot against the destructives. The students are delighted with him. He piles

the work upon them and makes it thoroughly interesting. We are grateful to God for the great improvement in the department of Music. A most excellent body of women are organizing this department of the school on a broad and solid basis.

Best of all, the Lord is giving us a gracious revival. Many students have been saved at the group prayer meetings in their rooms; scores have been graciously blessed at the altars. The chapel is being packed to its utmost capacity; every evening friends are coming in from the community to enjoy the spiritual feast. Dr. Clark, our pastor, has been preaching in the church on Sundays to the multitudes like a flame of evangelistic fire. We praise God and take courage.

There is the utmost need for the enlarging of the plant. We must have more room, larger chapel, additional class rooms, and more dormitory space. God and his people will certainly help us. I received a letter a few days ago from a woman 83 years of age away up in New York State; she said she had been keeping \$2.50 in gold for some time, but the Lord had impressed her to turn it loose for Asbury College, and so she sent it to help with the new building. The Lord bless her dear heart. Pray for us, and help us carry forward this great good work.

Faithfully, H. C. MORRISON.

A Book for Every Young Minister.

There has just come from the press one of the most timely books within the five years past, "Historic Christianity and the New Theology." This most excellent book is from the clear, pungent, and fascinating pen of Rev. Harold Paul Sloan, D.D., a member of the New Jersey Conference of the M. E. Church. Dr. Sloan is a champion defender of the evangelical faith. There is no man of our times more thoroughly posted on the ins and outs of the New Theology. He has investigated thoroughly, he writes deliberately, his statements are clear and his arguments convincing. Every young preacher, North and South, East and West, should read this book.

We wish that a fund could be raised to supply this book to the young preachers who may not feel able to purchase it for themselves. Not only should it be read by the young presachers, but the laymen of the Church, men and women, should read this book. Let us know thoroughly what the New Theology is before we consciously or unconsciously give up the blessed truths of the Bible. The book is printed in clear type, on good paper, contains 208 pages. It can be had of The Pentecostal Publishing Company. Price \$1.50. There is not a dull page or a dead line in the book. It is full of truth and life and interest from cover to cover. Get it, read it, and understand the deception, the unscripturalness and the danger of the New Theology.

H. C. MORRISON.

Our Foreign Students.

We used to make appeals for our 'foreign boys,' but for the last few years we have had to ask assistance for our 'foreign students,' as we have young ladies as well as young men in Asbury College who are preparing for missionary work in their native lands. It seems the Lord is believing in Asbury College as a place where these young men and women can be trained for genuine Christian service, as we have them coming to us in increasing numbers each year. This year we have 14, the largest number up to date; three fine young men have come to us through a friend at Washington, D. C., one fine Korean through the advice of Miss Meyers, and some from other countries.

The readers of THE HERALD know that it is through the generous and loyal support of our friends that we have been enabled to support these foreign students, although at times the College has had to bear consider-

able loss, as the friends have not always sent sufficient for their support while in school.

I am writing this to our HERALD friends who have so generously responded to our former appeals, and ask that you direct some of your tithe money to the fund for educating our foreign students. If you desire to be a missionary and cannot go yourself, what better and more effective way could you engage in this great work than in sending some one to represent you; one who is thoroughly prepared in language and education to minister to their native people. Let our friends rally to the help of these fine students, sending us a portion of their tithe now, and more later, if possible. There is no place that you can put your money that will yield greater returns than to invest in these fine young men and women. One of the young ladies will graduate next June and then return to her native land to testify and work for Jesus. Let us hear from you at once, if only with a small remittance, and we shall be deeply grateful in their behalf. Address, Mrs. H. C. Morrison, care PENTECOSTAL HERALD, and it will be applied promptly to their needs.

MRS. H. C. MORRISON.



GOOD NEWS.

By

REV. C. H. JACK LINN

Evangelist.

"This is the will of God even your sanctification." 1 Thess. 4:3.

As far as I know I have no rich relatives. If anybody who may chance to read this article discovers that they are kin to me, and you are rich, kindly let me know. When I was married, I did not help matters much, for I have not located any rich people among my wife's folks.

Now, why am I telling you all this? Simply to say that I have no one among my relatives to leave a will in which my name will be included. Once I nearly had something left to me. When I was preaching on the streets out west some years ago, a rich man took a fancy to me and gave me several presents and in other ways manifested kindness. When I was in Indiana holding a meeting, I had word from this gentleman that he was ill and was going to a hospital for an operation. In his new will, he said, he had left me a thousand dollars to help pay my debts. In those early days I had nothing but religion and debts.

Of course I felt sorry that my friend was ill, and yet I felt glad that I should get the much-needed thousand dollars. Well, he went to the hospital, but I never got the money. Why? Because he didn't die. In fact, he is living today and alas, he has changed his affections.

But the promise of God's word as found in 1 Thess. 4:3 is still true. And when I found that God willed to me holiness, and that I could be sanctified right down in this world, I lost no time in going after my inheritance.

Now, can't you see why I shout? My Father loved me enough to remember me in his will. Well, glory!

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Here are about 300 of the very best bargains we ever saw in Bibles. Fine, new flexible leather binding, overlapping edges, splendid large, clear bourgeois type, self-pronouncing, with 40,000 references and complete Concordance. Size 5 1/2 x 8 1/2 x 1 1/2 inch thick. Weight only 2 pounds 4 ounces. Regular \$6.00 value for \$2.50, postpaid. Patent thumb index only 25c extra. Order one or more today.

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OF ASBURY THEOLOGICAL SEMINARY



The Future Punishment of the Wicked

Rev. W. B. Walker.



"And these shall go away into everlasting punishment: but the righteous into life eternal." (Mati. 25:46).



THESE are the words of Jesus Christ. He informs us in this lesson, that there will be a time when all nations shall be assembled before him. "He shall separate them one from the other, as a shepherd divideth his sheep from the goats." He will say to them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." While on the other hand, he will say to them on his left hand, "Depart ye cursed into everlasting fire, prepared for the devil and his angels."

We are living in times in which sermons preached on old time repentance, holiness, judgment and hell are very unpopular. But as our fathers preached on these subjects with great power, and the results were very gratifying, so the same kind of preaching to-day will produce like results. No doubt people's hearts are much harder now than then, and the results may not be quite so great, but I am quite sure it will bring results.

Men who are scholars tell us that the Greek text for the words "everlasting" and "eternal" are the same. One is used to denote the duration of the righteous in heaven; while the other denotes the duration of the sinner in hell. There was a time when man did not exist; but never after his birth, will there be a time of non-existence. According to the Bible, heaven will be a wonderful place, with its streets of gold and sea of glass. I have often thought that when life is over, and God's faithful children of all ages march down the streets of the New Jerusalem drinking water from the sparkling stream of life, and plucking fruit from the tree of life, that they will almost forget their hard places while on this earth. Many are the temptations, privations, and sorrows of life. Paul said, "Eye hath not seen, nor ear heard, neither have entered the heart of man the things which God hath prepared for them: that love him." (1 Cor. 2:9).

Just how long this beautiful state will last no one is able to say. But the text said, "But the righteous into life eternal." If you can tell how long the gates of pearl will hang on the hinges of silver, I will tell you how long the felicity of the righteous will last. At any rate it will last as long as God shall exist and heaven endure.

The words "everlasting" and "eternal" are often used in the Bible. They are used to denote the duration of the Father (Gen. 21:23); everlasting kingdom (Psalms 145:13); everlasting joy (Isa. 35:10); everlasting salvation (Isa. 45:1); everlasting King (Jer. 10:10); everlasting dominion (Dan. 9:24). Time and space forbid our considering these passages through the New Testament. But as long as God shall exist, his kingdom endure, his joy continue, his salvation flow, and his coming dominion prevail, so shall the righteous enjoy the blessedness of heaven. While on the other hand, the same words are used in referring to the future punishment of the wicked. As long as the righteous are exploring the vast domain of heaven, the poor sinner will be exploring the dark caverns of eternal night.

Hell was not prepared for people; it was prepared for the devil and his angels; but if people persistently partake of sin rather than serve God, there will be no other place to go—but hell. People are cursed because they refuse to be blessed. Jesus said, through the apostle Peter, "He is not willing that any should perish, but that all should come to repentance." Man was crea-

ted with the ability to choose. If a person chooses to go to heaven—by the grace of God—"There is power in the blood" for him. The truth is, that every man has that ability within himself to get saved. However, he can reject God's call until there is no mercy for him.

Some would have us believe that God is too good, and merciful to send his created beings to hell. They will tell you that we as human beings would not do our children in such a cruel way. God doesn't send anybody to hell, they send themselves there because they will not accept the salvation so freely offered. People who reject God's call refuse the only remedy that will prepare them for the mansions of the blessed. The Bible says, "Judas went unto his place." His place was among the damned spirits of eternal night. He would have been out of his place anywhere else.



REV. ROBERT A. YOUNG, Evangelist.

Then again, eternal punishment does not reflect on the character of Jesus, as some would have us believe. Some well meaning people seem to feel that they ought to be permitted to love the world, and commit most every sin possible, and yet be admitted into heaven when they die. God could not be a just God and allow sin to enter heaven. The Bible says, "There shall in no wise, enter into it anything that defileth."

Suppose there were ten prisoners in the state prison, for whom the governor should send forth a proclamation that on a certain day he was to let the prisoners go free. But when the day arrived, five of the prisoners walked out free men, but the other five said, "We are going to remain to pay the penalty of a broken law." Who would be to blame for them remaining prisoners the rest of their lives? We could not justly blame the governor, for he offered them pardon. They had it in their power to become free men, but rejected the offer. This sinful world has multiplied thousands of people in sin, as much bound as any prisoner behind bars; Jesus came to open prison doors and set captives free. The sad thing is that most people refuse this gracious offer from the hand of an all-wise Creator. Who is to blame?

Here is a man that has been lost for days, and is almost starved to death. I invite him to my table laden with good things to eat, but he refuses and goes to a hungry grave.

Who is responsible for his death? This poor world is starving for the Bread of life, and Jesus has prepared a table, and sent out the invitation, "All things are ready; come unto the marriage." Not one single thing has he left undone, but everything that will add comfort to earth's perishing millions. It is indeed pathetic to see people hungry for the Bread of life, and yet reject it when it is brought to them. Who is to blame, then, if some who are invited do miss heaven?

Yonder is a man drowning; the waves are carrying him into the main current; he is unable to find banks or bottom; he is fast being filled with water; only once more to go down and all will be over; I throw him a rope, and tell him to grasp it, and I will bring him to shore, but he refuses, and goes down to a watery grave. It can be very easily seen that he is to blame for his death. This world is in a sinking condition. As it were the rope or the gospel is being given, but they refuse it, and choose rather to die. Jesus came into the world to seek and to save earth's sinking millions. All who will embrace his gospel are saved from their sins. I am glad some are accepting it.

The place that knows us now will soon know us no more. Only a few more days and all will be over. Time is fast passing by; it has only been a few years since we were young; but today many are getting old, the frost of many winters have past; this can be very easily seen by looking at the silver streaks in the hair. Some minister will soon preach our funeral sermon, and loved ones will turn from the newly made mound with broken hearts; but we will be in eternity.

It is impossible for human language to express the awfulness of hell. There is one man in those dark regions crying for one drop of water to cool his parched tongue. Jesus says, "Bind him hand and foot, take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth."

Just how black outer darkness is no one can tell, but it must be a place isolated from other worlds, whose darkness is so intense that no ray of light will ever penetrate it. It is a moonless and starless night. Over its surface the wicked grope, fall, scream and tear their hair forever. Just think of human beings who had an opportunity to get saved but refused and are lost, lost in eternity's black night; lost upon the rocking billows of eternal despair; lost amid howling demons and piercing shrieks of damned souls.

One of the most eloquent men of the South said, "Hell is one eternal black night. Years roll upon years, ages upon ages, lost souls, horror stricken by the blackness of darkness, cry out in their agony, 'Will the night never end?' And from the dark caverns of the precincts of the damned comes the answer, 'Forever!' No star of hope ever lights up this night, no ray of light ever penetrates the abode of the lost; it is night that day never follows; it is night without morning; one black eternal night—no sun or star to chase away its eternal vapors."

"The best hell the sinner is promised is a world of ruins shrouded in night's blackest pall; where no one of the damned has a friend, where all ranks and sexes are herded in one promiscuous mob, with foulest demons; where every stinking cave is inhabited with fiends and gnashing ghosts, and on whose black crags the ravens of eternal despair sit and croak; where God's eternal Justice plies the burning whip and Remorse lays on his fiery throngs, the flashes of whip and throngs their only light, world without end."

Reader, if you are not saved from your sins, hasten to the rugged hill of Calvary.

Good News From The Evangelistic Harvest Field.

FINDLAY, OHIO, CAMP.

Twenty-three years ago Findlay Camp had its origin in the mind and heart of one Benj. F. Day. Twelve acres were purchased near Findlay, known as Bial Park. An association was formed by the holiness people of the vicinity and an annual camp established. God has continued to honor the work throughout the years; the meeting recently held was declared by the oldest attendants to be the greatest in power for many years.

The camp leader, Bro. W. H. McGlaughlin, was splendid in platform work, a man of God, strong in faith, and full of the Spirit of God. Under his leadership the wheels of the camp moved smoothly. In some introductory remarks, Bro. McGlaughlin announced the principles for which the camp stood, namely, the home, church, law, temperance, Jesus Christ, and full salvation. No "Come-out-ism," but loyal allegiance to orthodoxy. There are no side-tracks. "Holiness to the Lord" has right of way from start to finish.

The workers called for the 26th annual camp were, W. H. McGlaughlin, pastor of the Evangelical Church, in Findlay, Ohio, John Thomas, of Wilmore, Ky., R. J. Kiefer, Columbus, Ohio, Prof. Herman Jauch, Michigan, Misses Evans and Carmichael from Asbury College, Wilmore, Ky. Special mention should be made of the President of the camp, Bro. A. P. Ewing, and his splendid Committee, Bros. Lem Cole and J. H. Price. Their untiring efforts and faithful services were a large contribution to the success of the camp.

Findlay camp was wonderful. God was marvelously present in "demonstration of the Spirit, and of power." Some of the services were the equivalent of the Day of Pentecost, only in a smaller way, but just as real and as powerful. There was perfect freedom, and praises and shouts were "the order of the day." Why not? God's children were together "with one accord, in one place," and he was faithful to his word of promise. Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men. All praise and glory to his precious name. It has ALL-POWER in it. God graciously manifested himself in bodily healing, to quite a number of believing applicants. And thus closed Findlay camp of 1922.

Minnie Evans.

VINCENT SPRING CAMP MEETING.

The Vincent Spring camp will long be remembered by those who attended as one of the best, if not the greatest, we have had for several years. Through faith and prayer, many of the workers were assured from the first, that we would have a great meeting. Many seekers came to the altar, several of whom were reclaimed, others saved, and some sanctified. About fifteen joined the Methodist Church. All the glory shall be his, for he heard and answered prayer. He wonderfully and gloriously gave me the witness to my sanctification and I feel I can never praise him enough for it. I wish I could tell it so as to make others as hungry for this experience as I was. There was one man who was under deep conviction and God showed him he would have to give up his tobacco; he had quite a struggle, but gave it up and got complete victory.

We had three fine workers with us this year. Brothers Strickland and McCord did the preaching, while Miss Essie Morris gave us the sweet gospel in song. Brother Strickland is a great preacher as well as a preacher. His sermon the last Sunday morning on "I am the Way," will never be forgotten by the writer and many others. Brother McCord did some wonderful preaching, and helped the campers and committee to get a vision of greater things in the future for the camp. Yours in him.

(Mrs.) W. B. Martin.

LOVELAND, OHIO.

Comargo camp meeting was held under the auspices of the Christian Nation Church, Rev. Wm. Gaskins, overseer. They have a permanent camp grounds, a new dormitory and eating room. The Lord was with us; some found the Lord for the various works of grace.

We had one healing service, and some were clearly healed. God also gave us a very good missionary meeting. Rev. Harry Woods preached the missionary sermon, and I never heard one any more appropriate, or any better. The people gave a liberal offering for Missions. In addition to Brother Woods, Sister Bare was with us from Indianapolis, Rev. Aita from Japan, and Rev. Long from Egypt. "The best of all God was with us."

These people are not many in number but they are very conscientious. They do not believe in eating pork, drinking tea, or coffee, or in riding on the Sabbath. I observed the Savior's rule in this meeting, as I do everywhere, viz., "Eat and drink such things as they give" and "eat such things as are set before you." If they set a good hot cup of tea, or a cup of cold, or hot water before me, I just drink either and keep clear and blessed. Thank God, "I was free born." These things are matters of con-

science, and really in a sense non-essential. Dr. A. B. Simpson said, "Some good people say they cannot ride on the cars on the Sabbath, for any reason, and some other people equally as good, believe they can use the cars on the Sabbath for God's glory in matters of religion." Bishop W. T. Hogue, of the Free Methodist Church, said, "City life is such that public conveyance on the Lord's day has become a necessity." I stand just where they do on it. While some people may abuse the rule, it is still true that works of mercy, and necessity on the Sabbath are consistent with holiness. I have crossed the Atlantic five times, and the Pacific twice, and I have always had to travel on the Sabbath, so did St. Paul on his missionary tours, and so will every other good man if they ever cross the sea. If anyone should want to judge us for these things let them remember the words of Paul in Col. 2:16: "Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath day."

I go from here to Conotton, Ohio, R. R. No. 2, then on to Winnipeg, Manitoba. Shall be open for calls for winter engagements after October 24th. Any holy church, or real clean people wanting me for a good full gospel meeting write me at Lisbon, Ohio, Box 441.

Rev. F. W. Cox.



REV. JAMES V. REID, Song Leader and Preacher.

EVANGELISTIC TEAM.

Rev. R. A. Young and Rev. James V. Reid will be associated in evangelistic work this fall and winter. Both of these young men are known to The Herald readers and will be welcomed to the evangelistic ranks as successful and experienced workers. Brother Reid is a musician of rare talent, being a song leader of years of experience, as well as a fine pianist. He also preaches the gospel with earnestness and power. Brother Young is a graduate of Asbury College, and has had much experience in the revival work. He is an energetic, earnest preacher and will be good help in whatever capacity he may be called to serve. We commend these young men to pastors who may desire evangelistic assistance. Brother Reid's address is Fort Worth, Texas, and Brother Young may be reached at Wilmore, Ky.

H. C. Morrison.

EAST ST. LOUIS, ILLINOIS.

Wednesday night, August 30, we closed an excellent ten days meeting in the M. E. church, in East St. Louis, Illinois. The weather was intensely hot nearly the whole time of the meeting, and the influence of the railroad strike was much in evidence, sixteen cars having been burned one night, and it was reported that some strike breakers had been secretly murdered, and others were threatened, which caused the people to be very much agitated. But despite these and all other hindrances, the congregations were fair in the day services, and fine in the evening meetings. The pastor, the Rev. J. S. Dever, is closing his seventh year with that church, and is deservedly popular with all his people, so much so that they would not consent to have any other pastor sent to them last year, and now they are clamoring for his appointment for the eighth year. He has done a great work in soul-saving, and in every way, and has prosecuted the work along full salvation lines, always raising all financial claims in full.

They held cottage prayer-meetings ten days preceded.

ing the revival, and the work of salvation began the next day after the meeting started, and from that on to the close people were converted, reclaimed, or purified in nearly every service, about half a hundred in all having bowed at the altar as definite seekers, and the most of them professed to have received what they sought. The church was greatly revived and quickened, and not a few caught new visions of duty and privilege, and measured up to the same, the pastor being among the number that was refired and newly anointed. Altogether it was a fine meeting, and everybody seemed greatly pleased with the results.

The pastor is a fine fellow to labor with, and he and his people treated us royally in every way, and raised all the finances necessary to pay the expenses of the meeting with the least effort of any place we have ever labored, and did it so cheerfully as to bless one's soul, despite the fact that many of the people were out of work on account of the railroad strike. We found royal entertainment in the home of the pastor, and had delightful fellowship with him and his good wife.

At this writing, we are laboring in a camp meeting, in Haviland, Kansas, and souls are praying through in about every service, the spiritual tide is rising, and the meeting is not half over.

We are receiving calls and making dates for our fall and winter campaign. Persons desiring to correspond with us relative to dates can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

DALLAS CAMP MEETING.

The meeting this year was held for the first time in the B. T. Roberts' grove, Dallas, Pennsylvania, August 11-22. The farm consisting of forty-two acres has recently been purchased by the Wilkes-Barre District, Free Methodist Church, as permanent holiness camp ground. The spring of water is excellent and the location is ideal. There were not less than one hundred canvas tents well equipped with floors, tables, bunks or cots.

The evangelists, Rev. O. B. Russell, Miss Anna Belle Callier, were at their best. Those acquainted with these workers know that they rank high among the holiness preachers of the country. Preachers mighty in word and deed. Trained singers led the song services and while there were no instruments of music yet the singing was "with the Spirit and with the understanding also," reminding one of the singing of our fathers in early Methodism of fifty years ago. There were also a large number of other preachers and workers. Miss Alma Frederick had charge of the children's meetings. The prayers did their part well and from four in the morning until late at night the place seemed to be alive with devotion. Altar services often lasted until nearly the next morning. Many lay under the burden like they were dead. These demonstrations were neither discouraged or encouraged but holiness unto the Lord was the central idea. Many were saved, sanctified and thus added to the Lord.

D. C. Stanton.

SUCCESSFUL CAMPAIGN.

Since last writing The Herald we have been constantly in the field. God has put his seal upon our ministry by giving us souls in every meeting we have held this year. We have held meetings at Elston, Mo., Indianapolis, Ind., Eldorado, (camp) Ill., Leslie, (camp) Md., and Baltimore, Md. We are now just starting a meeting at Laurel, Del., and it looks at this time to be one of the best meetings of the summer. We have enjoyed the association of, and the messages of our co-laborers of the summer's work, and have been made more determined to press the battle to the finish.

Our meeting at Elston was with the pastor, Rev. Ira Karr, and at Indianapolis with Rev. Alvin Kerst. While some local conditions somewhat interfered with, and made the pull hard, God blessed, a goodly number prayed through and were converted or sanctified.

At Eldorado, camp we were associated with Rev. John Owen and Mr. and Mrs. R. A. Shank. God gave us one of the best camps here that they have had in a number of years. From Eldorado we journeyed to Leslie, Md., and in this camp were associated with Rev. Floyd Nease and a number of the preachers of the Philadelphia-Washington district. The meeting closed with a downpour of glory and salvation and the long altar filled with seekers. After closing here on Sunday night we came on to Baltimore and began with the pastor, Bro. Higgs. Here again God blessed and souls responded to the call at every service except two. The finances came easy and after taking care of the evangelist, \$275.00 were raised for the pastor.

We are now beginning here with the pastor, Rev. H. D. Spencer, and the outlook is glorious. We are expecting one of the best meetings of the year. Will the readers of The Herald please remember us in your prayers that God may continue to bless us and make our ministry fruitful.

Yours for success,

Howard W. Sweeten.

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The Passing of a Great Woman.

In the death of Miss Belle Bennett the Church has lost one of its greatest women; the missionary cause, one of its most devout, persistent, and successful advocates. Miss Bennett came of a great family; the Bennetts are people of unusual intelligence and strong will power. She was one of the best specimens of these strong, intelligent people. Her financial circumstances had opened to her many doors of advantage; thoroughly educated, widely read, and many years of extensive travel had given her large vision and wide information on the important subject of missions, the great needs of the world and its only real remedy—the gospel of Jesus Christ—and the many blessings which the gospel brings.

She was ambitious that women should come into the fulness of all their rights and privileges in a Christian civilization, and that all of these rights and privileges should be used for the uplift and betterment of the people. Her love for humanity and her desire for the salvation of the people were limited by no church creed, race or ocean. The world was the parish of her sympathies and her endeavor; always and everywhere, she was both serious and cheerful. She had the seriousness which grew out of a wide knowledge of the needs and sufferings of humanity, and a cheerfulness produced by a consciousness that the Church in the gospel of Jesus Christ had a remedy for the ills of mankind.

Miss Bennett was too intellectual and too devout to be narrow. Always and everywhere, she was interested for the development and well being of the people. She was not one of those missionaries interested simply for the welfare and salvation of black people in Africa; she was full of solicitude for, and kindness to, the black people in Richmond, Ky., and they knew full well that in Miss Bennett they had a true friend. She was a noble, aspiring, thoughtful, hard-working handmaiden of our Lord Jesus. She was deeply pious. She trusted in the blessed Christ and loved him.

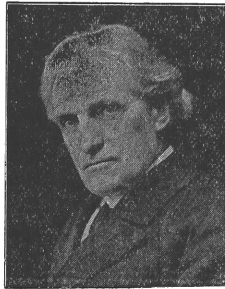
It was my privilege to visit Miss Bennett at the hospital in Lexington a few weeks before her death. Her entire conversation was about our Lord. She knew the end was not far away and her trust was in him and him alone for future blessedness and eternal rest.

MONTHLY SERMON.

CHARACTER BUILDING.

"Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab; also he went down and slew a lion in a pit in a snowy day. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand and slew him with his own spear." (1 Chron. 11:22, 23).

(Preached in the Chapel of Asbury College.)



In our devotional reading, not long since, we fell upon these verses which struck us with peculiar force and awakened in our mind quite a train of thought. As we mused, looking back through the centuries, we seemed to see this man, Benaiah, who proved himself more than equal to

any of the enemies that came up against him, standing before us. Unpleasant as it may be, even with the eye of the imagination, to look upon deadly strife between men, it was interesting to see him slay those two lionlike fellows of Moab. When the Bible says "lionlike men" you may be sure they were stalwart, determined, fearless fighters.

The record also tells us of this man Benaiah, that "he went down and slew a lion in a pit in a snowy day." We take it that the lion could have been left in the pit until the snow melted away, and there would have been less danger of slipping or losing one's footing in a contest with so dangerous a foe; or he might have been left there to starve; or he might have been pelted to death with stones from the top of the pit. But this man Benaiah looked into the pit with sparkling eyes and tightening muscles, and slid down its snowy side to meet the king of beasts face to face, and the record says, "he slew him."

The inspired writer does not tell us what Benaiah had in his hands on the occasion of taking such dangerous risk; possibly a spear or club. We have an idea he clubbed the royal beast to death. It is interesting to stand in imagination at the top of the pit and watch this brawny warrior as he fearlessly approaches his roaring enemy and, with agility, avoids the lion's leap and strikes him a deathblow as he passes.

On another occasion he meets up with an Egyptian of great stature, "five cubits high." He is carrying a spear with a staff like a weaver's beam; a load for an ordinary man. He went down to meet this giant with no weapon in his hand save a staff—a mere walking cane. Striding forward with easy, resolute step he meets him in a hand-to-hand conflict, wrenches the spear away from him, pitches him off, and pinions him with his own weapon.

David had a very remarkable aggregation of men in his army at this time. You remember that during one of his wars, while the enemy held Bethlehem, David expressed a desire for a drink of water from a well in that village, and three of his sturdy warriors fought their way through the ranks of the enemy, who held the village at the time, drew water from the well and, fighting their way back into David's camp, presented him with the water. You recall that David refused to drink it, but poured it upon the ground in sacrifice.

Since our childhood, we have taken pleasure in closing our eyes and looking at those three fearless soldiers. What iron-like faces they must have had; what strong limbs, what muscular arms and blazing eyes; what tremendous blows they struck; what a flying wedge they made flinging the ranks of the enemy apart. How fearless two of them stood as statues at bay with drawn swords, while the third dropped his bucket into the well and brought up the cool, dripping water; with what insolence they strode away, with lips curled in smiles of contempt; the drops of water falling from their bucket writing in wet hieroglyphics in the dust their derision of their foes. These were no ordinary men. They were men for their times. War was not the scientific game that it is today; it was not a question of telescope, range finder, raised sights, an accurate eye, and the motion of a finger. It was not the dropping of an explosive shell from some craft in the upper air. The successful soldier of David's day must be a man of great physical power. He must be able to strike sledge-hammer blows, quick and fast. Strength, agility, and animal courage went into the make-up of the winning men of the times. Of course, there were bows and arrows and stones for the sling, but much of the war in those days was a grim meat-ax proposition.

These three men cutting their way into and out of Bethlehem, for that drink of water for David would make a moving picture worth looking upon. Our friend of the text has a peculiar fascination for us; not that we have any delight in bloodshed, or even the death of dumb creatures, but when giant Moabites must be dealt with, and there is a roaring lion plunging about in his fury in a pit in a snowy day, who needs attention, we delight in a fearless fellow who is ready for the emergency and is easily the master of the situation.

David lived in a day when God had some cleaning up to do. He was clearing the ground of unbelief and wickedness. He was sweeping away a people who would make no progress, and who stood in the way of those who desired to go forward. They were unfit to propagate the race, to put their mental and moral stamp upon posterity. God desired the space they occupied for the raising up and development of a better race of people, and David and his big, fearless, brawny soldiers were the men to meet the requirements of the hour.

There has not been a time in human history so dull, dead, and insignificant that some tragedy in the life and progress of the race has not occupied the stage of action. And whatever the emergency of the hour, God has had his men who could meet the evils and difficulties to be contended with, as Benaiah met the giants of Moab, who would dare to go down into the pits of human struggle and sacrifice, taking their lives in their hands and coming out conquerors.

Our friend of the text, it occurs to us, was possessed of a certain kind of self-confidence in a remarkable degree. Not egotism, not pride, or self-conceit, but something entirely different; a quality that must exist in every man who achieves success. We dare say he had a restful faith in God, and a consciousness that he was in the divine service and endowed with a divine power. He went to meet the giants of Moab; he climbed down into the pit to face the lion and sauntered out, walking cane in hand, to meet and vanquish the big Egyptian without a tremor of fear, but a strong faith in God and a full assurance of and endowment of strength within his own great arm to accomplish the task which had fallen to him to perform.

There is something delightful in the contemplation of a true, godly, fearless man, who feels in his soul that he has a work to perform in the world, and without boast or

bluster, without hesitation or fear, goes forward, meets the difficulties, overcomes the obstacles, conquers his foes and does his work.

We get comfort and courage in contemplation of this strong man of long ago, and we get valuable suggestions. There are always giants to kill, and lions to club, and evils swaggering about with spears whose staffs are large as weavers' beams. There are gigantic errors in the world to be slain, and they must be slain or the world will become impossible of habitation. It occurs to us that there has been no time within a century, when there was greater need of real men trusting in God, conscious of union with him, and conscious of power within themselves because of this union, to meet and battle successfully with the serious problems with which we are confronted in our day and generation. There is, perhaps, no greater work in which we can engage than the building, equipping and sending forth of men, soldiers of the cross, the foundation stone of whose character is laid in an unshakable faith in God and in the Bible. Men with Christian experience, experience that gives them undoubted and abiding rest of soul, who have enlisted in the army of righteousness to fight on and on until the war is over. Spiritual soldiers of fortune, who are on the alert and looking for opportunities to employ their God-given powers in slaying the giants of evil and beating to pulp the heads of the savage beasts of sin.

Reading of this man Benaiah has set us reflecting on those qualities that should go into the making up of sturdy, aggressive, fearless Christian manhood, manhood that will be able to go up against the Moabites of unbelief and the giants of wickedness. Those qualities that will put moral nerve and muscle into the champions of truth and righteousness, which will equip men, without hesitation, to go down into the pits of human ruin and combat the lions of greed and vice and all the rampant forms of wickedness, and slay them.

How can we produce the men and the women to do this work? What qualities and equipment are necessary that we may send forth sturdy, victorious conquerors for God—men and women who can salt the earth, illuminate the world, uplift society, preserve faith in the Bible, reverence for the Sabbath, the purity of the home, the sanctity of the church and build the dykes and bulwarks that will hold in check the mad waves of the ocean of worldliness that beat with fury upon the boundary line of all that is sacred and holy, and would engulf and sweep away all that magnifies the Christ and brings peace and happiness to the human race.

First of all, such men must be Christians. They must know God and commune with him. They must be in touch with Jesus Christ; they must be filled with the Spirit. Give a man an assurance that he came from the Creator of all things, that he had his origin in the thought and purpose of the Almighty, that he has a mission in the world, that the divine hand holds him, that the divine wisdom illuminates him, that infinite resources are at his command and call, that the divine approval will crown him at the end of the conflict, and you will doubtless have a man of unshaken faith, fearless soul, enlarged vision, fixed purpose; a man of action, a moral and spiritual hero, who will face and fight your giants of evil and your beasts of sin without a tremor. You will have a man who will undertake that, which to the ordinary and commonplace, seems impossible and, by the grace of God, he will triumph.

Second, they must be educated men. Their thinking powers must be developed, their mental faculties must be trained. They must know how to concentrate and direct their energies to the best purpose.

We grant you readily, that the human race is a fallen race; that the human heart is corrupt; that man is a frail, changeable, and sinful being, but you must grant us that man was created in the image of God; that when he fell divine love followed him; that to redeem, reinstate and bring him back into harmony and co-operation with his Maker, Jesus Christ came out of heaven, tramped the rugged path of life and in tears, agony and blood, found the lost sheep which had gone astray. He made possible the new birth. He opened the way to the highest privilege of the crucifixion of the carnal nature. He came to stamp upon man again the divine image, to separate and cleanse him from sin and restore him to God.

This is a great salvation which Jesus Christ has wrought out for the race. Hanging upon the Cross on Calvary, he not only saw the mob that gathered about his feet in the wild excitement of blind vengeance, but he looked afar and saw the spread of the gospel, the uplift of the fallen, the redemption of the lost. He saw the prodigals coming home to the father's house. He saw the ignorant become illuminated with knowledge, the sinful become holy, the weak and faltering become strong and courageous. He saw the kingdoms of this world become the kingdoms of our Lord and his Christ. He saw the glad and glorious day when the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea.

He not only heard the shout of the mob and the jeer of the wild and wicked multitude, but he heard the prayers of the millions. He heard the songs of joy and shouts of victory. He heard a redeemed world lifting its voice in one grand anthem of praise until the foundations of the kingdom of Satan and sin were shaken and fallen into hopeless ruin. He heard the choirs of his redeemed Church circling the globe with the glad song,

"Jesus, the name high over all,
In earth, or hell or sky;
Angels and men before it fall,
And devils fear and fly."

If we want spiritual Benaiahs in the world, broad-shouldered, sure-footed, strong-armed men, who can be relied upon to stand up against, drive back and beat down the evils that would destroy our country and our people, we must make men acquainted with the Christ; they must come into communion with him; they must love him supremely; they must make his cross their cross, his life their life, his mission their mission, the great purpose and end of his suffering and triumph their suffering and their triumph.

To build such men is the greatest work that can employ the energies, busy the thoughts and claim the beneficence of human beings. This is the work of Asbury College. It was with this end in view that this school had its beginning. There were other schools which taught grammar, mathematics, science, history, philosophy and religion. They have broad stretches of campus, stately and classic structures, liberal endowments and history of usefulness and renown; but there was needed another school in the land with broader vision and higher purpose than any other school existing in all the country. An institution was needed that laid special stress upon Bible study; that called its student body to true repentance for sin; that urged upon its young manhood and womanhood the necessity of the new birth; that set before its entire student body the highest standard of Christian holiness; that exalted the Lord Jesus Christ as one mighty to save to the uttermost; that believed that the Bible, Old Testament and New, is an inspired revelation from God, and that the Christianity it proclaims is practical and is the only hope for the human race.

Within a few hundred yards of the spot

where we now stand, a group of patient and sturdy souls, almost a quarter of a century ago, erected a small, wooden structure of four rooms, threw it together rapidly amidst cheerful songs and earnest prayer, and filled those four rooms with brawny, sunburned lads, who had wrestled, Jacob like, with the Lord, and who had won the greatest victory possible to man. They had won the assurance of the forgiveness of sin, and they had won the inward consciousness of the crucifixion of the carnal nature, the incoming and abiding of the Holy Ghost. They had struggled out of the darkness of doubt into the clear, abiding sunlight of a full assurance of faith. They had been filled with a profound conviction that they were called of God to preach the gospel that had brought to them such wonderful deliverance.

It was only three decades ago that the hammers of this consecrated group constructing the little four-room building rang out their challenge to the blighting unbelief and worldliness of the times. Two dozen years have fled away and behold, what God hath wrought! Thousands of earnest souls have gathered here from every quarter of the nation and from beyond the seas. This little village has become a world-famed center of spiritual light, intellectual development, evangelistic and missionary influence. The plant has grown from year to year until its proportions are larger than the faith of those who love it best.

Its student body, the most loyal and devoted beneath the stars, has gone abroad carrying the message of full salvation to the ends of the earth. The students of Asbury College have entered successfully the various walks of life—lawyers, physicians, dentists, merchants, mechanics. They may be found scattered throughout the country, prosperous, successful and happily bearing witness to the power of Jesus Christ to save from sin. Asbury College rejoices in the fact that she has sent out a host of teachers into universities, colleges and public schools, who breathe the spirit of prayer and faith, and everywhere dropped the seeds of gospel truth into the fertile soil of young and aspiring souls; but she rejoices with profoundest gratitude over her sons and daughters who have given themselves to the ministry of the Lord Jesus Christ; her sturdy pastors, her flaming evangelists, her faithful missionaries, scattered throughout the nation and around the world, carrying into India, China, Japan, Korea, Africa, South America, Porto Rico, and the Philippine Islands the glad good news, that in Jesus Christ there is bounteous redemption full and free for all men from all sin.

We look back over three decades of our history with gratitude and thanksgiving to God, and we look forward with increased faith and larger vision and gird ourselves afresh to undertake more for him who gave himself for us, and to expect larger blessings from him to whom we consecrate ourselves for a more devoted service. We appeal to the board of faithful and devoted men, who love and labor for the enlargement and progress of this institution. We appeal to this faculty of well equipped, consecrated men and women who believe the Bible, believe in Christ, and love humanity. We appeal to the student body which has been blessed through her influence; we appeal to devout men and women everywhere, who love the Bible and the pure gospel, the cause of Christian holiness and of missions, to rally to our standards, to help us enlarge this plant, increase its usefulness, continue its energetic efforts to reach the ends of the earth with the great gospel for which it stands, and most of all, to remember us in prayer for the blessings of the adorable Trinity to abide upon this place and all the work in which we are engaged for the uplift and blessing of humanity.

OUR BOYS AND GIRLS

My Dear Aunt Bettie:—

I do hope you will print another letter for me on our page. I have had so many nice letters from the cousins it seems like I can never get around to answer them all. I think the Cousins' (or Young Folks') Page is so good, and I think each reader ought to do their share to improve it. We can make an improvement if we all try. One thing we could all do would be to earn some money ourselves or by self-denial lay up some out of our "pocket money" and send the dear old Herald to at least two other people this year. A subscription to it would be the nicest Christmas or birthday present I could think of. I wish every cousin who reads this letter would try this scheme out and see if it is not a good one.

The beautiful, sunshiny days that is the habit of the Southwest Texas region this time of year are now here in all their glory and magnificence. It seems that the Lord makes each country to have special blessings. The balmy-year-around-climate, good water and fine health seem to be what is the most noticeable in Kinney county. This is a thinly settled country and many acres of virgin land here as good and rich as anywhere on earth waiting only for home makers. How I do wish about five hundred good, progressive, religious families could move in here to develop this wonderful country! It seems like the right kind of people could make this country as near heaven on earth as will ever be possible. The land is covered with good sized mesquite trees and Juarillo, Housach and Catclaw trees and brush. A fine sward of mesquite grass carpets the ground. In the memory of the oldest resident here there has not been enough snowfall to scarcely remember how snow looks. Fruit and gardens will do fine here, as do most field crops. It is considered a "dry country," but people have always made good crops here. We do not have overflows here, although the country is crossed by many little running brooks and there are numerous springs. There are pecan trees along the creeks and wild grape vines festoon the high trees. The wild flowers are most beautiful and abundant, and furnish a natural food for wild bees. It is said that some caves in Kinney county are literally hung with honey, just tons of it. I've seen a few locusts here, and there are big herds of goats. So if John the Baptist had ever visited Kinney county he could have had his regular menu of locusts and wild honey and some goat hide for his leathern girdle. I wish, however, a few preachers would come down in this section proclaiming the same truths as did John. There was a fine crop of wild flowers last year, hence a big honey yield. One man who had an apiary got 10,000 pounds of honey. There are lots of wild turkey here and in the right season ducks and geese. Cranes come here, too. If some of the boy cousins don't know it, let them try this: Get your rifle, and get a fine, fat old crane, dress it nicely, and carry it to your mother, and ask her to stuff, parboil and bake it like a turkey for you. Then invite all your boy friends to come eat something as good as turkey with you, and be sure to have plenty of cranberry sauce at the same time.

The girl cousins of The Herald may like to try this plan, which I find very economical. When you wish a new applique pattern, instead of buying them watch flower catalogs, magazine covers and cut out pictures and soon you will find just the design you want, and usually so new and novel in comparison with the designs sold in stores, and you are not out a penny. A little girl whom I showed this original idea to, is completing a set for her room. The borders are all made of tiny blue birds placed wing-to-wing and neatly buttonholed to brown sheeting. I hope all the young folks are trying to live up to their

New Year's resolutions, as you know it is small use to resolve unless we mean to perform. The Lord loves obedience to his commands in September as well as in January. Let's do our best now, and ever, and let's be sure our best is in complete harmony with God's plan for us. I'd love to hear from all cousins who care to write. I got so many letters before, I formed some of them into letter clubs of sixteen members. These I called "Happiness Trails." I write a letter to each circle and send it to No. 1. She writes a letter and sends it and my letter to No. 3, who does the same. The letter makes a complete "circuit" and comes back to me. I put in a new letter and take out my old one and start the letter on its way again. Each one takes out their old letter and writes a new one. In that way each one gets to read all the letters. It is sure an instructive way to correspond. I have gotten lots of general information in this manner. I invite all the cousins who care to join one of my "Trails." One of the rules (there are but three of them) is to hold the letter but two days. Another is to "plant a trail of happiness" wherever we go. As all know, there is but one true happiness in this life, and that is of making the Great Choice. In this manner we can influence others and by this influence "plant a trail of happiness" along down the road of Time. What do all the cousins, and older folks, too, think of my plan? Won't all write and tell me?

Love to our darling Aunt Bettie. May she be loaned to us by heaven for many, many years in the great work she is doing for all The Herald's large family of bright young people. If there were more like her who would take time to make God's service attractive to young folks there would be lots less jazz music on earth. As we each know there is nothing so reasonable, so delightful, so full of "common sense" and so winsome as the service of Christ. Let us all resolve to "sell and buy the Pearl of Great Price." I believe all the young folks think as I do, and that we shall give dear Aunt Bettie a rising vote of thanks for her efforts in making us this lovely page. All who do, please wave your handkerchiefs high, so I may see and count you all. With cordial love and wishes for all and for the grand old Herald, I am as ever your cousin,

Pansy Coopwood.

Macie, Texas.

Pansy, thanks for your kind words about our Page. Writers like yourself help to make our Corner interesting and instructive. Aunt Bettie.

Dear Aunt Bettie: Here comes a little Los Angeles girl to join your happy band of boys and girls? I am a little Sunday school girl. My teacher's name is Miss Fox. I enjoy reading the Boys and Girls' Page. My grandmother takes it; her name is Mrs. Irene Huston. I sure enjoy The Herald. I wrote one letter before but I didn't see it in print, but I hope I see this one. I hope Mr. W. B. is out to a picnic today.

Margaret Longshore.

Dear Aunt Bettie: Will you permit a poor, afflicted man to come in your circle? I am deaf and dumb and crippled and have but one foot. I have two fingers off my right hand, and haven't any way of making my living only by mending shoes. I am 54 years old. Yours truly,

Thomas L. Elfe.
Wellborn, Fla.

Dear Aunt Bettie: Will you make room for an Alabama girl to join your happy band of boys and girls? My mother takes The Pentecostal Herald and I certainly do enjoy reading it, especially the Boys and Girls' Page. I enjoy reading the good letters from the different ones. How many of the boys and girls can say

that they are living for Jesus and obeying his Commandments? I feel as I am one who is doing their best to serve God. I know that if I will only ask the Lord to bless me and always keep Satan behind I will win the victory in the end. My father died and left me when I was just ten years old. I have had a hard struggle through life, but I put my trust in the Lord. I will ask the boys and girls to pray for me that I may do something that will turn some boy or girl that is on the wrong road that leads to woe and destruction. My address is Vernon, Ala., Route 1.

Docia Hollis.

Dear Aunt Bettie: This is my third letter to The Herald. I enjoy reading the Boys and Girls' Page. I have two brothers and five sisters. I have one brother at home, and one in the Navy. I am 13 years old. My birthday is Feb. 28. Who has it? My address is Taft, N. Mex.

Tuska Walker.

Dear Aunt Bettie: I thought I would write to The Herald. I have been reading the Boys and Girls' Page, and so I thought I would write. I want to go to church tonight. I go to Sunday school every Sunday. Our class is going on a picnic. Our pastor's girl is our Sunday school teacher.

Edith Barker.

Dear Aunt Bettie: Will you please give me a little space in the dear old Herald to say a few words to the dear brothers and sisters? I had a great many friends when I was able to work, but alas, thirteen years ago I was laid down on my bed of affliction to work no more. Our old friends have forsaken us in our last dark days on earth. I have no relatives now to cheer or help me.

Once I had a home so lovely,

All to me was joy and rest,
But now 'tis pain and misery
That fills my aching breast.

Once I had a father and mother,
And them could often see,
But they have gone to glory,
Watching and waiting for me.

I am old and feeble now,
My head is bending low,
Soon I shall leave this world,
And expect to glory go.

'Tis sweet to be remembered,
When shut in day after day;
A letter or a post card
Makes sunshine on the way.

'Tis sweet to be remembered,
When sick in bed we lie;
A friendly call to cheer us,
As the days and weeks go by.

'Tis sweet to be remembered,
By loved ones when they pray,
That Jesus is with us,
To comfort us each day.

Now dear Aunt Bettie will you please publish this letter and ask the dear readers to please write to me as my days here on earth are short. God bless you all. Your old brother,
A. McClinton,
Trenton, Ga.

Dear Aunt Bettie: I enjoy reading the Page. This is my first letter to The Herald, so I hope Mr. W. B. is eating a watermelon when this arrives. I am a Christian. The Lord has done much for me. If the little girl I have been writing to sees this letter please write to me for I have lost her address. I bought some paper dolls from her. I want all of you to pray for me for I want to do his will. I think I hear Mr. W. B. coming. My address is Bell City, Ala., Route 2.

Elva Selby.

Dear Aunt Bettie: I hardly know where to begin in this letter. To start with, I lived in Wilmore and went to Asbury College for six years. We moved away one year ago to a town not so far away but what we can go back every once in a while. My father is a Methodist minister. I was at the camp meeting held at Wilmore this year, and certainly did enjoy the preaching, especially that of Dr. Morrison and Bro. Dunaway.

3 WEEKS FOR 15 CENTS

The Pathfinder

INDEPENDENT NATIONAL HOME WEEKLY

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Thank God for such men. I am looking forward to this coming Sunday with much pleasure because Dr. C. C. Jarrell, from Georgia, is to preach here at the morning hour. He is a great minister and those who have heard him have heard something worth while. I intend to write a letter to Carrie Few and the other invalids of our page. Listen, Aunt Bettie and cousins, I say if the devil is not in the dance of today he is not anywhere? Do you agree with me?
Marie.

Dear Aunt Bettie: I hope you will let me visit your corner. I am eleven years old and belong to the Methodist Church. I am glad so many of the cousins are Christians. I am one also, and I hope to meet all of you up in heaven even if I don't meet you on earth. Salvation is well worth having because Jesus suffered and died for us. I want you to pray for my brothers and sisters, for they are not Christians, and also pray for me that I may live for Jesus. I got salvation when Mr. and Mrs. Jack Linn, and Mr. Rev. Griffith were preaching down at camp meeting. I wouldn't trade for all the money in the world. My address is Mott, N. D.

Miriam Eldridge.

Dear Aunt Bettie: I am not going to ask you can I join your band for I know I can. You can make room for me in the middle for I am a new comer. I am in the 7th grade at school. I am 12 years of age. Who has my birthday, Jan. 25? My teacher for next year is Miss Blanch Tirley. I have light hair, brown eyes, and weigh 99 pounds. Give me my hat, for I hear Mr. W. B. coming.

Jessie Mae Hopkins.

Dear Aunt Bettie: Am a constant reader of The Herald, and sure do enjoy it. I am sure this paper gets far and wide in this great big world. I heard Dr. Morrison preach quite a while ago and I am sure it will be a treat to hear him again. I can just see him standing behind the pulpit shaking his dear old (happy) head. A great man is he, I am sure. Reading the cousins' letters over, I read Christine Williams' letter and agree on her talk on ideal boys and girls, and even big folks. Who could, I

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REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

would like to know, call themselves Christians, if they mix up with the worldly things, such as shows, dances, and cards. Either of these things I have touched not, and I get along in this world with joy and happiness. Does it not say in the Bible to separate from worldly things?

Goldie Kleinhart.

Dera Aunt Bettie: Will you admit an Illinois girl into your happy band? I have been reading the Boys and Girls' Page for quite a while, and as this is my first letter I would like to see it in print. I have blue eyes and light brown hair. Who has my birthday, July 13? I am 15 years of age and am a Christian. If any of the cousins wish to write to me my address is Box 77, Olive Branch, Ill.

Grace Bowers.

Fallen Asleep.

LAUDERDALE.

On the 14th of August, 1922, the spirit of Millage, the fifteen-year-old, and youngest son of Mr. and Mrs. J. G. Lauderdale, winged its way back to the Father who gave it. Millage was always a good, quiet and obedient child and everyone loved him. Although he was not a church member, his life proved his love for God, and his general traits of character won for him many friends.

He leaves to mourn his going, grief-stricken parents, one brother and seven sisters, one brother having already preceded him to the better world. All that loving hands and physicians' skill could do was done, but his time to go had come and we must bow in submission to the will of God, knowing that he doeth all things well.

After a very touching funeral address, rendered by Rev. Buck, in the Old Castor church, he was carried out into the Old Castor cemetery and there laid to rest beneath an embankment of the loveliest of flowers, all tokens of friendship and love, to wait the time when the beautiful gate shall stand ajar for the other loved ones who may be gathered with the translated ones on the Resurrection morning with the glorious realization that only heaven is home.

His Sunday School Teacher.

LOCKE.

On the 12th day of July, 1922, the death angel visited the home of Mr. and Mrs. J. A. Locke, Lawton, La., and took from their midst their darling little three-year-old son, Wilburn. Then just sixteen days later the spirit of their precious baby, little Vinson, was borne away to the home of the angels to be with God and the other little brothers, one having preceded these several years before.

They leave to mourn their loss, broken-hearted parents, four sisters, two brothers, a host of other rela-

tives and friends. We know we should not grieve for these precious little buds. Of such is the kingdom of heaven. But still their absence from the home leaves an empty, aching void that cannot be filled, yet causes us to look beyond to the city where they are, all so sweet and fair, watching and waiting for us to come and join them, where sin and trouble never comes. May the Lord bestow his richest blessings upon all the bereaved ones and help them to rely upon the Savior and strive harder to gain a home in the garden of love, where little Wilburn and Vinson are blooming in the golden sunshine of God's great love.

An Auntie.

PAUL.

Peter Paul was born in Robinson county, N. C., in 1845, and died at Ponce De Leon, Fla., July 1, 1922. In 1874 he was united in marriage to Miss Attelia Bullard, with whom he lived most happily for forty-eight years, and who with six of their nine children survive him. Surviving him are four sons and two daughters. Early in life he was converted and joined the M. E. Church, South, of which he lived a faithful and consistent member to the close of his life. For the last few months of his life he was a great sufferer; but his patience and faith were heroic, heavenly. His Christian character was as gold tried in the fire. His wife, sons and daughters and friends never wearied of waiting on him. The affectionate and tender attention given him were beautifully and gratefully appreciated.

The funeral was conducted in his home by Rev. D. F. Ellison. A profusion of flowers and a very large attendance attested the love of his many friends.

Brother Paul was very much devoted to his family. His was a beautiful Christian life worthy of emulation. It was my privilege to be with Brother Paul often near the end of his life, and I found him ready for the going. Dear loved ones, weep not as those who have no hope, but look for that blessed day of great rejoicing. "Servant of God well done,

Thy glorious warfare's past,
The battle's fought, the race is run,
And thou art crowned at last."

His pastor,
J. R. Gilbert.

A DELIGHTFUL AND PROSPEROUS VACATION.

I have just returned from one of the most delightful vacations of my life. Leaving Custer City we took passage over the Rock Island to Memphis, then over the I. C. to Clinton, Ky., our old home. We received a warm welcome into the home of my brother, John R. Humphrey, where we visited for a couple of days; then we with another brother and family motored to the dear old Mobley camp ground where we found Rev. J. J. Smith and others engaged in a splendid revival. We met with many good friends of by-gone days as we were preacher in charge there from 1898 to 1902. Brother Smith has the old-time power, and shows the same interest in the work as in his younger days. God bless these faithful old soldiers of the cross. At the three o'clock hour I preached, and there followed a splendid altar service.

We drove to my brother's for the night and Saturday morning gathered at the home of George A. Humphrey, where with many of the relatives and friends we spent a delightful day. Sunday morning P. R. Humphrey's family, myself and wife motored to the old historic town of Columbus, Ky., preaching to a small but interested audience. We opened the meeting and from the start there was the evidence of the presence of God. We met with many friends, but many of the former members had

passed on to their reward. We were entertained in the home of Brother T. J. Gwynn and daughter, Mrs. Sallie Wood. Everything was done to make our stay pleasant.

Closing here on Saturday night we were carried to the pleasant home of Brother Kelley where we spent the night; in the morning he took us in his new Dodge to Zion Church where we opened for another meeting. Zion was my first appointment given in the fall of 1893; there I spent four happy, prosperous years.

Closing here Saturday night, Brother R. F. Rash and son were there to take us to his excellent home near Oakton, where we opened the battle at eleven o'clock Sunday morning in which God gave us marvelous success. A goodly number were either saved or reclaimed and 17 joined the church, with several babies baptized.

In each meeting the power was manifested in the conviction of sinners and in the sky-blue conversions. I organized this congregation in the spring of 1894, and built a splendid house of worship; only six of the charter members remain.

On Sunday morning we left the home of Brother Rash and were driven to the dear old spot called New Chapel, three miles north of Clinton. The Lord answered our cry and gave us a great meeting; since that time I have conducted seven meetings there and every time the Lord has been with us; in this last meeting there were a number saved and several reclaimed.

These meetings were not of the kind that "decide for Christ;" for that would not have pleased the popular pastor, Rev. G. W. Davis, for he is a spiritual man and believes the dear old Book.

Reaching Memphis with a short stopover, we again boarded the Rock Island train for home, and on Friday at noon we reached our home finding a good people looking for us. Truly God is good and has a good people in this beautiful world.

W. E. Humphrey.

REPORT FOR THE YEAR.

The work has moved along fine in the eight revivals we have been permitted to attend. I assisted Rev. Harry Rush in a revival at Warfield, Ky., and also at Kermit, W. Va. I next attended a meeting at Milton, Ky., and was happy to be permitted to enjoy the seasons of grace during that time. The next was at the mouth of Wolf Creek in a lumber camp, where we had a genuine revival. The preacher was Rev. Calvin Holstein, who is a power for God, although only 18 years of age. The next meeting was at Kermit, W. Va., and on account of Brother Holstein getting hurt I had to do the preaching. A class meeting was organized and also a Sunday school. The number of converts for the year is 106, number sanctified, 4, and 30 healed through the prayer of faith. The Lord be praised for all the good that was accomplished.

E. A. Perry.

HOLLOW ROCK CAMP MEETING.

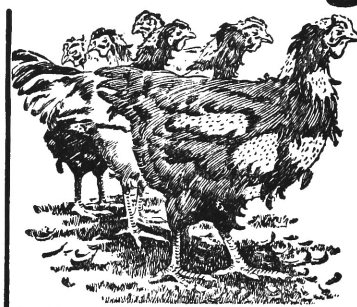
The workers for the year just passed were Rev. David Anderson, Brother and Sister John Thomas, and Rev. C. F. Chatfield. The workers did splendid service and their labors were rewarded in the salvation of some 125

souls. Harmony prevailed throughout the camp. Brother Rinebarger led the singing and rendered valuable service. There were about ten denominations who were represented in the camp. It was surely a time of unity and good fellowship among the children of God.

The attendance the last day was estimated at 3,000, and the offering resulted in about \$2,200. We expect to go forward in this great work and make next years' camp even greater than the one just passed.

Mrs. Kate V. Bailey.

Hens Lay While Moulting



Joe Martin of West Plains, Missouri, writes: "I would not be without More Eggs If it cost \$10.00 a package. It has hurried the moulting for me and all my hens are now laying full capacity."

This great discovery by Mr. Reefer hastens the moult and puts the hens in best possible condition. The use of Reefer's More Egg Tonic right now will repay 100 times in extra eggs. One out of five hens die during the moult (Cornell Bulletin No. 258). Be sure to keep up your hens' vitality with More Eggs Tonic. Don't wait.

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"Dear Mr. Reefer: From the 21st of November to the 7th of December my 38 hens have moulted and laid 200 eggs. Your More-Egg Tonic is fine and I will never be without it in my home. Yours very truly, F. SHAW."

Make Fall Layers Out of Spring Chicks

"Dear Mr. Reefer: For the first time since I have been raising poultry I have been able to make my spring batch lay eggs in the fall. Your More-Egg Tonic is responsible. I would never be without it. HARRY WOLFF."

160 Hens—1500 Eggs

"I have fed two boxes of More-Egg to my hens and I think they have broken the egg record. I have 160 white Leghorn hens and in exactly 21 days I got 1500 dozen eggs. H. M. PATTON."

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"Sometime ago I got some of your More-Egg and it means MORE EGGS. I am now fully convinced of its utility. I have 14 pullets and 14 hens one year old and the first day in December they laid 11 dozen eggs. H. F. POHLAND," President Citizens Bank, Ashland, Ore.

Send No Money

Do not send a penny. Just send the coupon below and I will send you two \$1.00 packages of my latest improved More-Egg Tonic. When the postman delivers them to your home, pay him only \$1.00 plus postage. The other \$1.00 package is free. Remember this scientific egg tonic has been tried and tested but to prove its value to you I am going to send it to you on 30 days free trial. If at the end of 30 days you are not entirely satisfied, I will send you the money you have paid. Act Now! Mail the coupon.

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Address _____

If you prefer, enclose \$1.00 cash or money order with this coupon. This brings your order sooner. C. O. D. Packages sometimes take longer in the postoffice.

Sunday School Lesson

REV. O. G. MINGLEDOFF.

Lesson III.—October 15, 1922.

Subject.—The Ministry of John the Baptist. Luke 3:7-17.

Golden Text: Repent ye: for the kingdom of heaven is at hand. Matt. 3:2.

Time: A. D. 31: corrected time, A. D. 27.

Place: The wilderness on the banks of the Jordan river.

Introduction.—John had spent most of his life in retirement. As in the life of the Master, we know almost nothing about his childhood, or his young manhood. Luke closes his second chapter with the statement, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." We learn also that his meat was locusts and wild honey. It takes rather rough fare in one's young years to best fit him for the rugged battles of life. God was getting his man ready for an emergency. No soft-natured, kid-gloved little gentleman would have been suited for the strenuous life and work of the forerunner of the Christ.

Luke fixes with no little care the time when John began his ministry. Begin studying the lesson at the first verse of chapter three: "In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." I have quoted this in full because of its thoroughness. Its accuracy has been verified to the letter. We need have no fears about the correctness of the Word of our God. It will stand "when the world is on fire," as the old-time saints were accustomed to say.

The Lesson Proper.—John the Baptist (Baptizer) was a sort of woods preacher; but that was natural. He had spent so much of his time among the rocks and hills that he would have felt cramped inside of a house. Then he could not have found a house half big enough for his immense congregations. They would have pushed the walls out of a Billy Sunday tabernacle. Matthew says: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." His preaching was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." He was a strange looking man: dark and swarthy from living in the sunshine; hair and beard long, black and unkempt; an old, coarse robe of camel's hair cloth held about his waist-line by a leather string; sandals on his feet, and a turban on his head; keen, piercing eyes. One can almost hear him preaching, as he cried, "Repent, for the kingdom of heaven is at hand," and told the people that "all flesh should see the salvation of God." No wonder the multitudes trembled under the spell of his words, and crowded about him. At times he grew severe and cried out: "O generation of vipers! who hath warned you to flee from the

wrath to come?" His words are rough; but he follows them up with sound doctrine: "Bring forth, therefore, fruits worthy of repentance." We need a good deal of that sort of preaching now. There are too many who profess to repent, but do slipshod living. Some object to the preaching of holiness, because they think it calls for an experience free from the commission of wilful sins; but that is not a question to be settled by holiness. Any form of Christianity calls for that. "Whosoever is born of God doth not commit sin." Nay more; a good case of repentance will stop a man from the commission of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts" is good repentance. John was simply calling for righteous living.

The figure in the ninth verse is fairly warm. Those sinners to whom he was delivering God's message were not bringing forth good fruit, but bad. John meant them. Just as worthless trees are cut down and burned with fire, so the wicked are to be burned in hell. Maybe they did not like John's blunt, plain preaching; but that was none of his business. The preacher must preach the preaching that God gives him in his word. Results and consequences belong to God.

It is interesting to note some of the questions that came to the preacher, and the answers that he made to those who asked them. The people said: "What shall we do?" The reply cuts. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." That would be severe for the rich, selfish sinners of this age. He must have done some tremendous preaching, for even the extortionate publicans came forward for baptism, and asked what they must do to be saved. It is almost impossible to reach such men in this age. They will not repent. John was no compromiser making easy ways for people to be saved. He does not seem to have been a card signer, nor a finger-lifter. "Exact no more than that which is appointed you." Religion and honesty cannot be divorced.

It must have taken some degree of courage to tell those soldiers what to do. They were rough fellows; but John faced them squarely: "Do violence to no man, neither accuse any falsely: and be content with your wages." That is rather hard on strikers. John did not believe much in such measures; and, judging from the awful strikes of the present year, there does not seem to be much reason why any of us should believe in them. The loss in a big strike is seldom ever regained; and when it is, the consumer has to foot the bill. Such things do not honor God.

It would hardly seem unnatural that the people thought John to be the Christ. Just at that time there was great expectation in regard to his coming. The prophecies were all fulfilled, and a general conviction was taking hold of the Jews that Christ would soon appear. John soon learned of their musings, and set about to correct them. It was a great

opportunity for a bad man, or even a small man, to make big claims in order to self-aggrandizement; but John was neither a bad man, nor a small man. He could say, "I am not the Christ"; "He must increase, but I must decrease." Nothing was ever yet gained by trying to steal the glory of Jesus Christ. One wonders if there is not a little too much show and strut in the sacred desk. The preacher should dress neatly and comfortably, but he has to be very careful that his clothes are not worn for show. Oh, the folly of it; strutting like a foolish peacock in an old second-hand suit once worn by some old sheep. "What fools these mortals be."

The promise in the sixteenth verse is as rich as cream. John was baptizing with water, but the one coming after him was mightier than he, and would baptize with the Holy Ghost and fire. In regeneration the purifying symbol is water, but in sanctification it is fire. When those people repented and were baptized by John they must have received salvation from sin; otherwise the Baptizer's work and ministry could have done no good. Surely what they then received must have been preparatory to that which was given on the day of Pentecost; for on that occasion the refining fire spoken of by Malachi came in cloven tongues. The seventeenth verse is a commentary on the sixteenth. The figure is changed, but the thought is much the same, unless one would make the chaff signify the wicked and the wheat the righteous, which is a bit too far-fetched to be tenable. It is a cleansing process that the pure grain must pass through in order to prepare it for future use. The chaff is not bad; may be good in its own place; but it must be removed from the wheat. So we need much winnowing after that the sin principle has been purged away. One might use the Hebrew word *Selah*, which means, "Think of that"; and well we may think. If the figure may be changed, one has much need of rubbing off here and there, and no small amount of spiritual polishing after he has been cleansed from sin. We have so much that is not sinful, that is, worthless and ugly habits and manners, rough corners and uncouth ways, that hurt our lives among men, that God sometimes can make little use of us till we are rubbed awhile, and sandpapered a bit. It is not always pleasant, but it must be done to fit us for the Master's use.

NOTICE TO THE BRETHREN.

I desire to state that if any of you want the services of an evangelist, who preaches the gospel of the Cross; and who hits straight from the shoulder without fear or favor, I am at your service. Address for the present, 202 E. Coffee St., Greenville, S. C.

J. Montague Power.

NOTICE!

The Rev. G. A. Beacock, having entered into the evangelistic field, desires to make it known to the brethren generally that he has open dates and will be glad to communicate promptly with all who might require his services. His financial proposition is a volunteer subscription at close of meeting. 188 Union St., Hillsdale, Mich.

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Rev. James T. Maffin, an earnest and successful evangelist, whose address is 775 York St., Marion, Ohio.

SPECIAL NOTICE TO ALL HOLINESS PEOPLE IN NORTH-EASTERN WISCONSIN.

Evangelist H. E. Copeland, of St. Louis, Mo., one of the Red Rock preachers, is now engaged in meetings at Weyerhaeuser, Wis., in Methodist Church. A great Holiness rally, with all-day services, is planned for the closing day, Sunday, October 8th. All holiness people are urged to be present on that day.

Lester Sund, pastor.

FROM B. S. TAYLOR.

I have been on the firing line just fifty years and hope to chuck dynamite under "hell gate" for many years more. I expect to begin a campaign in Georgia about Nov. 15; churches desiring my assistance address me, Mooers, N. Y.

NOTICE.

Rev. W. H. Evans, 336 West Brooklyn, Dallas, Tex., wishes us to say that his time for 1922 is taken and a part of next year, therefore those wishing dates should apply at once. He has recently held a great meeting at Ripley, Tenn., and he is called for the preacher next year.

REQUESTS FOR PRAYER.

Prayer is requested for a wife that she may be healed of tuberculosis and stomach trouble; also that her husband may be sanctified.

Mrs. W. A. Campbell asks prayer for her husband that he may be healed.

Roy Boone wishes the prayers of The Herald readers that he may be fully satisfied in his religious experience, and that he may faithfully discharge his duty as a Christian.

Mrs. Gatin desires prayer that she may be sanctified and healed.

A mother who has gone deep in sin requests prayer that she may be saved.

Pray for a sister who is dangerously ill, that her life may be spared.



Rev. John E. Hewson, evangelist, who is well known to our readers as a most enthusiastic and devout revivalist. His address is 127 N. Chester Ave., Indianapolis, Ind.

A PEOPLE ABOUT TO DIE APPEAL TO YOU.

The fall of Smyrna into the hands of the Turks precipitates the most serious world crisis since 1914. The refugee problem is more acute than ever before. Hundreds of thousands of these homeless people have been massed in the regions under non-Turkish rule. Now other hundreds of thousands are added to this refugee class. Starvation and disease are taking a heavy death toll. The safety area is reduced by the defeat of the Greeks.

Near East Relief is trying to meet the overwhelming burden of this emergency which comes at the period of the year when funds are lowest. H. C. Jaquith, overseas manager of Near East Relief, cables estimate of ten thousand dead, twenty thousand moved on boats, twenty-five thousand still on quay and fifty-five thousand unaccounted for who doubtless sought the interior which means certain death. In addition to this there are seventy-five thousand refugees at Rodosto, Thrace.

Supplies which the Near East Relief organization had on hand for feeding the one hundred and ten thousand children under its care for the coming winter, were used to meet the situation at Smyrna. If the children, whom Near East Relief has saved for six years, are to survive the winter, American philanthropy must make it possible.

The Pentecostal Herald will receive any contributions to replenish the supplies of the orphaned children who pray that America will not desert them now.

FALLEN UPON TRAGIC DAYS.

Through the kindness of a good friend I am a constant reader of your most valuable paper, *The Pentecostal Herald*. I am greatly interested in your fight to deliver the Church from the death-clutch of these modern teachers who have about over-run the Church with their infidel notions and teachings. The Scriptures warn us of their coming, as we read in Paul's Epistles that the 'time would come when they would not endure sound doctrine, but would heap to themselves teachers, having itching ears.'

Surely we are fallen upon tragic days when these infidel teachers and preachers who are getting their bread

and butter from the hands of honest, hard-working people whom they are deceiving with their infidel teachings and false doctrines, but yet have not the honesty or manhood to go to the Unitarians where they belong, and cease to be spongers on God's faithful heritage, are framing the creed and policy of the Church upon what they call the lines of 'New Light' and advanced interpretation of the Scriptures. Some of these modern leaders seem to be pretty fair contortionists, and it looks many a time as if they could falsify a bit when that is the last buttress they can set up under their system of death.

There is a great hue and cry today about the much despised and much feared Fundamentalists whom it is feared will wreck the Church. If we are not deceived by what we read and see, the Devil is much disturbed because the real truth of Scripture on the Fundamentals is being so faithfully scattered through the land. He has no better servants today than these infidel teachers and preachers who are ignorantly and faithfully spreading his destructive falsehoods, and thereby leading many thousands to certain doom, all the while getting fat at the board of those who look to them for light, but instead, are led into deeper darkness. The Devil is much enraged because the great hope of the Church, the Return of Our Lord in visible glory and power, is drawing near, and is being preached as never before. All modernists, Unitarians, evolutionists, and all who love the ways of lust, and self, and an easy way through life, are in sympathy with this modern attack upon this grand biblical hope, and are found to be standing behind the guns of deception themselves, deceived, deceiving others by their boasted learning, which they term advanced Christian, but which is as far from Christian as it is possible to be. It is a mark of the beast, when we find the term Christian set on the doctrine of devils as it is today, and so glibly advocated by men who seem to have separated themselves from the Spirit of life that is in Christ alone.

When God gave the Land of Promise to his people he commissioned them to destroy the wicked inhabitants out of the land, and then possess it themselves; and it seems to be the duty equally clear for the Church today to rise up in the strength of Jehovah and cast out these destroyers of the heritage of the Lord, for they are parasites devouring the people whom they should lead into the truth.

The advocates of this destructive agitation are given to the work of much talking and writing against the old truths, which the fathers of Methodism suffered to plant in the earth; but we have not yet seen any scriptural proof for all they say; probably it is because they know that they have no scriptural backing, hence they give none, but resort to sophistry and claims to great learning to put their awful work across.

But while they may succeed in deceiving themselves they cannot deceive God nor some of his people; and if it were not for the harm they are doing among the flock they would not be worth the time to notice them. Is it not time the man with the pay check spoke out, and called a halt? Is it not time the leaders of the Church who appear to be pretty much given to their evil ways, were jolted

America Protests Against Slaughter

Innocent Smyrna Refugees in Pitiful Condition, Without Food or Homes All Non-Moslems in Danger of Extermination.

Immediate action on the part of every one of us is necessary to save the victims of this most recent Turkish outrage. The Smyrna disaster is one of the most serious and terrifying that has occurred since the World War. Every hour counts.

Urgent cables plead for help—"Tremendous relief problem calls for decisive action. Starvation taking heavy death toll. Refugees' plight deplorable. Obligated to abandon homes. Forced march one hundred miles in broiling sun. Survivors sick, starving, exhausted. Seven hundred thousand facing starvation."

Near East Relief stand ready to transmit overseas any funds contributed for Smyrna emergency relief. Everything possible to relieve the suffering of these stricken refugees is being done with supplies available, but there is already an appalling shortage of food.

Give, that innocent women and children may be saved. Contributions sent to this office will be acknowledged by The Pentecostal Publishing Company, 523 South First Street, Louisville, Kentucky.

Rt. Rev. R. L. McCready,
Chairman Kentucky Committee Near East Relief.

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a bit by the man with the purse in his hand, so that this evil might be driven from the Church? Are the laymen to be overrun by these false guides? I am glad that your great paper is sounding the alarm. I thank God for the coming of the Hon. W. J. Bryan, God's messenger to this age, to call the old Church back to simple righteousness. There is a criminal silence, and also a cowardly agreement on the part of our church papers, with these ravenous wolves who have crept into the fold only to destroy all that is worth while in Church. The leaders of the Church seem to be dumb, or afraid to speak out against this insidious thing, but may the Lord raise up those who will be a Moses to lead the Church out of this Egypt of error.

As I said in the beginning of this letter, I am profoundly interested in your courageous stand against this monster iniquity, and I send this along to give you a word of cheer. God has his faithful people who will not bow to this modern Moloch, but who will not cease to cry out against the delusions which cloak themselves

in the livery of the truth, but which at heart are only the cunning manifestation of the spirit of Satan who, in the last days, is making this masterful effort to 'deceive even the very elect'.

I am a very ordinary Methodist preacher, and have no desire to appear in public only as I might do some good, but my soul abhors in inexpressible measure this modern thing passing as advanced learning, but which is all camouflage to hide a monstrous trick of the Devil. I am glad we have some one wise enough, and courageous to the point of openly attacking this hideous iniquity, for our Church leaders are seemingly in harmony with it. Sometimes I think that the only proper thing for the faithful to do, is to withdraw from the old ship, and build another to be free from the encroachments of the stealthy foes within our borders. I hope to see the influence of your paper extended ten thousand fold.

J. A. Hill.

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Open date, Nov. 16-Dec. 3.
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Tarkenton, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 28-Feb. 18.
Rayne, Wis., Feb. 23-March 25.
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SAUCIER, MISSISSIPPI.

The holiness camp near McHenry, Miss., is twenty-six years of age. It is very small when it comes to numbers, but great in spirit. On August 27 we closed one of the greatest meetings in the history of the camp. Sectarian pride and denominationalism were thrown down, and God's people worshipped him, and fought the battle together.

Rev. R. E. Massey, a Methodist pastor of Boaz, Ala., was the leading preacher. He is safe and sound in doctrine and preaches the whole Bible truth, making no compromises. No church or committee who wants the genuine old-time religion preached would make a mistake in getting Bro. Massey. We feel that truly the Lord sent him to our camp at this time. The Lord also directed in our getting Bro. John F. Starnes, a holiness Baptist preacher, to lead the singing. He sang in the Spirit, and was running over with praises to God. Other preachers and workers of these denominations also assisted in the meeting. A number of seekers were blessed at the altar; and people were blessed in prayer between regular services. Christians were revived and strengthened. To God we give the glory. O how God does bless us poor unworthy creatures when we say "yes" to his will!

Along with spiritual blessings came financial aid. The people gave liberally to bear expenses of the present meeting, and also made liberal subscriptions for repairing the tabernacle in order to maintain the camp.

This camp is located in southern Mississippi twenty-five miles north of Gulfport. It is not against churches but for them. All are welcome. I am secretary of the board of trustees. Each trustee is a church member and a believer in holiness. We are encouraged to press on and look for greater things in the present and future. The same workers have been called back for next year.

I am a subscriber to The Pentecostal Herald and enjoy the paper every week. Blessings on Dr. Morrison and the great Herald family.

(Miss) Zora Saucier.

CENTRALIA, WASHINGTON.

We are in a very gracious revival in a rural community near Centralia, Wash., where the S. S. Union has built a new chapel. We came here at the call of the trustees through the S. S. Union missionary. There are sixteen different denominations represented in the constituency. Whole families have been converted, backsliders reclaimed, family altars erected and believers sanctified. Among the most notable effects of the meeting was the uniting of many denominations into a common brotherhood through the doctrine and experience of perfect love.

Among those sanctified at the mourner's bench were Lutherans, Baptists, Salvation Army, Church of God, Disciples, Methodists, Mennonites, M. E., South, Dunkards, etc. At the cross all lost their self-righteousness and learned to find in the other a brother and a friend.

Our method is to set the mourner's bench, preach repentance, confession, restitution, regeneration, and sanctification, keep praying and keep seekers praying until their faith is witness-

ed to by the Holy Spirit. It is rather a slow process at first but by and by the glory falls when we are well rewarded for our patience and labor.

W. E. Cox.

Conference Evangelist, Puget Sound.
Address 5th and Marion Sts., Seattle, Wash.

REPORT OF REVIVAL MEETING AT SPENCER, OKLA.

We are glad to report to the readers of The Pentecostal Herald the wonderful victory that God has given us in a campaign against sin, led by Evangelist A. E. Davis and wife, of Oklahoma City, Okla. Our church was in a very bad state, spiritually, and the membership was largely in a backslidden condition; but when the prayer of faith began to ascend to heaven, and when Brother Davis had preached some good Bible truth under the unction of the Holy Ghost, things began to change. The members fell at the altar for reclamation and sanctifying power. The powers of evil have been routed and defeated, for which we praise God, and we are now ready to work as never before.

About thirty souls found definite victory at the altar. One Sunday night we had the privilege of seeing five fine young men come to the altar and cry out to God for deliverance. Sister Davis has been conducting the children's service each morning and they have been very profitable. May God bless her in this wonderful work with the children.

Brother Davis preached the truth straight from the shoulder. We are persuaded that the truth preached in the power of the Holy Ghost is the only thing that will reach a sin-sick world. Thank God for holiness Methodist preachers who will preach plain scriptural holiness. Our people recommend Brother Davis as a first-class evangelist to those who want the truth preached in its fulness.

Arthur H. Wallace.

DALHART, TEXAS.

A revival meeting just closed in the M. E. Church, resulting in twenty conversions and reclamations, twenty-five additions to the church, with more to come. Rev. R. L. Selle, district evangelist for the Alva district, Oklahoma Conference, together with his wife, were with us. Too much cannot be said for these faithful workers. They give themselves wholeheartedly to the work, preaching, visiting homes and doing personal work among young and old. Without being bossy or officious they win their way and leave the work in shape that the pastor can carry on.

"Lifting Hymns," published by The Pentecostal Publishing Company, were used. This is a good book. The church bought 144 of these for use in Sunday school and Epworth League meetings. The work of the church was wonderfully strengthened by the revival. Our Sunday school has reached the 200 mark. An Epworth League of thirty-five members is doing good work. A Junior League of thirty-one members is also strong. In this revival whole families were converted and joined the church. We highly recommend Bro. and Sister Selle to any church looking for godly, efficient help.

S. F. Lancaster, Pastor.

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Dr. H. C. Morrison, Editor.
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“HE WAS A MAN OF SORROWS.”

By The Editor.

THE inspired prophet, looking into the future, discovers that the promised Messiah was to be a man of sorrows. How fully the prediction of the prophet was fulfilled in the life of our Lord Jesus. His sorrows were not because of his poverty, his toil, and his humiliation, but because of the sinfulness of the lost race he had come to redeem.

* * *

Our Lord Jesus always had the perfect peace of perfect purity; a profound consciousness of his identity, his oneness with the Father. His sorrows did not arise because of his own privations and the sacrifices he was making. He was a willing sacrifice; but Jesus had known man before man knew sin. He had seen him in his pristine beauty and godliness; now he saw him the captive of Satan, the wreck that sin had made. How great the contrast. Jesus could not look upon it without grief. He beheld the wandering, lost, soul-hungry multitudes as sheep without a shepherd, and it filled him with a deep, unutterable sorrow.

* * *

We do not read that Jesus ever laughed. If a smile ever flitted across his face it is not recorded by any of the apostolic writers. We can believe that in the home of Lazarus, Mary and Martha his face was lighted up with beautiful love and restful enjoyment of the association of those who believed in him, loved him, and were delighted to minister to him. What cordial greeting they gave him when he came; with what tender care they looked after his simple wants; with what eagerness they must have entreated him to remain and insisted that he should come again. This was very sweet to the human nature of our Lord, and there is that in the divine nature so close akin to holy human nature, that responded to the modest, unassuming love of this happy family

* * *

But even in the midst of these peaceful surroundings our Lord was a man of sorrows. He carried upon his heart of infinite tenderness the burden of a lost world. His holiness was full of protest and grief because of the wickedness with which he was surrounded. It is very blessed to enter, so far as we can, into this sweet, deep, sanctifying sorrow of our Lord. It is food and medicine to the soul. Such sorrow has great power of divorcement from the foolishness, the levity, and sinful pleasures of the world. All great saintly souls, while they have peace, and enjoy the consciousness of salvation, nevertheless, they have sorrow of heart. St. Paul tells us that he had ‘continual sorrow of heart.’ We understand readily that Paul had within him the foretaste of the powers of the good world to come—the peace and joy which full salvation brings; nevertheless, at times he desired to depart and be with Christ.

We would not insist that there be no joy, no laughter, no smile of contentment and goodly human fellowship; but we are living in times when there is, and must be, a burden upon the heart and sorrow of soul among those who would be true disciples of our Master. Lightness and foolish jesting are not good for the soul. Blessed are those souls that enter into something of the sorrows of Jesus; that have real travail in prayer for the redemption of the lost; that grieve over the scattered sheep in barren deserts, ever going astray from the good Shepherd; that long and pray and weep for the redemption of souls; that enter upon those high zones of holy suffering with Jesus, that lift them into a realm where the pleasures of the world are not desired and seem profane. Paul’s prayer is that he may ‘know the fellowship of HIS sufferings.’ What a holy fellowship! How gracious a privilege to enter into such communion and oneness with Christ. Let those who have sorrows remember that the Master knows for he was a man of sorrows. Let us draw very near to him and rest our souls in him. He is a high priest who can be touched with the feelings of our infirmities.

The School of Theology.

IF we are to preserve an evangelical ministry to preach a saving gospel, keep spiritual life in the Church, faith in the hearts of the people and the integrity and safety of the government, we must prepare and send forth a ministry that believes the Bible, that preach the Christ of the Bible as promised in the prophecies of the Old Testament and revealed in the pages of the New Testament.

The great need of the times is a well educated, wholly consecrated, Spirit-filled ministry. The people are hungry; they respond to the gospel call. They want to hear the unadulterated Word of God. It is not ranting nor fanatical to say in many churches the people are not hearing the pure gospel. Many preachers have been caught in the net of the destructive critics and are apostles of the New Theology. They are not soul winners; their preaching does not increase faith or spiritual life. Some of them, in their delusion, may be honest; they may verily think they are doing the will of God; but they are leading the people astray, destroying the faith that saves and bringing a great dearth of spiritual life in the church that will contribute to the wickedness and lawlessness in the world, and bring wreck and ruin to society, and the souls of men.

While we must contend earnestly against these destroyers of the faith, that is not

enough; we must preach a full saving gospel to the people. I am well aware that while we are engaged in this battle for the Bible there are easy-going critics who would say “Peace, peace, when there is no peace,” and insinuate that we had better be bringing souls to Christ. We are doing both; no grass is growing under our feet. While we contend against the enemies we seek always to feed the sheep and win the lost. The only way to effectually meet the situation and turn back the tide of unbelief and ruin, is to send out mighty men of God to preach the gospel which is the power of God unto salvation.

The Lord has wonderfully blessed us at Asbury College. We have had the greatest opening of the school in its history. We have far more college students than ever before. We have enough young men preparing for the ministry to make a large annual conference, and many of them now are effective preachers of the gospel. They are soul winners. This summer our students brought hundreds to Christ. With the help of the Lord’s people we can double the number in a short time. We have a great faculty of highly educated, deeply spiritual, earnest people whose hearts are burdened for the salvation of the lost, who are pouring themselves into this work. We beg the multitudes who love God and his truth to rally to our assistance.

The railroad strike has hindered us somewhat on our new Theological building, but we have little mountains of brick and material piled up, the lower foundations laid, and just as soon as freight becomes normal we shall go forward with the work. We shall need a goodly sum of money right away to pay for material and to settle with our workmen every Saturday afternoon. There are tens of thousands who read THE HERALD and love the truth for which it stands, who can help us in the work. Beloved, this is not our work; it is the Lord’s. Come to our assistance. We are grateful for what has been done but there are many yet who can make contributions. Let us hear from you at your earliest convenience. Help us to build a great center here from which men and women can go out through this nation and around the world, on fire with a holy zeal to bring the lost multitudes to Jesus.

The New Editor of The Central.

We congratulate Rev. T. L. Hulse, the new Editor of *The Central Methodist*. He is a man of many excellent parts, and I feel confident he will give the people a good church paper. He will find it hard work, with a few problems, but as pastor and presiding elder in the Louisville Conference for many years, he is accustomed to hard work, and has a practical knowledge of the needs of the people and the Church. May God grant him wisdom and grace for the task to which he has been called.

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OF ASBURY THEOLOGICAL SEMINARY

In Defence of the Faith

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

THE greatest concern of the Christian Church and pulpit should be to keep inviolate the faith and not seek its own aggrandizement and pleasure. In the Middle Ages, when the Crusaders returned from the holy wars, the whole army was laden with spoil. The knights became more concerned about plunder than with the purpose of the crusade; and, fastening pieces of carved furniture to their horses and collecting in spacious sacks all sorts of curious trinkets to carry home, the army became impotent as soldiers and gave the appearance of a band of traveling peddlers. And so when the Church forgets her mission and becomes laden with the rubbish of the scholastics, she loses her power to meet the problems of a restless age. If perfection is what Michelangelo defined it, "the purgation of superfluities," the Church can attain it only as she returns to the simplicity of the truth as Jesus taught it.

In the memorable crisis in the debates of the Westminster Assembly the learning of Selden, then the greatest lawyer in England, had been employed to demolish the hopes of the evangelical party and apparently he had completely succeeded. Then Samuel Rutherford turned to young Gillispie, the hope of Scottish orthodoxy, and said: "Rise, George man, and defend the church which Christ hath purchased with his own blood." Gillispie did rise and so powerfully did he speak that when he sat down Selden turned to a friend and said: "That young man has swept away the learning and the labor of ten years of my life." When Gillispie's note-book was seized upon by his brethren so that at least the outlines of this triumphant speech might be preserved, all they found were these three words, *Da lucem Domine*, "Give light, O Lord."

These are days when these words of the poet are very important:

"Should all the forms that men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind the Gospel to my heart."

Rousseau, the French free thinker and infidel, wrote the following about his own kind. What a rebuke from an infidel to infidels, and what a rebuke to the higher critics of our age. Listen to Rousseau:

"I have consulted our philosophers, I have perused their books. I have examined their several opinions, I have found them all proud, positive and dogmatizing even in their pretended skepticism, knowing everything, proving nothing, and ridiculing one another; and this is the only point in which they concur, and in which they are right. If you count their number, each one is reduced to himself; they never write but to dispute. I conceived that the insufficiency of the human understanding was the first cause of this prodigious diversity of sentiment, and that pride was the second. If our philosophers were able to discover truth, which of them would interest himself about it? Where is the philosopher who, for his own glory, would not willingly deceive the whole human race? Where is he who in the secret of his heart proposes any other object than his own distinction? The great thing for him is to think differently from other people. Under pretence of being themselves the only people enlightened, they imperiously subject us to their majesterial decisions and would fain palm upon us, for the true cause of things, the unintelligible systems they have erected in their own heads; while they overturn, destroy and trample under foot all that mankind reveres; snatch from the afflicted the only comfort left them in their misery, from

FALSE OPTIMISM.

Every intelligent and candid man must admit that the conditions which have followed the world war are alarming. Licentiousness abounds. Greed grasps for all in sight. Both capital and labor ignore and despise the public good in the pursuit of their selfish ends. God is forgotten, and the word of God brought into contempt. By some who profess to be called to preach the gospel it is corrupted with an evil leaven of unbelief or utterly explained away as being without divine authority. The end of all these things is direst calamity. In the awful world war some calamitous consequences have already come to pass, but without a turning to God the worst is yet to come.

And the disasters of our day will not be confined to the narrow limits of one nation. They will be world-wide. Wherever the carcass of moral corruption is found there will be gathered the devouring eagles of destruction.

But some will say, "God is in Heaven, all's well with the world." This is senseless sentimentality. Just because God is on his throne in heaven, he will not be defied by incurable wrongs on the earth.

God was in his heaven when Sodom and Gomorrah were destroyed, and that fact explains the judgment which fell on the foul cities of the plain.

God was in his heaven in the days of Noah, and with his divine hand he opened the windows of heaven and sent a flood which overwhelmed the antediluvian world.

God was in his heaven when the dynasties of the Pharaohs of Egypt perished and when the glories of the Assyrian Empires passed away forever from unrepentant Nineveh and God-forgotten Babylon.

God was in his heaven when the Hebrew Commonwealth was pulled down and Jerusalem was compassed by the destroying soldiers of Rome.

God was in his heaven when the conquests of Alexander were themselves conquered, and when the Roman Empire, with all its boasted strength, was dissolved.

O yes, God is in his heaven today, and justice and judgment are yet the habitation of his throne. (Psalms xcvi:2.) More is the pity for sinful men and wicked nations!

It behooves us to have done with all our cheap and shallow talk about "optimism," and turn to God from all our sins and transgressions.—Bishop W. A. Candler.

the rich and great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; and still boost themselves the benefactors of mankind. Truth, they say, 'is never hurtful to man.' I believe that as well as they; and the same, in my opinion, is a proof that what they teach is not the truth."

Here is a confession of one of the chief actors in the delusion of natural religion and deism. He takes us behind the scenes. He exposes his own crowd and he makes an unequivocal confession of the fact that the philosophers, higher critics, modernists and skeptics generally have not the truth themselves and they do little else than seek to rob those who have the truth as it is in Jesus of the comforts, restraints, strength, inspiration and joy that real religion brings.

From an Exchange we clip a sample of the teachings some of those "higher critics" were giving in summer schools this year. The writer says:

"These 'arrows' are from the note books of two persons, all of them having been heard by both at one of the International Sunday school training camps. Are the fundamentalists of our great denominations willing to continue to sacrifice young people and give money for this sort of thing? How would you like to find it in your daughter's note book? This is not an isolated case. The instructors go from camp to camp each year:

'Jesus Christ never literally fulfilled one single Old Testament prophecy.'

'John 3:16 is out of date.'

'Dogmas are awful and this idea of the

Bible being infallible is the worst one of all.'

'There are heresy hunters right here on these grounds. They don't want to accept anything unless it is 'orthodox.' I don't know what 'orthodox' means.'

'You have no business to be trying to save your soul. Jesus said, 'He that saveth his life shall lose it.'

'The world has turned out exactly the opposite from what John said it would in Revelation.'

'The prophets contradicted each other and then Jesus came along and upset all their theories.'

'The fundamentalists and the Mormons and a lot of other objectionable 'isms' are the outcome of just that sort of thing.'

'You do not have to believe in the virgin birth in order to believe in the divinity of Jesus. Paul said nothing about any virgin birth.'

'The principal function of the Sunday school is not to teach the Bible.'

'Hagar took Ishmael and ran away from Sarah, but Abraham went out and got them, reinstating them in his home.'

'No, God did not say what the prophets record. The prophets said it. Do you suppose God is so small as to have to do what those men said he would do?'

Professor A. H. Sayce, the eminent Oriental scholar says, speaking of Christianity: "We have a body of doctrine which has been the support in life and refuge in death of millions of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, and which has brought a message of peace and good will to suffering humanity . . . Higher criticism have never saved any souls or healed any bodies."

How different the effect of the new theology with its poisonous teachings from that of the old gospel preached in the Spirit's power. Let the following incident illustrate it:

A minister tells that he was holding a love-feast one Sunday morning. One man got up and told how he was nursed in the lap of religion, cradled in piety, and brought up in the fear of God.

By and by another young man, who had just been licensed to preach, got up and said: "I am sorry I have not had the experience of some who have spoken. I will tell you what Christ did for me.

"My father and mother were infidels, and so were my nine brothers and sisters. Two years ago I went to a camp meeting. I went by myself, merely to have some fun. I was standing up by a post, when all at once the preacher's words began to burn their way into my heart, and I found myself transfixed to that post.

"When the man of God finished preaching he invited penitents to come forward, and the first thing I knew I was on my knees begging for mercy. They encouraged me and helped me. When the meeting was over, and all were leaving the tent, they said, 'We will pray with you outside in the wood.'

"I looked up and said: 'I didn't know till an hour ago that there was a God in heaven, and a fearful ruin for sinners in the world to come. I will never leave this spot until I make peace with God and get him to forgive me, and walk out a child of God and an heir of eternal life.'

"The sunlight was pouring into my face. I turned my eyes inward, and the fact flashed on me: 'Your father will despise you, your mother will laugh at you, and your brothers and sisters will drive you from home.' 'I am going to stick to God and religion,' I said, 'if everybody on earth forsakes me. I am going to stand firm.'

"Just before I got home, I turned into the woods at the roadside, and knelt down and prayed God to help me: 'I know I am going into a den of lions: Lord, help me to be faithful.'"

"I got on my horse and rode home, went in to supper, and nobody spoke a word to me. I was happy, but spoke not a word."

"About a week after that, my eldest brother and myself were sitting on a log, talking. We had been splitting rails, and were tired, and had sat down to rest. I said to him: 'Brother Tom, do you know I got saved down at the camp meeting?' I looked at him, and the great tears were running down his face."

He said: 'We have all noticed the change in you. Mother says you look and talk just like an angel. You don't swear, and you don't drink, nor do anything wrong. Do you reckon the preacher could do the same for me?' 'I will go with you to the meeting and God will bless you,' said I.

"My brother Tom got gloriously converted. I said to him: 'Brother, we are going to put the candles in the candlestick now, and light up that old infidel home of ours. Let us be faithful.'"

"After supper we were sitting talking, and just about bed-time I said, 'Mother, do you mind if Tom and I read a chapter and pray

here tonight?' I watched my mother's lips quiver as she said: 'No, Henry; you look like an angel, and your brother comes here and looks just like an angel, too. You can do just what you like.' My mother was sobbing by this time, and one of my sisters was crying over in the corner, and before Tom got off his knees God had converted my mother and sister and another brother."

"We just prayed on until every member of our family was converted. And now my old father, the last one to come in, is a child of God, and we are all on our way to heaven."

"Gold Tried In The Fire."

Rev. E. F. Frazee.



HE first thing to say is, *We are not seeking after truth today. It is a good thing to do, but we are not doing it.* Seeking the truth is a great thing. The world thinks it the greatest, noblest thing there is, and lauds the man that does it.

One great man said, "If there was offered me two hands, one containing truth, the other, the search after truth, I would choose the search after truth as the greater blessing." Poor man; he didn't know what truth is, and there are many like him.

It may sound strange to the ears of those who don't know any better, but we make, in the name of heaven, the formal, official announcement to the world, and want all men to know, the Universities, the Scientists, the Philosophers, the Higher Critics, the Advanced Thinkers, and even the Theological Seminaries who are teaching us what the Lord ought to have put in the Bible, we want them to know and understand and *never forget*, that the Christian pulpit is not "seeking after truth;" it is not in that kind of business; *we have found it.* Truth is gold, and *we have it to sell.*

When "Veritas, veritas, veritas" is written over the door at Harvard University, it very properly means "Seeking after truth," even though it is a most unlikely place to find it, but over the Christian pulpit, it means.

"Now I have found the ground wherein Sure my soul's anchor may remain,
The wounds of Jesus for my sin
Before the world's foundation slain,
Whose mercy shall unshaken stay,
When Heaven and Earth are fled away."

We are informed that the great and wise philosopher, Pythagoras, who, in his travels through Asia, Africa and Europe, was admitted into the orders of the learned priesthood and enriched his mind abundantly, drew out many problems and theorems in Geometry, and among the most distinguished was the forty-seventh problem of Euclid, on the discovery of which, in the joy of his heart, he called out "Eureka," which in the Grecian language signifies, "I have found it." And he is said to have offered a hecatomb, an ancient sacrifice of an hundred oxen."

It was a great discovery; no other geometrical problem has such an honored place in the world today. But the discovery of Pythagoras was *wholly scientific.* It was that "In the right angled triangle, the square described upon the side subtending, i. e., hanging under the right angle, is equal to the squares described upon the sides which contain the right angle." In the deeper science, the square of God's great mercy is equal to all the squares, on all the sides of the *sins and wants of man*, and all mankind are contained in the measurements so vast and boundless. And we drown all the clamoring and discordant voices of the age, by saying "Eureka, Eureka!"—"I have found it, I have found it."

You ask me to join you in searching after truth, and I answer, "Eureka!"—"I have found it." You ask me to give up my Divine Christ and take a human Christ. It would be a foolish thing to do; too foolish for an intelligent man. I ask you, "What will you give me instead of the truth I have found?" You answer, "I don't know, but we'll see if we can't find something."

I say, "*Find it first and then talk to me.*" That which a man hath why doth he yet hope for? My faith in Christ is a *certain quantity*, and I will not change the old homestead for any Sancho Panza's Island.

It is the very essence of Christianity, that a deed of salvation has been performed by which a man may obtain a pardon for his wickedness. That a hallowed sacrifice has been offered on Mt. Calvary, to provide a way of salvation for fallen man. "This Sacred Book informs us that our blessed Savior, after suffering the pains of death, entered the place of departed spirits, that the third day he burst the bonds of death, triumphed over the grave, and in due time ascended with transcendent majesty into heaven, where he now sits at the right hand of the heavenly Father, a Mediator and Intercessor for all those who have faith in him."

We have faith in him today, *unbounded, imperishable, everlasting faith.* This is truth, this is "truth as it is in Jesus"; this is gold; *this is the "Gold I counsel thee to buy."*

I have it on hand; I have been dealing in it for sixty-five years. You can have it now:

"Now, ye needy, come and welcome,
God's free bounty glorify,
True belief and true repentance,
Every grace that brings you nigh,
Without money, come to Jesus Christ and buy."

And *we are not seeking after any new or larger truth.* There isn't any larger truth to seek. We are always singing

"More of Jesus would I know,
More of his grace to others show,
More of his saving fulness see,
More of his love who died for me."

Four "mores" in one verse, and as many "mores" as you can think of added; but not a particle of new truth.

The final word in religion, understand it—the "final," yes, the *f-i-n-a-l*, final word in religion, for all the world and for all the ages, was spoken from a cross outside the City of Jerusalem, nineteen hundred years ago, when Jesus of Nazareth said, "It is finished." "He is the Author," and what people of our time seem to forget, "He is the *finisher* of our faith."

When God finished the Bible, he said, "If any man take away from the sayings of this book, I will take away his part out of the Book of Life, and if any man add to the sayings of this book, I will add to him the plagues that are written in this book."

His mountains lift their solemn forms,
To watch like sentries o'er the land,
The rolling ocean rocked in storms
Sleeps 'in the hollow of his hand.'

Beyond the heavens, he sits alone,
The universe obeys his rod;
The lightning rifts disclose his throne,
And thunders voice the name of God."

Then let those learn whom here we meet,
That wisdom is with reverence crowned,
And science walks with humble feet,
To seek the God whom faith has found.

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong commanding evidence
Their heavenly origin display.

Faith lends its realizing light,
The clouds disperse, the shadows fly,
The invisible appears in sight,
And God is seen by mortal eye.

(Continued)

The Value of Prayer.

Rev. W. J. Harney.

"You know the value of prayer: it is precious and beyond all price—hence never neglect prayer."—*Sir Thomas Baxton.*

"Prayer is the first thing, the second thing, the third thing necessary to a fruitful ministry. Pray then my brother: pray, pray, pray."—*Edward Payson.*

In this busy life where we are on the go from morning until night, this duty demanding our time, the unlooked for job, home duties, church duties, business responsibilities and many other things, and it looks as if we were crowded for a time of waiting on the Lord. When this is neglected the soul becomes lean and weak for constructive vineyard labor. Our talents are stripped of their God-programmed fruit and we are rushed into battle without that preparation which comes by waiting upon the Lord. Had Uncle Sam rushed across the pond without training he would never have broken the stubborn forces of the Hun.

The Jews fasted three days and nights and God delivered them. The disciples waited ten days in the upper room and 3,000 were converted to Christ. Luther prayed from two to three hours daily and look what God accomplished through him. Not long ago when a revival broke out on the first Sunday we began to inquire and found that it was the result of cottage prayer meetings ten days before the meeting began. We visited a saintly woman, who with tears streaming down her cheeks, said that she had the witness three weeks before the meeting began, that a gracious work of grace was coming. If our sermons were made upon our knees they would tear great gaps in Satan's works. If our sermons were prayed down they would awaken folks and not put them to sleep. Joy, deep settled peace, and golden sunshine, come through prayer.

No Church, No Christians, Great Revivals.

Rev. D. F. Brooks.

HOW was it accomplished? By a man with no social or political prestige. This man walked one hundred miles, urged on by an internal and uninterpretable emotion that made him rush past two important towns and come to a city of heathen worshippers of an unknown God, and full of fighting Jews. For three Saturdays in succession in a Jewish synagogue, the only place he could get a good hearing, he spake his message with no compromise, and plainly declared what he came for and what he believed was the word of God. Opening and alleging by fair reasoning from the Scriptures, that this Christ who had suffered and died, had to thus suffer and die, and rise from among the dead ones, and this same Christ would rise again from the surface of the earth and go up out of sight, and that this same one would come back again and be seen as plainly as he was seen to go up, and that the name of this Messiah was Jesus.

A new message to their minds, and the Jews were puzzled; the scholarly Greeks called it foolishness at first, because they were so-called scholars, and very pious and devoted to their gods, and only knew natural or *Hosios* holiness. He preached beyond their knowledge of spiritual things, just as we have been so many times told not to do, for it was beyond their minds and heads. How are folks going to get beyond unless you preach beyond them? Any other plan would destroy every school system in this or any other country.

2. It gripped them and struck fire any way, Mr. Objector. This man was the embodiment of his message called the word of the gospel. He was full of the theory, very prolific in words, his language beautiful Greek. But note this please; it was not in word only, as he afterwards wrote. How many million of words are spoken on each Lord's day? How much of it is word only, I do not know. But this I ask, where are the results? He said with vehemence and impressive earnestness—He came, he lived, he died, he arose, he ascended, for over five hundred saw him at once. This message was a penetrating force. Instead of going over their heads it struck into heads and hearts. It sent consternation into the Jewish camp. They saw the axe as it struck at the roots of their tree, and envy rose up in its bitterest mood. Amazement seized the Grecian mind with a joy that was spontaneous at the conception of such a wonderful phenomenal defiance of gravitation, that a body should go up in sight of the people. To their artistic minds it was like the termination of a holy romance, such as the history of their gods had been related to them since childhood.

3. There were three distinct and combined subjective elements in this revival: "Power," which consisted in the new doctrine earnestly and believably delivered in the vernacular of the people.

The second "In the Holy Ghost." Now this little preposition *en* in the Greek means, when preceding a noun, the state in which a person or thing is. He was in the very state in which the Holy Ghost was in as to a spiritual condition. It was the *Holy Spirit*. Paul was in the state of holiness. He carried the Holy Spirit wherever he went, it put a harpoon in every word he uttered, and penetrated their consciousness with weighty pungency. You do not have to wait to have God send the Holy Spirit to the other fellow. Get him and carry him yourself, and speak with him, for remember what the Master said at John 16:8, "And when he is come to you," for

Jesus said in the preceding verse, "I will send him unto you." No man's voice can make the word go any farther than the human ear, but when the Holy Ghost carries it to the heart then it weighs something. The Holy Ghost takes the word and applies to the sore spot and it is healed.

The third subjective element was "Much full assurance." Now the common version does not bring out this word "much." It was not only the common full assurance, but the Holy Ghost in the man made it "much full." The much full is the kind that runs over. It tingled and ran up and down in every drop of blood in his human veins. It put Canaan on his face in the time of honey. It put a red on his lips without paint. It was a streak of spiritual lightning from his Holy Ghost heart to their hearts. Say, brother, your message will not go any deeper into the hearers than it exists in your own heart. A heady-word preacher touches the other fellow in the head and no further. For this is word only. Pronouncing, that's all. I know a whole lot of little pronouncers getting good salaries.

4. Then this revivalist in this heathen city practiced ethical holiness, or the *Hosios* holiness of the Greeks; but did not preach heart or *Hagios* holiness to them. He said so, 1st Thess. 2:10. This is his statement that I am now reading out of my Greek Testament that lies before me always. Holily, *Hosios*, never refers to heart holiness, but to ethical, outside life according to the common view of correct living with others. This was their view of holiness and so Paul said, I have all that, but did not as far as we know, preach heart holiness represented by that word *Hagios*—purity.

Then he added, "justly, and unblameably." This was the Greek conception of it at that time. This was holy strategy. Yes he said I have it all friends; and I call God to witness that I practiced it all among you who afterward became believers. Now when he comes down to the details as to what *Hosios* holiness was, he particularized, and explained to them what was the real root of *Hosios* holiness when prompted by *Hagios* holiness in the heart. He that winneth souls is wise. Now see the holy strategy in this view. Begin at 1st Thess. 2:3: *No deceit*. Did not exaggerate his poverty to get a big collection. He never did, did you? He never deceived in any way. Nor of uncleanness. Not one insidious advance in any direction. No personal proposition leading to uncleanness, nor endeavoring to occupy any compromising situation with anyone. No uncleanness of mind or body, no clap-trap, no false or exaggerated tests to make people assume extravagant responses.

Verse 4. God entrusted us with the Gospel. Last line—"Trieth our hearts." No; that is not what Paul said. My Greek is before me still. "God who approveth our hearts." I can see that Greek look up now at the preacher. Approves our hearts! That goes beyond *Hosios* holiness. My heart is not that way and never has been.

Verse 5. No flattery in my speech. I have heard that in some places until it made me feel like taking an emetic. Listen to this! "Nor a cloke of covetousness." Religion to be respectable, to get patronage in business. Now put your ear close to your Bible and listen: "God is my witness," brother, and you of the other sex. Have you got it? Wait a minute; keep your ear close down now. "Nor of men sought we glory. Neither of you, nor of others." They must have been wonderfully convinced that this man had a depth of something they never had reached. This de-

scribes *Hagios* holiness without using the word, but remember this was to a people that were not yet converted. He could challenge them on *Hosios* holiness but not *Hagios* holiness, for they did not know what that word stood for, but he did challenge them on an experience that measured up to theirs at its best, and proceeded to express an inner experience that measured miles beyond it. This made them hungry.

5. It produced a great and genuine revival. It went way beyond the evangelism that we are hearing about in these days. Evangelism is pronouncing the glad news, but this was the product of evangelism, namely, a real hot revival. They did not even know what a salary meant, and so Paul did not press the matter, but let the baskets full of good eatables that came down from Philippi tell their own story, and it probably was an object lesson they never forgot. The revival was marked with all the results of a genuine work. The Calvinists put in this sentence wrongly. 1st Thess. 1:4, reads: "Brethren beloved, your election." No, not quite right. "Knowing brethren, beloved, by God your election." That is they were elected *after* they were brethren beloved, and not brethren elected to be beloved of God. They were converted first and that is how they got the election.

They became imitators of Paul and the Lord. Notice, Paul and the Lord. Received the word in "much affliction and joy." Getting converted and kicked and cuffed at the same time. They were patterns of all the believers in Macedonia, Achaia; turned from those idols to serve the living and genuine God. This word "turn" is the word for *converted* at Matt. 18:3; only at this place it is used actively and transitively, and at the other place it is used passively. At Matthew they were turned by another, and here the outside effect is pictured; these heathen turned from idols and false gods to the genuine God. They were waiting for Jesus to come. Notice the last line of the 10th verse: "Who delivers from coming wrath." They were delivered from wrath to come. Soundly converted by all the evidences of such a work that can be mentioned, or found in the written word. Did they continue? Yes, for seven months, according to the written proof by Paul's own testimony.

2:13.—"Ye received the word not as the word of men, but as it is in truth the word of God, which now keeps effectually energizing in you believers." Notice—"Keeps energizing in you," a sure test of continuing in the state. After the most searching inquiry by a competent man, Timothy, they were reported as sound in the faith.

1st Thess. 4:1: "How ye ought to walk about, and to please God, even as you are walking about, in order that you should abound more." They had been walking in the way all the time for seven months, and pleasing God all the time. A great revival, after the work of evangelism. 4:9. "Ye yourselves are taught of God to love one another, and ye are doing it to all the brethren, we beseech you that ye increase more and more." Here is where growth comes in.

5:4. Farther evidences of a great revival after evangelism. "Ye brothers are not in darkness; ye are all the sons of light, and the sons of day." This for seven months after the revival. Verse 8: "But we being of the day should be sober having put on the breastplate of faith and love, and for an helmet the hope of salvation." They were still daylight Christians and well protected with faith and love. A great revival that lasted.

Verse 11. "Wherefore comfort one another and build up one the other even as you are doing all the time." Still continuing to give the strongest evidences of a continuing salvation by good works.

Finally; the most revivals neglect the church. I mean this. They are lambasted and told their shortcomings and lack of power and real spiritual vitality, but not given explicit instructions how to be completely

cured of all this spiritual inefficiency. Paul's rule was to call their attention to a specific remedy for all the moral maladies of the whole people, and called it by its right name and urged them on to its obtainment.



Epigrams From Europe.

Rev. Walt Holcomb.



CZECHOSLOVAKIA has been crushed under the iron heel of Austria-Hungary for over four hundred years. However, the martyred soul of John Huss has hovered over this separated and severed land, keeping the religious and independent spirit alive. The heroic hardships endured for centuries were rewarded by the League of Nations, in the creation of the Independent Czechoslovakian Republic.

The most astonishing and astounding heroism of the world-war was the part played by the Czech soldiers, who had been drafted into the Austrian Army while Germany was fighting Russia. The Czechs deserted the Austrians, in groups and whole regiments, and went over to the Russians, while the Russian Army was still fighting with the Allies, against Germany and Austro-Hungary. While they were branded traitors by the Germans, the Czech people lauded them to the sky for their loyalty to the Czech people.

After the Russian Army became Bolshevik, the Czech soldiers determined to join the Allies, on the other frontiers or to die in the endeavor. By the most strategic diplomacy, they worked their way through sympathetic parts of Russia to Siberia, and then started on a seven thousand mile tour, passing through Japan on to the Pacific Coast, thence across America, and then braving the treacherous, submersed Atlantic, joining the Allies on the French soil to fight for their independence and freedom. The citizens of Verdun sent a bronzed tablet to Prague for their bravery.

With such heroism and patriotism in the bosom of the Czech people, is it any wonder that they have won such concessions from the League of Nations, and, have become a united people and one of the most civilizing influences, in Continental Europe? They have lived over again the spirit of John Huss, who was condemned to death for his independent, democratic and religious preaching; and, burned at the stake at Constance, where his ashes were thrown into the Rhine, that the Czechs might not have a buried spot where they could journey to revere his sacred and sainted dust.

President Thomas Garrick Masaryk from his youth has dreamed of a reunited Czech nation. His persecution, which culminated in the Austrian Government passing the sentence of death upon him, has been rewarded by an overruling Providence, through the people of his Czech blood, to the Presidency of the newest, youngest and best nation in Central Europe. President Masaryk is the Woodrow Wilson of Europe. The names of Wilson and Masaryk are emblazoned on the largest railway stations, and their pictures hang side by side in public buildings, universities, schools and private homes.

As there is a similarity in the life of President Masaryk and ex-President Wilson, both having been students of history and government, and having taught in the great universities of Princeton and Prague; so there is a striking likeness in the life-work of John Huss and John Wesley. Huss and Wesley were both college graduates and preached and prayed for vital religion in the Roman and English churches. Neither one desired to leave his church but longed to see it purified from within. The English Church was more liberal to Wesley, as he died a member;

while the Romish Church killed Huss. From Wesley has sprung a world Methodism, and from Huss has come the Moravian Church, which gave Wesley his experience of a strangely warmed heart.

Into this Protestant nation, of centuries of persecution and martyrdom, the seeds of the martyrs have germinated, and Protestantism is being reborn in Bohemia and Moravia. The Methodist Church was the first to enter this favored nation, and has made most wonderful progress. Dr. John Lambert Neill is the Superintendent of our work in Czechoslovakia. Having had successful experience in our Cuban work, and serving our church in the Sunday School Centenary Department in Nashville, he is admirably fitted and suited for this difficult and encouraging field. His work among the Czech people has won respect and confidence, and the greatest success is sure.

Our Central buildings are as commanding as those in Brussels and Warsaw. Our church buildings are superior to those in Belgium and Poland. Rev. Josef Dobes, a native Bohemian, is pastor of the congregation in Vrsovice, where the most infamous brothel has been turned into the most famous Bethel in Europe, with a membership of over two thousand, and a building that houses the congregation, Sunday school and apartment-parsonage for the pastor and his family. The work is a modern miracle of Grace Divine.

In what was formerly the most beautiful marble dance hall in Europe, Rev. Josef Paul Bartak has converted it into a singing, praying and preaching hall, which is known as the Central Methodist Church. The first Methodist altar erected in Czechoslovakia is in front of the pulpit in the Marble Hall. From this same altar wood our pastors presented Bishop Beauchamp with a gavel to use in the organization of the Czechoslovakian Mission. Evangelistic meetings are held every night in the Marble Hall; and regular preaching services are conducted twice each Sunday. Penitents kneel at this new altar.

In this same immense ten-story building, in the very heart of the city of Prague, is the wonderful underground theater, which has no rival, since the days of the underground theaters in Rome. It is located three stories underground and has a seating capacity of four thousand people. The marble entrance is followed by a winding marble stairway, until the entrance of the top gallery is first reached; and then the second gallery is entered from a lower stairway, and finally, the lowest stairway leads into the dress-circle gallery and the main auditorium. The walls are solid marble with gold railings and trimmings, elaborately lighted with hundreds of electric bulbs, and handsome Bohemian chandeliers, making the hall one of the most beautiful in the world.

The name of the Hall in the Czech language is "Velky Sal Lucerna," and in English would be "Big Hall of Lanterns." It is in this majestic hall that we are holding our revival services. The acoustics are perfect and a conversational tone is easily heard in every corner and crevice of the immense building. Brother Dobes, the wonderful interpreter, and I stand side by side, preaching the gospel to the hundreds of upturned faces from the first floor and dress-circle, while from the upper galleries are the leaning, down-turned faces of those who are eager

to see and hear. At the close of the sermon we invite them to the front, just like we do in America, and pray and explain the way of salvation. Only eternity can reveal the results of the efforts that have been put forth in these services.

The Man and His Ministry

Is the title of Dr. Wimberly's late book on the life and labors of Rev. H. C. Morrison, D.D. The book is now ready for the market and may be had of The Pentecostal Publishing Company, price \$1.50. Every reader of THE HERALD will want a copy of this book. Don't delay, but get in on the first installment. The following are the contents: Introduction by the late Bishop John C. Kilgo, Nature's Environments, The Dynamics of Blood, Little "Bud," The Boy, Conversion—The New Life, The Intervening Years, The Circuit Rider, Pastoral Sketches, Vanderbilt University and Else, His Pentecost, A New Call and a New Vision, Tears and Triumphs, The Preacher, The Orator, The Evangelist, The Editor, The Author, The World Tour of Evangelism, The College President, What He Could Have Been, Life's Balance Sheet—Not Closed, An Appreciation by Rev. U. G. Foote, D.D., Other Appreciations, Sermon—The Christ of the Gospel.

The Asbury Clan.

David Judson Starr, D.D.

Veteran Fathers! of the Asbury Clan
Preaching Christ's Gospel on Christ's own
plan,

With saddlebags, Bibles, and hymns,
Preaching in houses and under the limbs,
With zeal of Wesley, the doctrine of Paul
That Christ has come to be Savior of all:
All Hail! ye heralds of the Master's' plan,
To save to the uttermost sinful man.
The truth you have preached shall never
grow old,

'Till the last man is gathered into Christ's
fold.

Veteran Brothers, of the Wesley Band,
Speeding the Gospel to every land,
With Coke, Butler, Taylor, and thousands
more,

Spreading the Good News to every shore,
Proclaiming the reign of the Prince of Peace,
And planting God's Kingdom that never shall
cease.

The world for your parish, and Paul in the
lead,

To doubt, and martyrdom giving no heed,
God's blessing shall be on the seed you have
sown,

Until Jesus shall have this world for his own.
Now Sons of such Fathers! All Hail from
the schools,

Who travel in coaches, and preach by set
rules,

Be true to the message you were bid to pro-
claim,

And ordained to teach in Christ's holy name.
As ambassadors of God's Kingdom divine,
Ye dare not men's devices with your message
combine.

Like Paul the aged, ye have one thing to do;
By the Judgment to come to this message be
true,

For only the Christ and His gospel of grace,
Ever has, or can save the men of our race.
Cincinnati, Ohio.

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OF ASBURY THEOLOGICAL SEMINARY



The Problem of Capital vs. Labor.

Rev. A. D. Shockley.



HE impending crises in the affairs of nations admonish the Church to betake itself to penitence and prayer for the restoration of that power with which the apostolic church was endowed.

When the devil left the Garden of Eden, after his visit with Eve, he left behind him the seeds of selfishness and greed which has found congenial atmosphere and fruitful soil in the human heart, and has matured a terrible harvest of sin and suffering under which the world is groaning today. It was selfishness that caused Cain to imbrue his hand in his own brother's blood; selfishness that has caused all the wars that have devastated the world from the beginning of time; selfishness that has caused employers of labor to conspire together to "oppress the hiring in his wages," selfishness that has led to all the bloody conflicts between capital and labor. It is doubtful whether the author of our "Immortal Declaration of Independence" sensed the far-reaching influence of those words upon the destinies of all races of men.

"Life, liberty, and the pursuit of happiness" is being interpreted today, in terms undreamed of one hundred and fifty years ago. There are unnumbered thousands today who neither discern the fullness of the heaven-given boon, nor the self-restraint therein imposed. We have much to say of the "government instituted among men deriving their just powers from the consent of the governed," while we do nothing to hinder a very small minority of our citizens to usurp authority which spells distress and anguish to the poor and unfortunate. But it has not always been that the few rich men have sought to "grind the faces of the poor." The history of our own country and time has demonstrated the fact that these same "poor" are not slow to take advantage of any circumstance, or to use any means, to further their own selfish interests.

So far as moral culpability is concerned, there is no difference between the man who holds you up on the public highway and relieves you of your purse, and the man who takes advantage of your necessity and compels you to pay unreasonable profit on his wares. Our boast that the gospel of Christ provides an antidote for sin in all its varied forms does not seem to be justified if the present influence of that gospel is indicated by improved (?) conditions manifest today.

It was during the life of Senator Sherman of Ohio that conditions became so threatening that he introduced in Congress a bill to restrict "Combinations in restraint of competition," or trade. Under this Law the Courts had power to inquire into, and punish those who, by secret agreement, or otherwise, sought to control prices, or crush out competition. For the carrying out of the provisions of this law, Congress from time to time made appropriations of money. During the term of Wilson's administration, an appropriation was under consideration when Mr. Wilson sent a communication to Congress, recommending, and urging that a proviso be inserted in the bill that "Farmers, and Labor Organizations" be exempted from prosecution for the violations of the Sherman Anti-Trust Law.

He advocated the doctrine that the right to "strike" is inherent in man, and that no lawmaking body has a right to prohibit his exercise of that right. Insofar as this action affects only himself, and those for whose maintenance he is directly responsible, the right is conceded. But when the exercise of that right endangers the peace and welfare of thousands of "innocent bystanders" the right is not so manifest! And you will

notice that "strikes" are generally so timed, and sought to be so general, as to menace the welfare of the whole country.

The idea is to force the opposite party to accede to his terms by shutting off every means of supplying a universal demand for the necessary things of life. A "strike" would never be effective if the striker is prohibited from enforcing his demands by seeking to hinder the employment of other workmen to take his place in shop, factory, or other field of employment.

When neither argument or entreaty will prevail with the "strike breaker," "force" is the only alternative left the striker—and he has proven himself ready to resort to violence of the most inhuman kind!

The strained relations between Capital and Labor have created an unwillingness to invest capital in large amount where a sudden "strike" may result in great loss to the investor. He naturally desires to widen the margin of profit to meet the possible loss. And he must either sell his wares at a higher price, or reduce the wages of his employees to insure the return desired. Against an increase in price, his employees and the general consuming public vigorously protest. Accepting the only alternative—as he sees it—he announces a cut in his employee's wages! Then follows a strike, in which all "Union" forces, out of sympathy, may sooner or later join!

Of course, everybody loses, in the end, but the "unlucky bystander" gets it in the neck, as usual! The "consumer pays the bill" always. The fact cannot be denied, that "the public" mind is in sympathy with the striker, as a rule, and it is only when he has shown himself unworthy of that sympathy by deeds of violence and bloodshed that sympathy is reluctantly withdrawn. And further, it may be said that political Demagogues, and scheming labor leaders, have added nothing to the facilities for the settlement of labor problems.

Recurring to the words of the Declaration of Independence that "All men were created free and equal, and endowed by their Creator with certain inalienable rights, among which are, life, liberty, and the pursuit of happiness; that to secure these, governments were instituted among men, deriving their just powers from the consent of the governed," the thinkers—who are the real leaders in every reformation—have turned their attention to the subject of law enactment and have sought to secure the enactment of laws favorable to their interests.

So that it can be seen that the fight between Capital and Labor has not always been in the mine, or the shop, or the yard. If either side can secure an advantage through the enactment of the law, they are apt to embrace the opportunity without loss of time.

From this source comes the Socialistic clamor for the "Government ownership of all public utilities," and all other "systems" of government from which men hope to reap political, or pecuniary advantage. It is presumed to be the duty of the government to look after the welfare of all its citizens: if by any chance, the welfare of any community, section, or State seems to be jeopardized, the government is expected to "get busy" at once, and employ all the force necessary to maintain the right of all. Laws enacted in the interest of a class cannot be executed without injury to those not in that class, so that there must be "an irrepressible conflict" between opposing interests. It becomes self-evident, therefore, that it is more vital to have such laws enacted as shall be equally fair and just to all classes, than to elect men to office because of their party affiliations.

Surely the history of the Bolshevik movement in Russia, and the very close resemblance between it and the recent struggle between mine operatives and employees in our own country, emphasizes the demand that some steps be taken quickly to avert a nationwide calamity.

The utmost care in the enactment of law, and the impartial enforcement thereof, is the only possible way to save our country from utter ruin and anarchy. Today we have the spectacle of hundreds of thousands of men and women declaring their purpose to resist, even the power of the United States, in order to maintain what they claim to be a right guaranteed them by the Constitution of the United States.

The Government has two executive branches with which it proposes to deal with the situation—an Interstate Commerce Commission, and a Railroad Labor Board. The first, to meet the complaint so generally made, that railroad rates were outrageously high, ordered a ten per cent reduction in these rates. Immediately "there rose a cry" from the various railroad chiefs that they would soon be bankrupt unless they were permitted to curtail their expenses! And in what way could they most readily and joyfully reduce their expenses? By cutting a slice off of the daily wage of their employees, or course! And no doubt but the "man higher up" who was drawing the miserable pittance of \$85,000 a year for doing practically nothing, was most vociferous in his demand, as his salary was not menaced by the proposed reduction! It is not accidental that some decisions of various governmental authorities seem to favor the men who have much money. When a candidate for a United States Senatorship spends more in one campaign than all the salary he can legally claim during a six year term, it is time to inquire what he thinks there is in it for him. And where will he look for reimbursement? The remedy lies with the people, and the people must be controlled by an enlightened, Christian conscience. For the enlightenment of a Christian conscience the baptism of the Holy Spirit is absolutely essential.

Now Ready.

There has been a demand for the life of Rev. H. C. Morrison, D.D., Editor of THE PENTECOSTAL HERALD, and to meet this demand, Rev. C. F. Wimberly has written his biography giving the most interesting facts in his life who, from his youth, has had the hand of God upon him. No doubt thousands of our readers will want this book for themselves and children. It will thrill you, provoke you to laughter at times, and, more frequently stir you to tears and emotion as you read of the varied and trying experiences of this man who has figured in the Holiness Movement for thirty odd years. Many of our readers do not know the paths through which Dr. Morrison has been led in bringing THE PENTECOSTAL HERALD to where it is today, of the marvelous results of his Tour of the World, of the great work he has accomplished through God, at Asbury College; nor of the magnitude of his evangelistic labors; in reading his life all these things are given prominence in the labors of this soldier of the Cross. It is a book of 214 pages, neatly bound in cloth, with a fine portrait of the subject of the book. The title is "The Man and His Ministry," or biography of Henry Clay Morrison. These books will sell rapidly, so you had better send your order at once, that you may not have to wait for the second edition. The price is reasonable, only \$1.50. Order of The Pentecostal Publishing Company, Louisville, Ky.

Good News From The Evangelistic Harvest Field.

A GREAT CAMP MEETING.

Within the past few years the word "great" has been used so often in describing meetings that we hesitate in the midst of fear, lest we exaggerate. However, there is perhaps no other better word to more generally fill the bill if we are to speak the truth concerning the thirty-third annual camp meeting of the Kansas State Holiness Association. Truly, an interesting chapter has been added to our history. Prior to time to begin, more or less pessimism prevailed in some quarters. We could hear it on all sides that it was our first year on our new ground—there was no first-class road to the ground, financial stringency, railroad strike, etc., then at almost the last minute, two of our regularly engaged evangelists did not put in their appearance. If circumstantial evidence had been taken for the outlook, then the pessimists had things coming their way. But we had scarcely begun when it was noticeable the power of God was among us and proved to be more than a match for mere circumstances.

Rev. Geo. B. Kulp and Bro. A. H. Johnston and wife arrived on schedule time, and after Bro. Kulp had preached consecutively five times, Rev. E. P. Ellyson, recently elected president of the Holiness Bible School at Hutchinson, Kan., came in to enjoy the camp and represent the School, and was solicited by the camp meeting committee to alternate with Bro. Kulp in the preaching, to which he gladly consented. The messages God gave him for the multitudes were clear and convincing, and were delivered in demonstration of the Spirit and power and the altars were filled time and again. The camp was indeed fortunate in having such a man step in at just such a time. Though Bro. Kulp is now past the seventieth milestone, it was the marvel of one and all not only how the Lord had miraculously preserved him, but mightily used him in wielding the Sword of the Spirit. The preaching of this veteran of the Cross was with no uncertain sound, and repeatedly the altars had to be lengthened to make room for the seekers. Bro. A. H. Johnston led the hosts in song, and, with his wife at one of the pianos, and Miss Blanche Mayo, Wichita, Kan., presiding at the other, together with the singing of the great congregation and large chorus, and with the assistance of the various musical instruments, made everybody feel it was next door to heaven.

The finances came about as liberally and easily as usual and besides meeting the annual expense, subscribed over \$2,000 for a new tabernacle to be erected for the camp of 1923. The children's tabernacle was begun on Monday morning after the camp. This is 28x50 and will be used for storing our property between camp meetings. The business sessions of the Council were characterized by the hallowed presence of the Lord. The dining hall again displayed the palatable bill of fare. During the camp the Lord gave us a fine rain which settled the dust, cooled off the atmosphere, and refreshed us greatly. The bookstand, in charge of Rev. Jesse Uhler and Miss Myrtle Bigbee, of Clearwater, Kan., did a nice business. The Wichita camp, despite difficulties, rivalry, etc., continues to grow. The children's meetings, under the leadership of Rev. Mrs. Cora Lamb, Wichita, Kansas, were greatly honored of the Lord and scores were saved, reclaimed and sanctified and instructed in the deeper things of God. Sister Lamb is a member of the Friends' Church, Wichita, Kan., and is one of the very best workers for children's meetings and camp meetings should begin now to engage her for camps of 1923 and 1924. Her street address is 153 North Clarence. The Kansas State Holiness Association contemplates beautifying the ground, building a large tabernacle, two dormitories, dining hall, and hundreds of cottages. To the members and friends of this wonderful camp, why not begin at once to pray and plan to be on hand next year? Come at the very beginning and stay through to the end and help in pushing the fight against Satan and sin. We want to praise the Lord both now and forever for what he is reserving for his children. Personally, "My soul doth magnify the Lord." Surely there was an indescribable sweetness and holy aroma imparted to us at the Wichita camp this year which we will never forget. W. R. Cain, Sec'y.

LOUISVILLE, TENNESSEE.

The annual meeting of the Louisville, Tenn., camp has again gone down in history. For several years this camp has made very little progress. Last year, however, Bro. Joseph Owen left the camp with much prejudice broken down and a fine spirit to begin with this year.

Brother and Sister Callis and Bro. Grenfell were the called workers. They traveled about 1500 miles to reach us. After a good prayer service Saturday night they opened up Sunday morning full of faith and determination to go beyond feeding the saints and reach the multitudes and have results. Bro. Grenfell with his wonderful knowledge of music and splendid leadership, doing things differently to what we were accustomed, broke down the wall between us and the mass of young people, got new people on the platform to sing their songs with his instruments of music, and Sister Callis with her violin and sweet,

quiet, winning spirit immediately got the attention of the people, and the great crowds listened with reverence as they brought special numbers from time to time. Bro. Callis would then pour out his soul in words so fast one could scarcely say amen, lest they lost the great logical and practical truths coming from the lips of this boy who has such a great soul. People attended who had not for fifteen years; conviction reached far and wide. Some were called to the field. One young man came up from Chattanooga to talk to Bro. Callis about going to Asbury College, went to the altar, was sanctified, went home and erected a family altar. A young girl was called. Real soul travail was on some and some called to fasting; numbers prayed through at the altar.

Brother Stringham, the M. E. Pastor, from Alcoa, brought us a message and helped with his beautiful voice in song. Bros. Dunlap and Milligan brought messages, and with local help at the piano and organ, and many who prayed, the meeting was said to be the best in fifteen years. The collection was the largest in the history, all for which we praise and give God glory. The workers were unanimously called back, but did not give us the date. Wherever they go they will have a revival.

Camp Meeting Reporter.

DONELLSON, ILLINOIS.

After leaving the meeting at Redman, Mo., in which meeting there were some 15 or 16 saved and sanctified, I began a campaign here August 20. After learning that such men as Cundiff, Walker, Caradine, Zepp, and others, one would naturally have expected to have had rather smooth sailing; but it was hard battle from the beginning: both churches solidly arrayed against the meeting with very few exceptions in the Methodist fold. And to make matters worse I was taken suddenly ill during the second week of the meeting and was kept out of the meeting during the last five days. My co-laborer was Rev. Livesey, of the Free Methodist Church, who conducted the singing and carried the meeting on to its conclusion. This is a field that needs, so it seems to this writer, some of John Hatfield's radical treatment, but as I am not John I did not dare to try any of his methods. Edward R. Kelley.

FROM DALHART, TEXAS.

August 24 to September 10, Dr. and Mrs. Robert L. Selle, of Winfield, Kan., held revival services in the Northside Methodist Church. Rev. S. F. Lancaster, pastor. The meeting had been announced for more than six months. The church was ready for a revival. There was heart-hunger for soul help. There were deep heart cries for a real revival. Pastor and people unitedly were praying, working and trusting God for a real season of grace. Were they disappointed? Certainly not! From the first service it was evident that God's hand was on his people. Waves of mighty conviction swept over the people. Strong men, not a few, wept like children. Conviction settled on hearts. The meeting gripped the people. Many prayer meetings were held in homes. People were prayed with on the streets. Some most remarkable conversions occurred. There were reclamations and sanctifications also. The work among the young people and children, under the direction of Mrs. Selle, was great. The attendance of the Sunday school was almost doubled during the meeting. The pastor will be able to report a number of substantial additions to the church as a result of this meeting. Several new family altars were established and several which had gone down were re-established during the meeting. Many expressed a desire to have these evangelists return at some future date and hold another meeting. The music was very fine and helpful throughout the meeting. "Lifting Hymns" was the book used and was very popular.

REVIVAL CAMPAIGN.

The first meeting this summer was held at Dothan, Ala., with Rev. C. E. Morton, who is an energetic, godly man, devoted to his work and the betterment of the community. The people took much interest in the revival, and a number were converted and several received the Baptism of the Holy Ghost. Rev. G. L. Shupe is the pastor at Ceres; he is a valiant, Spirit-filled man of God, a good yokefellow, competent and consecrated wholly to the Lord's work. The power of God was felt from the beginning, and the whole community felt the uplifting influence of the meeting. Several young men and women were converted and pledged themselves to spend their lives for the spread of the gospel and the betterment of the world.

From Ceres, we crossed Walker's mountain, held one service at Wythville, then hurried on to Ivanhoe, Va., and began the meeting the night after the close at Ceres. The revival at Ivanhoe was made easier because of a few praying people there who knew the Lord; they backed the preacher with their prayers and encouraged him with their Amens. They had a home-coming on Sunday, and dinner was served on the ground. It was a great day. The old-fashioned experience meeting in the afternoon will not soon be

forgotten. Shouts of joy and sobs mingled at the altar. We would have been glad to have continued the meeting another week at Ivanhoe, but the dates had been arranged months before and could not be changed.

Our next engagement was at Wadley, Ala., a union meeting for the whole town. The Baptist, Christian, Southern Methodist and Methodist Episcopal all have nice churches and work in harmony with each other; all of them co-operated beautifully in the revival. The churches were built up and strengthened and the whole country seemed to have received a new impulse. There is a fine community spirit in Wadley, and the people are progressive and intelligent. The town is located on the banks of the Tallapoosa River, just a few miles above famous Horseshoe Bend, where General Andrew Jackson and his brave followers fought and forever broke the power of the Creek Indians in that section.

From Wadley we went to Union Hill M. E. Church, at Birmingham, Ala. The church is well organized and has a flourishing Sunday school and Epworth League. Rev. J. M. McGill, the pastor, is a deeply consecrated, energetic man, and is loved by his people. A beautiful and interesting feature of the meeting was the conversion of several young men and women who consecrated their lives wholly to God. The Union Hill people are hospitable and loyal, and we greatly enjoyed our labors among them. Sunday, Sept. 3rd, was the last day of the revival, and that closed our summer campaign in Dixie. The next meeting begins at Mt. Union, Ia., and then at Lone Tree, Iowa.

Our Spanish campaign will begin in Cuba about the 15th of November, and we shall remain there as long as it seems advisable and to be the Lord's will. A folding organ is urgently needed for the Cuban campaign, and that will cost not less than fifty dollars. You are especially requested to pray that this latest Spanish campaign may result in the salvation of many souls.

Please take notice that we have changed our headquarters from Meridian, Miss., to Columbus Junction, Iowa. All mail addressed to me there will be promptly forwarded. Sidney W. Edwards.

HOWARD, PENNSYLVANIA.

This camp was ended with more power for a three-year-old camp than any I have attended. We preached twice each day with seekers at every altar call. We do not know how many received experiences of regeneration, or sanctification, but a goodly number. We had a healing service, in which about 25 were anointed and many of them were healed. We had a number of local workers who helped pray and preach, and old-time power and conviction fell on the people, and the people fell in the straw; several of the seekers literally were knocked down under the power of God, and it is useless to say that they came out shouting. Those brethren know how to pray, and shout. We never worked with a better class of men and women.

Our next meeting was in Normal, Ky. This meeting was wonderful. We heard several say it was the greatest meeting ever held in the church. Rev. and Mrs. Dickerson are the good pastors, and we have never met a more devoted and consecrated people than they. More than 90 seekers were at the altar seeking salvation and sanctification, and you could tell by their speech what they were seeking. We have learned that old-time preaching brings old-time results. James T. Maffin, Evangelist.

CAMP MEETING CLOSED.

The meeting at Williams' Camp Ground, conducted by Rev. W. H. Evans, familiarly known as "Wild Bill," closed last Sunday. From start to finish large crowds assembled to listen to his sermons, which were scriptural, animated, effective and highly entertaining. Some of his critics accuse him of levity and being too humorous in the pulpit. Don't trouble yourself about his religion. His piety is as it always will be, the combined operation of principle and feeling, a deliberate dictate of the judgment and a warm emotion of the heart. His "great nature is too large to be little and too good to be mean." He loves stories, and humor breaks from him as the waters bubble from a clear spring, always refreshing and delighting his hearers. He who would win must be able to interest and fascinate while giving substantial nourishment to the intellect. He adapts himself to his audience and never fails to carry his point. Truly, he is a born teacher of men.

His labors during the ten days' meeting were richly rewarded, especially in the reconsecration of the large number of Christians who attended. There were about forty-five conversions. The attendance on the closing day was estimated at 2000. He is loved and esteemed by hundreds of people over Lauderdale county. In the early days of his ministry he preached at most of the places in the county and as a special courtesy to his old friends he preached at Mt. Pleasant Monday night, Gold Dust Tuesday night, Lightfoot Wednesday night, and will preach at Henning Friday night. Sunday he will begin a revival at Antioch near Henning.

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Some Vital Matters.

We have a splendid bill of fare for the coming months, and want to share it with tens of thousands of hungry hearts. We trust the believers of the Bible, the lovers of gospel truth, and those who long to see their fellowbeings saved, rooted and grounded in the truths of the holy Scriptures, will assist us in this good work.

With much other good reading we will have some very important and interesting articles and discussions from our Editor-in-Chief. Among these will be—Open Letters to Dr. Fosdick, under the following title: "Will the Preaching and Teaching of the New Theology produce a genuine Revival of Religion and Establish the Faith of the People in the Inspiration of the Bible, the Deity and Saving Power of Jesus Christ?"

There will also be some interesting open letters to Mr. John D. Rockefeller, Jr., under the following head: "Is it wise and safe for the rich men of this country to support and foster those institutions of learning which are destroying the faith of the people in the inspiration of the Holy Scriptures?"

Dr. Morrison will give us several articles on "The Tactics of the Destructive Critics," or, the "Change of Front of the Enemies of the Word of God," "The Restoration of the Jews to Palestine," "The Fulfillment of Prophecy, a Positive Proof of the Inspiration of the Scriptures," "What is Zionism?"

We have just gotten the promise of three great articles on the Modern Dance, by Rev. M. F. Ham. You will want some of your friends to read these.

Along with this will go much editorial matter and vital contributions on the most important subjects of spiritual life and practical Christian living.

OUR TWENTY-FIVE CENT PROPOSITION.

We propose to send THE PENTECOSTAL HERALD to trial subscribers for three months, beginning November 1 to February 1, for 25 cents. We have found by experience that there are many people hungry and longing for the message THE HERALD carries. We earnestly desire the assistance of those who read THE HERALD and are benefited by it to assist us in introducing it into new homes and to new readers.

We beg our thousands of friends to get

busy and solicit subscriptions. There is no better way to invest a dollar than that you should send in your dollar with the names and addresses of four of your friends.

Should a Woman Vote?

A reader of THE HERALD wants me to say through its columns if I believe a Christian woman can go to the polls and vote without committing a sin. I certainly do. I believe a Christian woman with all propriety can go to the postoffice and drop a letter into the letter box without committing sin, and with equal propriety can go to the polling place and drop her vote into the ballot box. Christian women pay their taxes, raise and train their sons, give them to war and battle, and contribute in every way to all that is good in the Church and society. There are many problems coming up before the people that demand attention, sympathy, encouragement or opposition. May God grant that 25 or 30 millions of women in this country may drop their ballots into the box against wine, beer, the liquor traffic in all of its phases until the devil and his emissaries will be thoroughly discouraged and give up all hope for the restoration of the saloon in any of its varied forms.

A Good Preacher of a Great Gospel.

We have learned recently that Rev. T. F. Maitland, of Winfield, Kan., has joined the Free Methodist Church, and we understand will continue in the evangelistic field. Brother Tom Maitland is a faithful preacher of a great gospel. The Lord has used him very graciously in building up the saints and winning souls for Jesus. He will be quite at home among the Free Methodists. They are a most devout and godly people.

H. C. M.

Asbury College.

A pretty story is told of Eugenia, a Lutheran princess of Sweden. She was very much interested in the building of a hospital, and when it was found that it would take a great deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building. One day, after the hospital had been built, the princess went to visit the patients who were being treated in the different wards. As she stood beside the bed, tears of gratitude filled the eyes of one of the patients as he thought of the kindness of the princess who stood before him. Suddenly the princess exclaimed as she saw his tears: "Oh! now I see my diamonds again."

Asbury College is an ideal place to invest silver and gold, precious stones or diamonds for God. Numbers of young men called to the ministry, and young women called to God's work are here and unless somebody helps them they cannot meet their expenses. We know numbers of Christian men and women who are investing their money in a life and making possible to worthy consecrated young people an education and training in a holiness school.

GEORGE W. RIDOUT.

Help to Spread Scriptural Holiness.

"Contend earnestly for the Faith which was once delivered unto the Saints."—Jude. This is what THE PENTECOSTAL HERALD is striving to do—spread Scriptural holiness and contend for the faith. But we cannot get the message to the people unless you, dear reader, help us by soliciting subscriptions or send us the names and addresses of persons to whom you wish it sent, enclosing check for same. How can they know the dangers which threaten the Church and destroy faith without some one supplies them with the information, and you can do this by sending THE PENTECOSTAL HERALD to your friends or relatives for the next three months, and that at the small cost of only 25 cents.

Headed For The Breakers.

MRS. H. C. MORRISON.



T is not pessimism to acknowledge facts. True, it is best to look on the bright side, as did Pollyanna, but disastrous consequences may be averted if we admit conditions and try to remedy them.

There is no one who is at all acquainted with existing conditions in society, politics, church, schools and family life but knows that we have departed from the good old times when the home was the best and happiest place to the child. I recall when a child I would go home with a schoolmate for the night and cry myself to sleep, wishing for morning to come and the day pass that I might go home.

Then society is far gone from what it was years ago. Formerly girls never thought of making their debut before they were full grown and had wisdom sufficient to guide their deportment in the proper channels. Now a girl scarcely knows girlhood, but is ushered into the rush and gayety of society before she has the dignity and judgment of womanhood to guide her; hence the wrecks along the way of pleasure and frivolity.

I am not sufficiently posted in politics to express myself intelligently, but we can observe that conditions are very vascillating and it seems beyond the power of government officials to rectify the ills that beset us on every hand. Men will do most anything to get into office, and then they will forget their promises to do their best to bring about wholesome conditions throughout the country.

I need but mention the school problem to get the verdict that the school life of today is distressingly and increasingly dangerous to morals. Dancing is taught in our high schools, and the youngsters in the grade schools are learning to 'trip the light fantastic toe' with all the agility and grace of an adult expert. Young people who sing in our choirs in church go home to engage in the parlor dance. On the cars you hear about the latest dance, far into the wee hours of the morning, and then these girls pulling to their work the next day more dead than alive.

But what about the church? We are aware that the spiritual status of the Church is far below what it used to be when the prayer meetings were well attended, testimony meetings were held weekly, revivals were had each year and the people were saved and the Christians stimulated to more devoted service for the Master. But today, it is the exception when a pastor has a full house to hear him preach: the prayer meeting is not frequented, save by a few of those who are true and tried; the Sunday school when dismissed go home, to the parks, or elsewhere to frolic and while away the Sabbath day.

The Literary Digest, commenting on conditions as they exist today, has the following to say:

"Four-fifths of the young manhood of the country has little or no vital connection with the Church, and behind this detachment lies a deep misunderstanding of the faiths by which Christian men and women live, or the ideals of life which they hold. Thus reports the International Sunday School Council of Religious Education, which recently met in Kansas City. Again, the report discloses that there are more than 27,000,000 American children, nominally Protestant, not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction, and we are told that there are 8,000,000 American children, less than ten years old, growing up in non-

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church homes. Estimating the total number of youth under twenty-five years of age at 42,000,000, the *Dayton News* says this is 'a most startling percentage.' Putting these statistics in another way, and summarizing them briefly, the *News* comments further:

"Nineteen out of every 20 Jewish children under 25 years of age receive no formal religious instruction; 3 out of every 4 Catholic children under 25 years of age receive no formal religious instruction; 2 out of every 3 Protestant children under 25 years of age receive no formal religious instruction. Or, taking the country as a whole, 7 out of every 10 children and youth of the United States under 25 years of age are not being touched in any way by the educational program of any church. This calls up a vital question, How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

Friends, if there is not a radical change; if the preachers and truly religious people do not become alarmed and pray for a revival of religion that will sweep the nation, our beloved America is headed for the breakers. The light that is in Christian America will become darkness unless she bestirs herself to repentance and strong crying unto God for help in our time of social, political, and moral need. The parent who has children to rear in this day has a responsibility that is greater than can be estimated; and the sad fact is—the tide is against them.

Why I Believe the Bible.

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

WE shall not undertake a critical discussion of this theme, or a comprehensive survey of the many ins and outs connected with it. We shall leave all the hair-line analysis for the wiseacres to solve. We have scarcely a modicum of interest in the various kinds of manuscripts supposed to belong to the Mosaic Pentateuch. We have just as much faith in Job and Daniel as we have in Paul. We subscribe to the miracle of the Red Sea as heartily as we do to the resurrection; we do not believe there were two Abrahams or two Isaiahs, and we have lost no peace of mind over the whale story, or Samson's three hundred foxes. The Bible is the inspired revelation of God to man, or it is not; that God gave us a book inspired in spots we do not admit for one moment. Hume, the English philosopher, gave us *multum in parvo*, when he said, "Convince me that there is a God and I accept all that is believed about him—revelations, miracles, resurrection, omnipotence and omniscience."

1. Our first reason for believing the Bible is God's word, it has been tested; it is called the 'sword of the Spirit.' In ancient days there were several kinds of blades, Roman, Babylonian and Damascus blades. These blades were so tempered that they were wound around a copper rod and suspended, and the touching of this coil blade against the copper rod had to make a certain musical tone in order that it be accepted as suitable. God's inspired Word is a Damascus blade that has been tested. Men have tried to destroy its metal and make it snap by heat and cold and rust. Voltaire undertook to destroy it, but the very house where he penned his scathing words was afterwards used as a depository for the Bible.

To destroy the Bible it would be necessary

to make a bonfire of six hundred million copies, worth from one dollar to ten dollars. Then you would have to go into all of the libraries and take from the shelves the millions of copies of books written for and against the Bible, wherein it has been quoted almost completely; you would have to go to the Art Galleries and destroy the finest paintings; you would have to go into all of the musical libraries of the world and take from the shelves the creations of Mozart, Beethoven, Handel and Mendelssohn, and that would not destroy the Bible. All of the men and women who have been able to quote its sacred pages would have to be put out of the way. We know one man who is able to quote one-fifth of the Bible, giving verse and chapter.

2. Our second reason for believing in the Bible as the word of God is, that it is the key to the *mystery of life*. Life, death, eternity, immortality, the soul, are all mysteries. The thought of God, Christ, and the Atonement are all mysteries beyond the wisdom of man. Who are we? Whence came we? Whither are we going? Life is like a clock that has been purchased with every piece separate; and without a key to describe where the parts belong and how to adjust them, it would be a useless piece of junk. Life is an inexplicable mystery and the Bible is the key to this mystery; it unlocks the secrets wherein is contained the balm of Gilead to the world's broken heart.

3. Another reason why I believe that the Bible is God's Book, is that it is *scientifically correct*. It is not a book of science, but a careful study of Genesis in the light of Geology will find that they co-ordinate exactly. Geology corroborates the Bible's plan of creation. It is the most contemporaneous book in the world. The sciences that I studied twenty-five years ago are today obsolete and we are discovering some new lines of hygiene and social purity; and yet we find that the Bible touched on all of these millenniums ago.

Herbert Spencer said he would not believe our Bible because it did not give the proper explanation of the five creative periods of the universe. He said in all creation there must be time, and space, and matter, and force, and motion. Mr. Spencer has been dead a long time and we shall now turn to Genesis and see if we do not find his Creative Periods to explain creation. In the very first verse of the Bible we find these words "In the beginning," that was *time*, "God created the heavens," that was *space*, "And the earth," that was *matter*, "And the Spirit of God," that was *force*, "Moved upon the deep," and so we have *motion*, answering fully Mr. Spencer's difficulties.

4. Again, we believe it is God's Book for our instruction in righteousness, and our admonition in the things of life leading to destiny, because all the heroes of the Bible,—what might be called their biographies—have been dealt with in the most drastic manner. Their sins and weaknesses are brought out in awful realism and they have had to pay the penalties. Abraham lied and mistreated Hagar and Ishmael, committing a sin that today would have ostracized him from all decent society. Lot cheated his uncle in a land deal, and Jacob was an all-around skinkint. David was guilty of murder and adultery. Solomon got swept away by his power and glory and lapsed into polygamy and turned his palace into a harem.

5. Another reason why we believe the Bible to be God's Word is because of its authorship. It was written through 1500 intervening years, and by men representing ev-

ery position in life from the king to the peasant. The authors were as varied in their viewpoints and social conditions as is possible for men to be, and yet there is a remarkable harmony throughout it all. Even the little discrepancies of narration give force to its truthfulness; a man-made book would have observed all such details as in the same company some saw one angel, another saw two. When we study closely the authorship of the Bible, we are forced to the conclusion that it is not a human production.

6. Again, we believe in it because as no other book, it has been the inspiration of the world's genius. The masterpieces of Raphael, Michael Angelo, Leonardo and the rest would have been impossible but for the spiritual illumination they received from the Bible. The world could never have had the "Messiah" but from the same source of power; authors, sculptors and poets have drunk from the same inexhaustible supply. It is from the inspiration of the Bible that we have the "Divina Comedia" and "Paradise Lost." The Bible, we repeat, has been the inspiration of the world's genius.

7. Lastly, we believe that it is God's Book because it is the only book that answers the deepest longing and passion of the soul. We find in ourselves an eternal cry for the invisible, the sublime and the absolute, and from the pages of this book we find this cry met and satisfied. The restless, suffering, heart-broken world might all be calmed and blest if they but knew the truth of the Bible. Something in me says that "It is not all of life to live, and it is not all of death to die." The cry of Job's anguish is repeated in each one of us: "If a man die shall he live again?" In the Bible we learn the secret of this inevitable appeal. The words of our Master at the grave of Lazarus carry tremendous weight: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." This line of suggestion might be carried on indefinitely, but the Bible to me is God's Word because it so fully answers and satisfies the longings of my heart.

The Devil's Big Three.

Rev. C. O. Jones, Evangelist of the Oklahoma Conference, has written a book under the above title, in which he treats the Theater, Social Cards, and the Dance as the Devil's most effective instruments in destroying the influence of the Church as a soul-saving institution. It is a most opportune book, as we are all aware that these sinful amusements are making havoc in our churches and winning our young people from the sanctuary of the Lord. Get some of these booklets and scatter them in your community and help to check the tide of worldliness that abounds on every hand. Order of The Pentecostal Publishing Company, 523 South First St., Louisville, Kentucky. Price, 15 cents. \$10.00 per hundred, postpaid.

MRS. H. C. MORRISON.

THE PENTECOSTAL HERALD from November 1 to February 1 for only 25 cents! Your opportunity to bless some home with its weekly messages. Use your feet for the Master in visiting your neighbors and asking them to subscribe for THE HERALD on this Special Offer. Don't delay but send them in at once that they may receive the first issue of November. If you cannot induce them to subscribe, use some of your tithe money, making it to blossom and fruit before your eyes. Let us hear from every HERALD reader with at least four subscriptions on this liberal offer. It will only cost you \$1.00, and the results will be incalculable.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am a little Illinois girl. My daddy takes The Herald and I enjoy reading the Boys and Girls' Page. I am thirteen years old. I go to Sunday school every Sunday. My teacher's name is Mrs. Etta Carter. I go to preaching service every Wednesday night. Our pastor is Rev. Bruce Ramsey. He is a good preacher, and I like to hear him. I hope Mr. W. B. is eating his supper when this arrives. If any of the cousins wish to write to me, my address is Rosi Clare, Ill., Box 302.

Thelma Hill.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? I have just gotten through reading the letters the boys and girls have written. My grandmother takes The Herald. I can get it from her. What do you cousins do for pastime? I crochet, help my mother and go to school. I am a member of the Church. I go to Sunday school and prayer meeting every time I can. Who has my birthday, Nov. 22? I am 12 years old. I say my prayers every night. I hope Mr. W. B. will be gone when this letter arrives. All you cousins write to me. I shall be glad to correspond with you. My address is Rt. 2, Box 27, Bienville, La.

Ealia Toms.

Dear Aunt Bettie: Will you let a girl from Mississippi join your cheerful band of boys and girls? Mississippi is a beautiful country. Hattiesburg, my home town, is a very thriving town of about fifteen thousand population and is little more than one hundred miles East of the Mississippi River, and eighty miles North of the Gulf. The State Normal College is located on the west side of Hattiesburg. The College has six main buildings, one which is a beautiful Science Hall. I agree with Evangeline Davison about school life. I think we all should try very hard to get an education and then make good use of it. I would like for Dorothy McMahan, from Tennessee, to write me, as our names are the same and our ages are 16. My address is Hattiesburg, Miss., Route 4.

Myrtis Lucile McMahan.

Dear Aunt Bettie: May I come again? Christine Williams, you have my name and I would very much like to correspond with you. Send me your picture also please. Aunt Bettie, you told us to tell our aims in life. My aim is to be a good Christian and my goal is heaven. I should like to be a missionary to India some day. I belong to the Nazarene Church and my father is pastor of it. If any of the cousins wish to write me, my address is 905 Monroe St., N. W., Washington, D. C.

Christine Williams.

Dear Aunt Bettie: Will you admit a little Kentucky girl into your happy band? My grandma takes The Pentecostal Herald. I enjoy our Boys and Girls' Page. I have two sisters and no brothers. I am a member of the Methodist Church. My age is between 10 and 14. I hope Mr. W. B. is asleep when this arrives. My address is Rochester, Ky.

Jessie D. Humphrey.

Dear Aunt Bettie: I was much pleased to receive your dear good letter. It does me much good and gives me more courage and strength to still keep going on in the way that leads me to Jesus. When I look around me and see so much to do, so many precious souls are going so swiftly down the broad road to destruction, so few to lead them to Jesus! I pray very often that God will send more workers into his great harvest field. I am not able to stand on my feet or walk a step in more than eight years; but the thought comes to me, that there is something I can do. I can keep shining for Jesus; even

here in my wheel chair; and be faithful in doing the little things. It is my earnest desire to be a loyal soldier of the cross. I might never have known how precious was God and his great love, if I had not been afflicted. Pray for me, Aunt Bettie, that I may be a faithful soldier for Jesus, and be found with my lamps all trimmed and burning when Jesus comes. I am much interested in the new building at Asbury College. May God's richest blessings be with you at Asbury College.

Your sister in Jesus,
Mrs. Retta C. Prentice.

Dear Aunt Bettie: I have just been reading the Boys and Girls' Page in The Pentecostal Herald and enjoy reading it. I go to Sunday school and enjoy going. We have a very good Sunday school. I have light brown hair and brown eyes. My age is between 11 and 14. I am in the 6th grade at school. I have one brother and one sister. My brother is in the 3rd grade and my sister is in the second grade. Any of the cousins wish to write to me my address is Pickens, S. C., Rt. 5, Box 102.

Grace Ragsdale.

Dear Aunt Bettie: Will you let a little Massachusetts girl join your happy band? I am between 11 and 14. Has anyone got my birthday, May 4? I am very sorry to say that I have never seen a letter from any one in Massachusetts, but I will start. I surely enjoy reading the Girls and Boys' Page. I am a Christian and go to the People's Nazarene Church. My father is the minister there. I wish some of the cousins would write to me and guess my age. My address is Wareham, Mass., 72 Main Street.

Rita B. DeLong.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of cousins? This is my first letter to The Herald and I hope to see it in print. I am 12 years old and in the 7th grade. I live on a farm and like it fine. I like to milk and feed the chickens. I got to Sunday school every Sunday. I am a member of the Baptist Church. My address is Doerun, Ga.

Hazel Mitchell.

Dear Aunt Bettie: Here comes a little Missourian whom I hope you will admit into your happy circle. Hurry up, Missourians, or they'll all beat us. I am 14 years old. Would like to write to some boys and girls of my age. I am in the 6th grade. I like to read. My girl friend and I are going together and buy thirty books this week. They are all by such writers as Browning, Shakespeare, Kipling, Longfellow, DeMau-passant, Wilde, etc. There are also speeches by Lincoln and Washington. I think these kind of books are a great deal better than novels, and they are clean and wholesome reading matter. I think it is wrong for children, as well as older people to read trashy books and love stories. Alice Carrico, I believe it was four days after the Lord had risen until he ascended into heaven. I have a player piano and like to play it. I think it is nice to have musical instruments in the home. I raise flowers in the summertime and like to very much. I would like to see all of you tell in your letters what your ambition is. I would like to be a farmerette. They are always independent and the city people are not because if it were not for the farmers they would have no food. I must close now, wishing Mr. W. B. is getting strung by bumblebees. My address is Truxton, Mo.

Elda Sticken.

Dear Aunt Bettie: I have not seen many letters from Washington. I am interested in letters from Minnesota, North Dakota and Washington, because I was born in Minnesota, lived in North Dakota for nine years, and I am living now in Washington. We

live on a fruit farm of ten acres. We have Jonathans, Winesaps and Delicious apples. Then we have pears and peaches along two sides of the orchard, and cherries and prunes, and different kinds of early apples strung around the orchard. We also have some different kinds of berries. Half acre of the orchard has pear fillers. We have to irrigate because we do not have enough rain for the crops. I enjoy it in a way if there is not a lot of alfalfa and stuff in the ditches. There are five ditches in a section, or between the rows of trees. We have only two small horses that do all the work; we need them small for the orchard work to go under the trees. I will be in the 8th grade when school starts. Who is my twin? My birthday is April 7, 1908? I have two brothers and one sister younger than I. (1) What is Matt. 12:36 (2) We live in Selah, four miles of Yakima. In Psalms there are so many, "Selah's" after a verse; for instance, Psalms 87 and 88. Aunt Bettie and the cousins, can you answer this. The name Selah is named after an Indian. (3) How did we get our Bible (4) What is the Bible? (5) What is our duty with regard to the Bible? (6) What is one special means God has ordained to help us in a right living? (7) What great commission did Christ give to the Church? (8) How was John the Baptist related to Jesus? (9) How many different times did Christ speak on the Cross? (10) What is the s.n. against the Holy Ghost? Can anyone answer these questions? My address is Selah, Wash.

Helen Eastwood.

Dear Aunt Bettie: How are you and the cousins today? I have been reading The Herald for a long time and finally decided to write. I am 12 years old and in the 8th grade. Our school started September 5. Rev. Mr. Nerry and wife and Sister Budd are holding tent meetings here. I have heard Bud Robinson preach and tell about his hospital experience. I have one sister 14 years old and two brothers. I have been making apple boxes lately. I get a cent a box. The highest I made a day is 140. The Herald has an advertisement about the Pasadena University in California. I expect to go to school there. I am a member of the Nazarene Church, Rev. Hepburn is the pastor. My Sunday school teacher's name is Mrs. Norris. I think she is a very good teacher. I think Jack Linn's parables are good. My address is Selah, Wash., Rt. 2.

Vivian Eastwood.

Dear Aunt Bettie: How are all of the cousins today? We are desk-mates. We go to school at Smith's Chapel. I, Lucy, am 13 years old. I, Lucille, am 14 years old. We go to Sunday school most every Sunday; our teacher's name is P. H. Smith. We have meeting once a month on the fourth Sunday; our preacher is Bro. Madwell. We belong to the M. E. Church. Oh! Hark! I hear Mr. W. B. coming. We had better be going. We would like to hear from any of the cousins as we get a wee bit lonesome. Two chums.

Lucille Hasting,
Lucy Cornwell.
Rt. 1, Defeated, Tenn.

Dear Aunt Bettie: How are you and the cousins? I have a little sister named Delana Ruth. Papa has gone to town. I am eight years old and in the fourth grade. My address is Lawton, Okla. I am a Christian. I know the shortest chapter in the Bible by heart.

Joy Pence.

Dear Aunt Bettie: I always look forward to the day that The Herald comes. I surely do enjoy reading it. I haven't been saved but hope to be soon. The Herald surely has had a great influence on me. Well our vacation will soon be over. I certainly have enjoyed mine. I went to Greenville, Texas and stayed about two weeks. I am 15 years old and in the 8th grade. I should be in the 9th but had to stop school on account of my health, but am just fine now. Have gained over 20 pounds. Hope Mr. W.

WHAT ONE EDITOR DOES WITH FIFTEEN CENTS.

Washington, D. C., (Special)—One of the biggest achievements in the history of American Journalism is that of the Pathfinder, now the most important weekly in the Nation's Capital. With less than 400,000 circulation a decade ago, it has now nearly 500,000. The editor ascribes most of this success to the fact that he lets people have the Pathfinder the first 13 weeks for 15 cents, an offer which has never been matched by a big weekly magazine.

The Pathfinder is chock full of just the kind of reading people want. It treats everything that happens in the world in a way that touches the spot. The Pathfinder is independent of all political, religious, capitalistic or "group" control. It is the Ford of American Journalism.

Best serial and short stories you can find anywhere. Stunts, tricks and amusements for the children. Fashions and home helps. The Pathfinder Question Box service is a mine of information. Real fun; lots of it—Pathfinder jokes are famous.

The editor says it costs him a lot of money to do this but that it pays to invest in new friends. Only 15 cents in coin or stamps mailed at once to the Pathfinder, 2 Langdon Sta., Washington, D. C., will bring you the breeziest, cleanest, sanest, most entertaining weekly paper there is; you will be delighted.

Cuticura Soap
—SHAVES—
Without Mug
Cuticura Soap is the favorite for safety razor shaving.

B. doesn't get this letter as he did the other one. If any of the cousins wish to write me, I will gladly answer all I get. My address is 2602 N. Franklin St., Marshall, Tex.

Mildred E. Thompson.

Dear Aunt Bettie: It has been quite awhile since I have written to The Herald. I do certainly enjoy reading the Boys and Girls' Page. We have been busy getting ready to move from Wisconsin to South Dakota. We have made the trip four times to Dakota. We expect to leave here next Monday. The Lord is still blessing us in his service. Naomi Gegan, I guess your age to be 13. Am I right? I would certainly love to hear from the cousins. My address will be changed to Redfield, S. D., Rt. 2, Box 38. May the Lord bless you and keep you all till we gather over there to behold the loving and kind face of our Savior. Let us pray for each other.

Lucile Strang.

Dear Aunt Bettie: Will you let a Florida girl into your happy band of boys and girls? I am visiting my grandmother at Wellbon. I go to the M. E. Church and I am a member. Who can guess my age? It is between 10 and 13. The one who guesses it I will send a card. I hope Mr. W. B. will be under the grapevine when this letter arrives. If any of the cousins want to write me, my address is Wellbon, Fla., Box 85.

Tabitha Tison.

Dear Aunt Bettie: Will you admit a Tennessee girl in your happy band of cousins? Who can guess my age? It is between 15 and 30. My birthday is August 4. I have gray eyes, dark brown hair, and am five feet and five inches tall, have medium complexion. I can't hear well and can't talk plain. Mother and I live alone. My father is dead. I have one sister and three brothers. All the rest are married. I am going to be an old maid. How many of the cousins are Christians I am. I belong to the M. E. Church. My address is Big Rock, Tenn.

Nannie Lee Francis.

In answering advertisements mention your paper. It commends you.

Constipation

Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.



Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

Fallen Asleep.

NEWBY.

James W. Newby was born in Wayne County, Ill., June 28, 1857, and departed this life, June 1, 1922. He was married to Mary Alice Wilkerson, Oct. 21, 1880, to which union three children were born. He was converted in the fall of 1880 and united with the Free Baptist Church at Middleton, Ill. He was sanctified in 1893 and lived a faithful Christian until death. He told his relatives and friends who gathered about him that he was ready to go. The funeral services were conducted by Rev. Albert Johnson, at Mt. Vernon, Ill., and the interment took place in the Jenkins cemetery to await the resurrection morning. He leaves behind a companion and many relatives and friends. He is

"Safe in the arms of Jesus,
Safe on his gentle breast;
There by his love o'ershadowed,
Sweetly his soul shall rest."
His wife, Alice Newby.

BURNETT.

Mrs. W. S. Burnett, nee Carr, daughter of John and Catherine Carr, was born June 3, 1842, in Somerset, Jefferson County, Ohio, went to sleep in Jesus, August 22, 1922, age 80 years, 2 months, 19 days. She spent her girlhood days in Steubenville, O., and made many friends and acquaintances. She was married to Wilson S. Burnett, May 21, 1867, and to this union were born five sons. Sister Burnett was truly converted and joined the M. E. Church. Later on under the preaching of Joshua Gill, MacDonald, and Inskip, saw her need of a clean heart and made her consecration and received the baptism with the Holy Ghost and fire, which gave her a zeal for God and the church that remained until death. She was a charter member of the First Evangelical Church, Wellsville, Ohio, and was faithful until death. She was one of the Crusaders, also a charter member of the W. C. T. U. at Wellsville, Ohio.

The funeral services were conducted by the writer, assisted by Rev. L. E. Haviland. E. L. Fox.

HOPKINS.

Mrs. Mary Amanda Hopkins, born Jan. 24, 1838, died at the age of 84 years, June 17, 1922. She united with the Methodist Church when a young girl and was a devoted member of Carter's Chapel M. E. Church and of Missionary Society; was also a faithful Sunday school worker. She had a notable record for attendance in all services as long as her health would permit; her words and life testified to the full salvation in which she rejoiced. She had consecrated her all and gave freely of her money and services, that filled her life with useful deeds. Our hearts are full of sorrow over our irreparable loss, yet

we have an assurance that love which triumphed over pain and expressed itself in thought of those around her, will bring her nearer than we realize, and will enable her to continue to minister with us in the work she loved so well. The Woman's Missionary Society lovingly submits the following in appreciation of the self-sacrificing life of our sister and admonished by her vacant chair that this life is brief. Be it,

Resolved, that we dedicate our lives more fully to the work that thrilled her, the sending of the gospel.

Resolved, that missing the inspiration of her faith, prayers and zeal, we shall make the greater effort to be true stewards of all entrusted to us.

Further, resolved, that we aid and encourage her loved ones whenever possible, especially in the attainment of the Christian character which was her greatest desire for them all.

Mrs. Irene Works,
Mrs. Lucy Yelton.

KEEP SMILIN'.

It takes a lot o' sunshine, and a heap o' smilin', too,

To keep the world all brightened up, and keep the sky all blue.

And it takes a heap o' kindly deeds, and a lot o' cheerful words,

To keep this old world smilin' and a singin' like the birds.

But if we keep a smilin', and keep a singin' too,

It'll keep the sun a shinin', and our hearts a ringin' true.

'Twill make us feel more kindly toward the man that's lost his pep,

And 'twill help to make us younger, and 'twill quicken up our step.

So let's just keep a smilin', the world's too full of gloom,

But for the smilin' fellow, you'll find there's always room.

Why, everybody's lovin' him, he'll chase the gloom away,

And keep the sun a shinin', from morn till close of day.

Now, Buddy, stop your frownin', just sing and shout and smile,

Spread the salve of happiness, you'll find it worth your while.

Your smile may save some fellow, some one who's almost down,

So Buddy, let's keep smilin', and cut out the gloomy frown.

Dr. A. Hamilton.

PROOF THAT CHURCH VOTERS DID NOT RECEIVE BALLOTS IN LITERARY DIGEST PROHIBITION POLL.

The Literary Digest says in its "Final Returns" that ballots were sent to 38.7 per cent of the electorate in New York State, including all telephone subscribers. But of adults of voting age in the church congregations, only 6.7 per cent, and only of those present 18.6 per cent of those having telephones received ballots.

The following facts show conclusively that either the ballots were not mailed to church voters in the same proportion as to others, or else that they were lost or abstracted after they were mailed. Either could conceivably happen without censurable knowledge on the part of the responsible editorial management of the Digest. But either destroys all basis for even pretense that the "poll" proves anything as to the Nation's sentiment on prohibition.

Advised by various pastors that none or only a trifling per cent of their congregations received ballots,

verifying this indication by a count made by staff speakers on September 3rd, and waiting until the Digest's announcement that the returns were all in, on September 13th the Anti-Saloon League of New York mailed to the 3,647 state pastors on its "working list" (of denominations committed to prohibition and enforcement) a request that on Sunday, September 17th, each pastor at his most representative service count the adults of voting age present, the number of those having telephones, and of those who received the Literary Digest ballots.

Responses have come from 377 churches. In 63 no ballots were received. In 90 more only one or two were received. A very few have responded for more than one church. About the same number could not be counted because they gave merely a percentage without figures or reported "no ballots received" without reporting the voters present. This is as large a percentage of returns from pastors the first week as the Digest received on its ballots in about ten weeks after unparalleled advertising both paid and free. And as the Digest says on September 9th, "A careful balancing of the whole poll * * * justifies the * * * observation that 'variations and divergences have a way of neutralizing each other, and experts recognize that in the general average there is an indication of almost uncanny accuracy.'"

These letters, the originals of which are on file in the New York office of the Anti-Saloon League and subject to inspection by any person having a legitimate interest, show that of 29,364 voters counted and reported as present by these hundreds of pastors, only 1,980 received Literary Digest ballots, as reported by the voters themselves, counted and transmitted by the pastors when the 38.7 per cent claimed by the Digest would have reached 11,363 out of this number of church voters. There were 9,692 telephones reported, with 33 churches omitting this item. Using the average for those omitted, the total number of telephones from the churches reporting would be 10,622. That is, 17.4 per cent of The Church Part of the claimed 38.7 per cent of New York State voters received ballots, and 18.6 percent of the claimed total of telephone subscribers received them.

The question arises: What became of the ballots that should have gone to the church voters if the Digest actually sent them out? There were many interesting and significant side-lights. For example, one pastor reported that the only member of his English congregation who received a ballot was an Italian. A large proportion of the pastors reported that many of those who received ballots did not vote them.

The Superintendent of the New York State Anti-Saloon League received no ballot, although there are both residence and office telephones in his own name and he is a subscriber to the Literary Digest and a book customer of the publishing house that issues it.

This statement ignores all discussion of the vagueness of the first question and the impropriety of the second one or the reasons why the dyes might ignore what they believe to be an improper and at best an inconclusive poll whereas the wets have every incentive to make a showing,

and is confined to the fundamental proposition that ballots utterly failed to reach dry and enforcement voters so they even had a chance to vote in anything like the claimed and advertised proportions.

Having proved by the law of averages enthroned by the Digest itself that less than a fifth of the dry telephone subscribers of the State (the Digest claimed that the telephone lists gave the dyes the better of it and diluted the vote with wet factory workers of foreign birth or extraction) actually received ballots, it is in order to call attention to an illuminating fact. Out of approximately a million ballots sent into New York State with the known outstanding dyes of the several communities receiving only a small fraction of their proper proportion, with all the efforts of the wets, the combined wet votes show only 75,866 persons who took the trouble to get finally recorded in favor of either repeal or a nullification brand of modification, whereas with less than a fifth of those constituting the real dry strength receiving their quota of ballots, the vote was 30,204 against any change even in this so-called wet state.

William H. Anderson,
State Superintendent Anti-Saloon League of New York.

EXCERPTS FROM LETTERS.

J. R. Wheeler: "Two thousand years ago our Savior hung upon the cross and died for our sins. It is sweet to trust in Jesus. The recompense is sweet to those who bear the cross, and after while we shall gather around the throne to praise him forevermore."

Lewis B. Wright: "I want to endorse your paper. I think every Christian home should have it. I would not do without it for anything. I pray God's blessing upon its management. May God hasten the day when his people will stand up for the doctrines of the Bible. I refused to solicit funds for the church because I knew of an institution that taught higher criticism—our Bible was not inspired, and that the story of Creation was like juggling facts. I pray that God will pour out his Spirit, not only upon myself, but the Church as a whole."

Willis Shores: "I have been a reader of The Herald for years and expect to be so long as it is inspiring to my soul. May God bless the Editor and all who contribute to its helpful pages. I am glad there is a better world than this where joys never cease and comforts have no end. Jesus is the best friend we have which was manifested in his dying upon the cross to save us from our sins. May we love him with all of our soul, mind and strength, and our neighbor as ourselves."

Mrs. Charles Corbett: "I have helped in 17 meetings this year and many souls have been saved or sanctified. I was saved when 13 years of age, sanctified in 1910, and healed in 1919. The glory holds today and I am looking for the appearing of my Savior. In the meantime I shall do my best to warn sinners of the danger of sin and believers of their inheritance in Christ of a full salvation."

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IV.—October 22, 1922.

Subject.—Jesus Tempted. Luke 4:1-13.

Golden Text.—In that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

Time.—A. D. 31.

Places.—The wilderness of Judea and Jerusalem.

Introduction.—The temptation of our Lord follows immediately after his baptism and the anointing with the Holy Ghost; so that the two matters are studied best when taken close together, the former seeming in some measure a preparation for the latter. From Aaron down to the time of Christ every high priest among the Jews had been baptized, or sprinkled, with clean water as a part of his introductory ceremony into the priestly office, this being followed by the anointing with the holy oil which was flavored with cinnamon, myrrh and sweet calamus. In the initiation of Jesus into his High priesthood the baptism of water was used, just as it was in the case of Aaron; but the oil being a type of the Holy Ghost was not used, because the Antitype took its place. Much foolish discussion and useless cavil have been indulged in concerning the baptism of Jesus. If we will lay aside all other notions, none of them having a scripture foundation, and remember that the baptism was but a part of the initiatory rite of the priesthood, and that he must submit thereto in order to fulfill the last jot and tittle of the ceremonial law, we may save ourselves a good deal of trouble and clear away the mists for a better understanding of the Bible.

It was the anointing with the Holy Spirit that had specially to do with the temptation of Jesus, it being that which prepared him for his combat with the devil. I am not quite sure that the temptation of our Lord is a legitimate study for the Sunday school. It is too big for the average pupil to understand, even though he be gray-headed and wise beyond his years. The much discussed question of the ability of Jesus to have yielded to the temptation will be up in hundreds of classes all over the world, and no good will come of it. Theologians have fought and split doctrinal hairs over this matter in all ages, but have done nothing towards solving the problem; nor can we in this age do any better work. We know some things about the God-man; but his very being is a mystery above our finite reason. We think it quite clear that his incarnation resulted in a single personality in a dual nature; and we are sure that the temptation must have appealed to him through his human nature, since the Divine nature could in no sense be responsive to evil solicitations. Again, we can rest assured that the temptation was made through his natural human appetites and desires. It could not have been an appeal to his carnal nature, for he had none. It may be well to remark just here that this was also the ground of the temptation of Adam and Eve. It is likewise the ground on which all wholly sanctified

people are tempted. There seems to be no other basis for an explanation of the how of temptation in the case of any pure spirit, but this does give an adequate explanation.

The Lesson Proper.—We note that Jesus was filled with the Holy Spirit when he met the tempter in the wilderness combat. Satan had met the first Adam in the beginning of his career, and had overthrown him completely; and it would seem proper that the second Adam who had come to destroy the works of the devil, and to restore the human race to its lost estate, should in the beginning of his ministry meet the same archfiend and conquer him on his own chosen battle-field. And we must remember for our comfort that Jesus routed the devil not as God but as man, the battle having been waged on the side of his human nature and not on the side of his Divine nature. I am persuaded that he used no powers in this combat; that he does not freely put at the disposal of his followers. He was filled with the Holy Spirit in his temptation, and so may we be. In fact, no other equipment will enable us to meet the arch-enemy of our souls. He is wise and powerful, and we are weak; and if we attack him in our own might, we can hope for nothing but inglorious defeat. But if our hearts be filled with the Holy Spirit, we shall be "more than conquerors through him that loved us, and gave himself for us." Thus equipped, God's saints have conquered diabolus on a million battlefields. Thank God! Hallelujah! and we shall conquer on a million more.

That forty-day fast used to worry the scientific (?) infidels, but not so now; for time and again during the last few decades men have fasted longer than that, and have received no hurt, but benefit. In the case of Jesus it was necessary, in order that the appeal of Satan might be as severe as possible. God likes to make things doubly sure when he goes to make a test with powers of evil, as he did in the case of Elijah and the prophets of Baal on Mt. Carmel. When the blessed Master was exhausted from his long fast, and faint with hunger for bread, the devil began to ply his solicitations. He knows best when to meet his victims, and how to use the wisest temptations. He met Jesus, just as he does us, at a weak point, and through a normal appetite. There is no harm in eating bread, nor is it wrong to make bread; but it is eternal ruin to do anything to please the devil. That Jesus felt the force of this temptation is certain; whether he could have yielded or not, is a question that all the ages have fussed over; and I am not going to attempt to settle it. I do not know; nor does any other mere man know. "He suffered being tempted," and made it possible for us to overcome the devil in every temptation that comes to us, is about all we know about it, and about all we can know this side of the other world; but that much is glorious, and puts us on shouting ground.

Matthew and Luke reverse the order of the last two appeals of the

devil, but that matters little while the fact of the temptation remains. In the appeal on the mountain-top the devil offers Jesus the very thing he had come to win: complete possession and control of the entire world. He "shewed unto him all the kingdoms of the world in a moment of time, and said unto him, All this power will I give thee, and the glory of them... If thou therefore wilt worship me, all shall be thine." But sandwiched in between this offer and the hellish condition of devil-worship, lies one of the most audacious lies that Satan himself ever concocted. He declares himself to be the owner of this world, and states that he can give it to whomsoever he desires. A thief has no right to give away stolen goods, nor has a usurper any right to give away that which he has usurped from another. But the devilishness of the demand. Satan must have known that Jesus was the Son, the Creator of the world and the heir of all things. This was a bold stroke to capture the entire universe at a single blow. As one watches this temptation, he can but wonder what sort of a being the devil is. Perhaps we may get some understanding of his brazen audacity if we study the blighting effects of sin in humanity, and see how it almost turns men into devils while they are still incarnated. If you will, just think of a man's being called into the sacred ministry of the Gospel, and taking a solemn oath before God and men that he will ever preach the word as interpreted by his church, then trampling her tenets under his feet and drawing a salary out of the pockets of her people; or think of a man's being elected to the presidency of this nation, and taking oath to support the constitution and all laws of the land, and then doing that which destroys law and constitution: think of such things as these, and perchance you may be the better able to understand the devil and his power over men. S-I-N spells out damnation in all worlds.

The last temptation is an appeal to Christ's trust in God; but the way it comes reveals the purpose of Satan. Perhaps very few sins are more certain to meet immediate retribution than sins of presumption. One must not act the fool, and then presume that God will protect him; for he will not. A few years ago a fellow in Tennessee said that because he had received the baptism with the Holy Ghost he could handle rattlesnakes. He handled one; but his friends buried his body the next day.

Jesus met the devil on Bible grounds. Satan said, "It is written," but misquoted the Book. Jesus said, "It is written," and quoted correctly to the undoing of his adversary. We can do no better than to imitate our Master in all our combats with the devil. He cannot stand the truth of the Word of God. Amen!

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Perhaps no one thing has hindered the progress of vital Christian experience, more than the idea that no one can live without sin. Is sin an essential quality of Christian character? Read this new book, it will set you right on the sin question. "Must We Sin?" by Howard W. Sweeten. One writer says, "The best I have seen on the sin question." Price, postpaid, \$1.25.

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ANNOUNCEMENTS.

Mrs. H. O. Sutton, Petersburg, Ill., Rt 3, desires a place where she can work for the Lord. She will assist in Sunday school and missions in needy fields.

A change of date leaves Rev. J. W. Carter, D. D., Harriman, Tenn., with an open date in October. Wire him as above.

Rev. C. C. Davis has open dates in November and December which he desires to give any one needing evangelistic help. He simply asks for entertainment and a freewill offering. Address him 1106 Michigan St., Evansville, Ind.

Rev. J. A. Williams, of Olive Hill, Ky., is reentering the evangelistic field, it gives me pleasure to recommend him to any who need a good, strong preacher of the Word. I have personally known this man for some time, and he is best appreciated by those who know him best. Give him a call. Roy Hollenback.

Rev. Washington Sherman, of Frankfort, Indiana, is entering the evangelistic field, having previously had much experience in that line. He is a whole-souled laborer, and is dead to money. He will go anywhere he can be a blessing. His preaching is highly constructive and soul-fording. During the summer, his two daughters will accompany him in camps and revivals. They are excellent singers and workers. A great team, indeed.

REQUESTS FOR PRAYER.

Mrs. J. K. Hollensworth desires the prayers of The Herald family that she may be healed of asthma and bronchitis; also that her family may be saved.

A heart-broken mother asks prayer for her son who is in trouble.

A Herald reader asks prayer that she may be healed of her afflictions, and that God's will may be done in her life.

A sister earnestly requests prayer that her father, mother and brother might be saved; and that God would send a revival to their neighborhood.

Pray for the healing of a mother who has inward cancer.

JASPER FLORIDA.

I am now in my sixteenth meeting this year, seen many weep their way to God, heard the shouts of victory; twenty-nine young people surrendered for definite work for God. The way grows brighter all the time. I have open dates for November and December.

F. P. McCall.

VIRGINIA HOLINESS ASSOCIATION.

On September 1, the Southwest Virginia, Holiness Association met in the new Tabernacle, Salem, Va.

As our feet crossed the threshold, our eyes fell upon the tablet in front of the pulpit, on which is inscribed, "Holiness to the Lord." Memory recalled the way God led his children through months of prayer, of tears, sacrifice, and answered their prayers that a Tabernacle might be built to the praise and honor of his name, where all of his people, of whatever name or creed, might worship together and pray for the extension of the Kingdom of truth. In the Mosaic law the children of Israel were commanded by a Statute which should be observed forever throughout all generations to take boughs, build booths and leaving shrine, temple, synagogue, and even the place where the Ark rested and the Shekinah dwelt, making that place forever sacred, forever holy—and for a number of days should dwell in these booths, call to remembrance the goodness of your God, and praise, worship and bless his name. If the Jew needed this feast of consecration, (in whom all the earth was to be blessed) surely, we Gentiles, who are dwelling in the tents of Shem are heirs of all the riches of grace which he rejected.

There is a song upon our tongues today, "a laugh in our heart," and praises upon our lips—and we think it proper that we should voice the appreciation and gratitude of the Holiness Association to the kind people of Salem, Roanoke, Vinton, Bonsacks, the surrounding country, the bankers of Beckley, West Virginia, and to all others whose hearts our God touched, to give aid and show sympathy in the success of its endeavor to contend for the doctrine and truth of our holy religion as taught in the Bible, and preached by Wesley.

We wish to express appreciation for the presence of the Presiding Elder, and the pastor of the M. E. Church, South, and for meeting once more the venerable friend of our girl-hood, Dr. David Bush, with whom there are associated many pleasant and sacred memories. We are grateful for the fidelity and co-operation of Rev. White, pastor of the M. E. Church and his congregation; also to Bro. Reed for the gift of the corner stone for the building. May mercy and grace be shown them in that day which is so soon to appear, which shall try the souls of men as by fire.

We are grateful for the coming of Bro. Nugent from Richmond, who stood as a prince amongst us, and taught from his own life and experience the saving power of the Blood to free from all sin: of the coming of Bros. John and Joseph Owen, whose expositions of Bible truth will abide with us always: for Bro. Murphree who sang the old Gospel hymns that our mothers sang to us in our cradles; for Bro. Hudgins of the Nazarene church, whose greetings were a source of inspiration; for Bros. Early and

Ferguson and his sanctified wife.

Now unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen and Amen.

Mrs. A. B. Hatcher.

A BOOK WHICH SHOULD BE READ.

"Christus Comprobat, or the Testimony of Christ to the Old Testament," by Bishop C. J. Endicott, of Gloucester and Bristol, England, is a book which has just been re-published in America, and this house has not for some time brought out a book more needed just at this time. It comprises seven lectures delivered as far back as 1891, by the author, to the laity and clergy of the Deaconries of Gloucester and Cirencester.

The author seeks to show that our Lord is a competent witness to the Old Testament, and that his testimony is clear, pointed and unanswerable, as to the inspiration, the authenticity and the reality of the events of the Old Scriptures. His testimony can neither be denied, set aside nor explained away, and it is now a simple question between accepting his testimony to the Old Testament or the unsupported and unreasonable statements of the destructive higher critics.

The reading of this book will stimulate faith and increase confidence in the old traditional view of these old sacred writings, and one will arise from the reading of it more convinced than ever that these men who are denying the supernatural element in the Old Scriptures and who are making it a composition of myths, fiction and parables, have absolutely no ground on which to stand. We can still hold fast to Old Testament as a reliable, divinely inspired book.

Get the book, read it, and digest it. It will be worth while. Price \$1.25. Order of Pentecostal Publishing Co. Clement C. Cary.

GREETINGS.

We just closed a very profitable campaign in Central City, Ky., a two weeks Bible conference; several were saved; a few sanctified and 18 wonderfully healed.

We baptized 6 in Green river with 5 or 6 hundred people witnessing the scene. God wonderfully blessed all who were there. We closed with that blessed old hymn, "God be with you, till we meet again," and had an old-time hand shaking. I am sure at the great day of all days, the marriage of the Lamb's Bride we shall meet many who were in this meeting. We had dinner in a beautiful Park and had a picture taken of the dinner, and also one of the Baptism at the river. Several of our Jewish brethren were in the meeting. Pray for them that they may get the light.

Revs. Warner and Crews, Jewish Evangelists.

PAUL RADER ON SANCTIFICATION.

Most everywhere I go, people are asking me about this man and the doctrine he preaches. So I thought it would not be amiss for me to write about the meetings I attended there Sunday, Sept. 3rd.

He has a new tabernacle built on the North Side in Chicago. A tremendous affair built of steel and covered with concrete, and will seat some nine thousand people, and can be moved. It is a wonderful place to go

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and hear the old-time gospel preached with power sent down from heaven. It is glorious to hear the testimonies given by men who have been redeemed from sin.

Mr. Rader always loads both barrels of his gospel gun clear to the muzzle; never begins with a long, dry introduction, warming up to his subject as he goes along. But he usually hits about his hardest blow the minute he hits the floor, blazing away with both barrels at the same time; nor does he shoot over the heads of the folk; he shoots to hit every time. He said, "This sermon today is going to be a sermon on sanctification, and I am not ashamed of it. There will be no dodging nor pussyfooting about it." Then he swung right out and preached us an old-fashioned sermon on sanctification, such as one might hear from the platform of any of our old line camp meetings. He preached the death route, death to self, death to the old Adam nature, and the filling with the Holy Ghost as plainly as I have ever heard it. He was careful to point out the fallacy of the growth theory, and declared he was sick of hearing of "baptism for service," insisting it was for cleansing. At the close of the service a large number went into the inquiry room as definite seekers for sanctification.

There was a tremendous crowd in the tabernacle for the evening service, and Mr. Rader was preaching away at his best, when all at once he stopped and inquired, "How many of you people are Christians?" I was surprised to see almost all hands go up, whereupon Mr. Rader said, "Well what you people need is sanctification," and straightway preached the rest of his sermon to that end. As we looked on that great mass of people who were listening to the truth that is so close to our own heart we wept for joy. At the close he asked those who wanted to be sanctified to come first, and we have never seen so many people respond to a call for holiness in one service. They came down all aisles and filled the inquiry rooms. We went away from that place praising the Lord.

Harry Morrow.



Prof. C. C. Conley, evangelistic singer, 284 East York St., Akron, O. Brother Conley is a converted actor who has given his service to the Lord.

TABERNACLE MEETING.

The Tabernacle meeting at Fulton, Ky., under the leadership of Rev. Geo. B. Culp, of Battle Creek, Mich., continued three weeks. It was a hard fought battle, but we came out more than victorious because we were following One that never loses a battle. All who know Dr. Culp know the kind of preaching we had. It was hot, clean, logical and powerful. About one hundred souls bowed at the altar and about forty-five prayed through. Many said it was the greatest meeting Fulton has ever had.

The last Sunday of the meeting was indeed a great day. People came for 60 miles, some to enjoy the meeting others to get saved.

The last Sunday we organized an Interdenominational Mission with about thirty-five members, to push the battle for God and scriptural holiness. Some of the best citizens of Fulton are in the lead. We are expecting greater things in the future. We give God all the praise for what has been accomplished.

J. L. Sanders, Reporter.

EVANGELISTS' SLATES

C. M. DUNAWAY'S SLATE.
Canton, Ga., Oct. 2-16.
Burlock, Md., Oct. 22-Nov. 12.
Groveland, Fla., Nov. 19-Dec. 10.
Address, 433 S. Candler St., Decatur, Ga.

JOHN THOMAS'S SLATE.
Morgantown, W. Va., Oct. 1-22.
Ferrell, Pa., Oct. 29-Nov. 19.
Perkasie, Pa., Oct. 23-Nov. 1.
Rochester, N. Y., Dec. 10-20.
Permanent address, Wilmore, Ky.

SLATE OF C. B. FUGITT.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 16-29.
Hollinsburg, Ohio, Nov. 8-12.

BONA FLEMING'S SLATE.
Akron, Ohio, Oct. 1-15.
New Castle, Pa., Oct. 19-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.
Windsor, Can., Oct. 1-20.
Camden, N. J., Nov. 4-26.
Home address, Media, Pa.

W. B. YATES'S SLATE.
Dodge City District, Kan., Oct. 1-Dec. 18.
Scott City, Kan., Oct. 1-22.
Garden City, Kan., Oct. 23-Nov. 19.
St. John, Kan., Nov. 20-Dec. 17.

T. M. ANDERSON'S SLATE.
Chamout, N. Y., Oct. 1-15.
Adams, N. Y., Oct. 16-Nov. 5.
Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.
Coffee, Ga., Oct. 1-15.
Sale City, Ga., (camp) July 15-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

L. E. WILLIAMS'S SLATE.
Casey, Ill., Sept. 29-Oct. 29.
Home address, Wilmore, Ky.

J. B. McBRIDE'S SLATE.
Portland, Maine, Sept. 27-Oct. 15.
Home address, 481 So. Lake Ave., Pasadena, Cal.

JAMES V. REID'S SLATE.
Durham, N. C., Oct. 15-29.
Home address, Oakland City, Ind.

CARL TUCKER'S SLATE.
Greenfield, Ind., Oct. 15-29.
Mitchell, Ind., Nov. 5-29.

ROBERT L. SELLE'S SLATE.
Munden, Kan., Oct. 1-15.
Home address, Winfield, Kan.

H. E. COPELAND'S SLATE.
Joliet, Ill., Oct. 15-29.
Home address, 5258 Page Blvd., St. Louis, Mo.

PROF. R. J. KENNEDY'S SLATE.
(Evangelist and Singer)
Heavener, Okla., Oct. 1-20.
Address, 3024 S. Stonewall, Greenville, Texas.

SLATE OF SANFORD AND GUYN.
Open date, Sept. 20-Oct.
Permanent address, Lexington, Ky.

WILLIAM O. NEASE'S SLATE.
St. Johns N. B., Can., Oct. 13-29.
Darby, Pa., Nov. 5-19.
Home address, Box 42, Olivet, Ill.

SLATE OF GEORGE TUCKER AND R. E. TURBEVILLE.
(Soloist and Song Leader)
Macon, Ga., Oct. 10-25.
Franklin, Ky., Oct. 31-Nov. 15.
Home address, Guntersville, Ala.

G. F. JACOB'S SLATE.
Eddyville, Iowa, Sept. 24-Oct. 15.
Junction City, Kan., Oct. 22-Nov. 19.

CHAS. L. SLATER'S SLATE.
Marion, Ind., Oct. 1-15.
Milton, Pa., Oct. 22-Nov. 5.
Cambridge, Md., Nov. 12-26.
Cincinnati, Ohio, Nov. 28-30.
Home address, Kingswood, Ky.

SLATE OF THE MACKEY SISTERS.
Cleveland, Kan., Oct. 22-Nov. 5.
Attica, Kan., Nov. 5-26.
New Cumberland, W. Va., Dec. 1-29.
Front Royal, Va., Jan. 1-21.
Biding Stn., Md., Jan. 22-Feb. 11.
Home address, New Cumberland, W. Va.

S. W. STONES SLATE.
Miller, Mo., Oct. 10-22.
Escandido, Cal., Nov. 5-26.
418 So. Fern Ave., Ontario, Cal.

HARRY MORROW'S SLATE.
Chadwick, Ill., Oct. 1-22.
South Whittier, Ind., Nov. 5-26.
Williamston, Mich., Dec. 3-24.

SLATE OF URAL AND ALMA HOLLEN-BACK.
Upland, Ind., Oct. 5-22.
Open date, Oct. 26-Nov. 12.
Open date, Nov. 16-Dec. 3.
Gary, Ind., Jan. 7-28.
Home address, Greenfield, Ind.

A. A. PRICE'S SLATE.
Chincoteague Gland, Md., Oct. 10-29.
Nazareth, Pa., Nov. 5-19.
Deals Island, Md., Nov. 21-Dec. 24.
Address, Denton, Md.

HARRY S. ALLEN'S SLATE.
Macon, Ga., Oct. 15-29.
Home address, Macon, Ga., Route 1.

ALVIN YOUNG'S SLATE.
Alexander Bay, N. Y., Nov. 7-26.
Northville, N. Y., Nov. 28-Dec. 10.
Home address, Clarence, Mo.

HOWARD W. SWEETEN'S SLATE.
Washington, D. C., Sept. 30-Oct. 16.
Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND WIFE.
Everette, Wash., Oct. 6-15.
Modesta, Cal., Oct. 16-19.

ROY L. HOLLENBACK'S SLATE.
Jeffersonville, Ind., Oct. 12-29.
Address, Clarence, Mo.

A. S. CLARK'S SLATE.
Pretty Prairie, Kan., Oct. 15-Nov. 5.
Open for calls for camps during the summer. Home address, Winfield, Kan.

JOHN E. HEWSON'S SLATE.
Open date, Oct. 1-Nov. 26.
Winchester, Ind., Nov. 26-Dec. 17.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

EDWARD R. KELLEY'S SLATE.
Holtville, Cal., Nov. 15.
Open dates, Oct. 22-Nov. 10.
Address, Laclede, Mo.

SLATE OF GEO. AND EFFIE MOORE.
Shelbyville, Ind., Oct. 8-22.
Duncan, Okla., Nov. 2-19.

S. B. RENSHAW'S SLATE.
Marshall, Ore., Oct. 1-29.
Home address, 4345 Trumbull Ave., Detroit, Mich.

H. A. LEIGHTLEY'S SLATE.
Open dates, October and November.
Home address, Ashland, Ky.

SLATE OF L. J. MILLER AND D. WARD MILAM.
Americus, Ga., Oct. 3-22.
Mountsboro, W. Va., Oct. 29-Nov. 26.
Elkins, W. Va., Nov. 28-Dec. 17.
Dallas, Texas, Dec. 20-21.
Nashville, Tenn., Dec. 23-30.
Parkersburg, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 28-Feb. 18.
Racine, Wis., Feb. 25-March 25.
Meridian, Miss., April 1-22.

SLATE OF P. F. ELLIOTT.
Detroit, Mich., Oct. 1-15.
Three Oaks, Mich., Oct. 20-29.
Stroudsburg, Pa., Nov. 19-Dec. 3.
Dayton, Ohio, Dec. 10-17.

MISS IMOGENE QUINN'S SLATE.
Orland, Ind., Oct. 8-29.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

B. T. FLANERY'S SLATE.
Mitchell, Ind., Oct. 8-29.
Home address, Clam Falls, Wis., Rt. 2.

A BRITTON PETERSON'S SLATE.
Lebanon, Pa., Oct. 11-29.
Morrisville, Pa., Oct. 31-Nov. 6.
Upland, Pa., Nov. 8-19.
Mt. Airy, Phila., Pa., Nov. 22-Dec. 3.
Mt. Nebo, Pa., Dec. 6-17.
Forty-third St., Philadelphia, Dec. 31-Jan. 14.
Epworth, M. E., Philadelphia, Pa., Jan. 17-Feb. 4.
Home address, 5649 Malcolm St., Philadelphia, Pa.

SLATE OF H. W. GALLOWAY AND WIFE.
Miller, Neb., Oct. 15-29.

BRIDGES-JENKINS EVANGELISTIC PARTY.
Greenwood, S. C., Oct. 8-22.

F. J. MILLS'S SLATE.
Meridian Statio, Lansing, Mich., Oct. 8-23.

Fillmore, Ill., Oct. 29-Nov. 13.
Address Sta. A, Box 81, Lansing, Mich.

E. O. HOBBS'S SLATE.
LaFayette, Ky., Sept. 27-Oct. 15.
Home address, 2503 Cornelia Ct., Louisville, Ky.

EARL B. MOLL'S SLATE.
Dunn, N. C., Oct. 1-15.
Cerro Gordo, N. C., Oct. 16-30.
Gaffney, S. C., Nov. 2-7.
Raleigh, N. C., Nov. 15-19.
Garland, N. C., Nov. 22-Dec. 3.
Dallas, Tex., Dec. 20-21.
Defiance, Ohio, Dec. 23-Jan. 1.
Permanent address, Box 1291, Columbus, Ohio.

J. T. MAFFIN'S SLATE.
Ashland, Ky., Oct. 15-28.
Home address, 775 York St., Marion, O.

DAVIS-McEWEN EVANGELISTIC PARTY.
Maysville, Okla., Oct. 1-15.
Home address, Maysville, Okla.

V. T. ADAMS'S SLATE.
Chaplin, Ky., Oct. 1-22.
Carlisle, Ky., Oct. 22-Nov. 12.
Open dates after Nov. 12.
Home address, Wilmore, Ky.

A. F. BALSMEIER'S SLATE.
Lincoln, Neb., Oct. 9-29.
Ottawa, Kan., Oct. 30-Nov. 12.
Permanent address, 1018 Filmore St., Topeka, Kan.

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WARNOCK SPRINGS AND BIVINS CAMPS.

Warnock Springs, located near Magnolia, Ark., was another scene of soldiers of the cross marching on to victory. Rev. Mary Bartlett, Rev. Mary Perdue, and Rev. Talmage Methvin, were the leaders. God graciously blessed these two godly women in proclaiming the whole counsel of God. Hardly a service but what some one found the Lord in saving or sanctifying power. God wonderfully used Bro. Methvin in song. There were forty or more souls saved or sanctified. This little camp and the good people have determined to enlarge the facilities and increase the accommodations. The executive committee has decided to add two large dormitories to accommodate those who wish to come, one for the women and girls, and one for the men and boys.

Bivins Camp, Bivins, Texas, is located some thirty miles south of Texarkana. Thousands of people were in attendance this year. The same workers here as were at Warnock Springs, including the writer. God was with us from the very first service. More than 130 souls found the Lord in his saving or sanctifying power.

Never have we seen the manifestation of the power of God as we saw it during this meeting. Children from five years to old men over eighty years old saved. In one service alone there were three old men, the youngest of whom was 74 years, the oldest over eighty, saved. One of these was deaf, could not hear a word the preacher said, but he heard God. Another one of them was blind, but not to the light, for he was sanctified.

J. A. Wade.

ST. LOUIS, MISSOURI.

Union Mission Association just closed its 23rd annual conference at the Gospel Tabernacle, 810 N. Garrison St., St. Louis, Mo., with great success. Our president, Rev. H. A. Lehwald, hews to the line and stays by the old paths. The preachers have gone to their various charges stronger and better equipped for the battle of next year. Rev. E. M. Gurtz and Sister Gurtz blessed the conference with special songs—"The Old-Time Religion," and "Mustard Seed Faith." Mrs. W. H. Hunt, our National President of Rescue work, gave a very touching incident in redemptive work for our dear girls. We desire the saints to remember Macedonia.

Mrs. Minnie Bryan Zook.

ELKVILLE, ILLINOIS.

I am in the field winning souls for Christ. We closed a tent meeting in Elkhville, Ill., where the crowds were large, people from the neighboring towns and country attended. Brother Walter Williams was in charge of the song service, and the singing was great; 71 souls knelt at the altar and prayed through to old-time victory.

The last Sunday was a great day; all day service, and dinner was served on the ground. The closing service Sunday night witnessed the largest crowd ever assembled in Elkhville for a religious service. I opened a meeting in Beaver Creek, Ill. At the first service the house was crowded, and every night following the crowds were large; several nights people were turned away. The fire fell and scores of souls swept into the

kingdom. Sister Mary Jones was in charge of the song service and personal work.

The closing Sunday was a great day. The rural churches come together and spread their dinner in the park. When I was led to the table I found a big fine cake with my name on the top in beautiful pink letters. I refused to eat the cake there but carried it home for my family. I am glad I have a place in his vineyard to bear fruit. There is no substitute for the sun, neither is there any substitute for religion; let us preach the old-time gospel in its purity and power to a lost and dying people. Praise God for a full salvation.

Otto Horsley.

KEARNEY CAMP MEETING.

The West Nebraska Holiness Association closed its twentieth camp with victory. Our workers were Brothers George Bennard, J. E. Aycock and wife, and Mrs. R. M. Reynolds. The Lord used them in preaching and singing the old-time gospel that saves from all sin. Thirteen new members were added to the Association. There was a fine spirit all the way through the camp and many found the Lord. We are praying for a great camp in 1923 with Rev. C. W. Ruth, Rev. John Hewson and Prof. Kenneth and Eunice Wells as workers.

B. J. Patterson.

EPWORTH, S. C. CAMP MEETING.

The presence of the Lord was manifest throughout the camp. Many young men and young women pledged themselves to life service for the Lord, while old men up to 87 years were reclaimed. The Holiness Movement in this part of the country is represented by a few faithful followers of the Lord.

Brother Harmon preached, assisted by visiting brethren. The Board of trustees were so encouraged that they have planned for a ladies' dormitory for another year. The camp was pronounced the best for years. The date for next year will be about Aug. 20-30, D.V.

W. C. Hyer.

RYAN, OKLAHOMA.

I began my campaign at Ryan, Okla. Had eighteen professions and the church greatly revived; twelve joined our church.

From there I went to my home church and did my own preaching. Had 75 professions and 63 joined my church. I went to Sulphur, Okla., to help Bro. Bounds at Vinita Avenue. Had 39 professions, and 18 joined our church. I went to Hickory, Okla., for ten days, with 68 professions and 54 joined the churches, as it was a union meeting with Methodists and Baptists.

From there I went to Pocasset, Okla., one of the best meetings in the history of that church; 78 saved and 36 joined our church, and a large number the Baptist Church. My last meeting closed at Alex, Okla., Sept. 6, with 75 professions and 36 joined our church, and several the Baptist Church. This was one of the most wonderful meetings I was ever in.

I have C. H. McEwen with me as musical director, and he is one of the very best. He knows music and knows God. We are open for dates, as we are making our winter slate for either Union, Tabernacle or single church meetings.

R. P. Davis, Evangelist.

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THE BREAD OF LIFE.

By The Editor.



THIS summer at the Bible Conference at Siloam Springs, Dr. G. Campbell Morgan asked the song leader to sing that sweet, impressive song, that begins "Break to me the Bread of Life." The Word of God is the bread of life to human souls. No religious book or religious paper or spiritual teacher can take the place of the Word of God as revealed and written in the Bible. The soul that would live and thrive and grow must eat this bread of life.

* * * *

It was our Lord Jesus who said, "The words which I speak unto you, they are spirit and they are life." It was Shakespeare who said, "He who steals my purse steals trash; but he who filches from me my good name, robs me of that which ne'er enriches him, and makes me poor indeed." Well may the Christian say, He who takes from me the Word of God, robs me of that which sustains my life, and destroys himself in the act of his cruel and heartless robbery.

We are quite unable to understand how it is that we have many men today claiming to be teachers sent from God, who seem bent on destroying the faith of the people in the Word of God. We can understand how Satan, a fallen and diabolical spirit, could tell Eve in the Garden of Eden that God's word was not true. We can understand why blatant and blasphemous infidels will deny the inspiration of the Scriptures and ridicule the faith that seeks salvation and comforting peace in the Word of God; but we cannot understand how men claiming to be the messengers of the Lord, set themselves to destroy the faith of the people in the Word of God.

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It is a very notable fact that a large number of men who are claiming to be religious teachers, devote their time, not in giving proofs that any parts of the Holy Scriptures are inspired and trustworthy, but in pointing out scriptures which they claim are untrustworthy and thus raising questions in the minds of the people with reference to all parts of the Bible. The result is that many good people do not know what to think or what to believe. They are confused, distressed, and quite at sea. A preacher acquaintance of mine remarked some time ago, that the destructive critics had had so much to say about certain parts of the Bible that were not inspired, that he did not know where to find a text or what to say. A prominent minister remarked to me not long since that he had read the destructive critics in order to answer them until he had destroyed his own evangelical faith. He said that he once was a soul winner, but having filled his mind with destructive criticism he had lost his grip and could no longer preach, with fervor, the gospel that brought men under

A FLOOD OF LETTERS.

A flood of letters come to us from every point of the compass and from over the seas expressing appreciation of the good work being done by The Pentecostal Herald for the cause of truth and righteousness. We highly appreciate these words of encouragement and gird ourselves for greater effort in the good work. We are well aware that there is a group of people smiling in complacency and directing their sarcastic arrows of criticism at us and saying "THE BIBLE WILL TAKE CARE OF ITSELF." No doubt the word of God abideth forever, but the Bible did not take care of itself in France or Italy or Germany or anywhere else, where God has not had brave and earnest souls to defend the Bible, look after its circulation and proclaim its truth. We shall go forward in the good work, asking for the sympathy and prayer of all those who believe the Bible, who reverence the God of the Bible and trust for salvation in the Lord Jesus Christ of the Bible.

Faithfully yours,
H. C. Morrison.

conviction and led them to Christ for salvation. He was in great distress and scarcely knew what to do.

* * * *

If there ever was a time when God's people should cling to the Bible in all of its saving truths, that time is now. Let those who will, doubt and deny and cast away the Word of God, but let the true followers of the Lord Jesus search the Scriptures; they contain the Word of life; they reveal Jesus Christ; they bring assurance, comfort, hope, and beget the spirit of prayer; they lead the soul to the fountains of living waters. The Word of God is the bread of life. Those who cling to the Bible will be safe here and hereafter. We have heard of no man on his death-bed regretting that he had read and believed the Word of God. Let nothing take the place of the Bible. Turn a deaf ear to those who deny its inspiration. Read it, believe it, obey its commandments, believe its promises, practice its precepts, trust in its Christ, receive the Holy Spirit it offers, and finally, in the language of one who wrote much for its pages, you will be able to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

An Interesting Situation.

REPORTS are constantly coming across the sea of a situation in some of our foreign mission fields which is not only interesting, but very distressing. When I made a tour of the world some twelve years ago, preaching in several of the great mission fields of the world, I was pained to find that destructive criticism was making headway in Oriental countries.

It seems now that the destructive critics are getting in their work in our Methodist Missions. It is a well known fact, and certainly is not wise or quite honor-bright, to undertake to disguise the fact that we have in Southern Methodism in China some missionaries who do not believe in the inspiration of the Scriptures or the virgin birth of Christ. Some very reliable ministers were telling this Editor only a few days ago of a returned missionary of the M. E. Church, South, a young woman, who is talking destructive criticism among her relatives and neighbors; that she is rather aggressive in the promulgation of these false, unscholarly and unscriptural teachings. We are told that this sister says that, 'if you should tell a ten-year old Chinese boy that Jesus Christ was of virgin birth, he would laugh at you.' I hardly think we should let ten-year-old boys in China re-write or change the creed of Christendom. The fact is, we do not send missionaries to China to be instructed in theology by the Chinese people, either young or old.

There is not a question but that we have some missionaries in China that ought to be called home at once and relieved entirely from the services of the Church. Any missionary or any other church worker who declares that they do not believe the Bible is inspired any more than Shakespeare or Browning, and that they do not believe that Jesus Christ is of virgin birth, is entirely unfit for a place of service in Southern Methodism. The great body of Southern Methodists are true to the faith and believe in the inspiration of the Scriptures; they believe in the virgin birth of Jesus and are not willing to contribute their money for the support of bigoted and conceited skeptics who insolently cast aside the doctrines of the Church and inculcate into the heathen people notions and theories adverse to the Holy Scriptures, and in conflict with the creed and standards of the Methodist Church. This sort of thing ought not to exist for a day and must not be countenanced, apologized for, ignored or permitted to continue.

Of all people in the Church, those who are sent to the mission field ought to be well informed with reference to the doctrines of the Church, ought to be rooted and grounded in their faith in the Holy Scriptures, ought, not only to be in perfect harmony with the Apostles' Creed with reference to the pre-existence and virgin birth of Jesus, but they ought to have a personal experience that establishes and fixes their faith in the miraculous birth and saving power and deity of our Lord. Those who have our mission work in charge must not, for a moment, trifle with this matter. We cannot be true to God and the Church and the heathen people, meanwhile send out and support skeptical missionaries to sow the tares of modernism

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OF ASBURY THEOLOGICAL SEMINARY

When a Minister Loses His Faith

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



HE ministry is a high calling. It is vastly more than a profession. A true minister of the gospel is a saved man and a serious man, and is not unacquainted with those experiences of the prophets of Israel who out of their full souls cried: "The burden of the Lord." The minister's calling is above that of the physician, lawyer, merchant or soldier.

When Hugh Price Hughes, that great British preacher, was converted and later called to the ministry he wrote his father about it, who replied that he would rather have a son a minister of the gospel than Chancellor of Great Britain. When Bishop Simpson received his call to preach he wrote his mother about it. She replied by telling him of her joy because, from the day of his birth, she had consecrated him to that calling.

The ministers who have written their names large on history's page have been men of piety, prayer, study and devotion. Adolphe Monod began one of his sermons by praying thus: "O my God, give me thy Spirit, that so I may lay down at the foot of the cross of thy Son that searching of myself and that disquietude which have overcome me for these three days, to the detriment of my sermon."

It is written of Dean Sanley that "he lived in a constant recollection of something that was awful and even dreadful to him; something had to be arraigned; something which it was strange and pathetic, to find so little recognized in current views of life. He seemed to bear about with him a certain hidden, isolating, constraining and ennobling fear which quenched the dazzling light of many things that attract most men; that fear helped him in great things to be unworldly."

One of the things that must be found at the very beginning of a man's ministry is faith—faith in God, in Jesus as his Savior; in the Holy Ghost and in the Holy Scriptures. Most ministers begin well. They are truly converted to God and hear the call to preach and some of them seek the baptism of the Spirit; but many turn aside or turn back from their early faith; they go in for learning and philosophy, not after Christ; they go in for scholarship and neglect sainthood; they use their Bible only as a text book and not devotionally; prayer becomes formal, experience of divine things fades away; and their ministry becomes a profession in which there is no passion, no joy, no ardency of soul, no zeal of the Lord.

I am to set forth more specifically in this article some of the things which happen when a minister loses his faith.

1. When a minister loses his faith he becomes critical. Everything about him is full of interrogation points. He doubts the reality of religious things. He doubts God and Christ, he doubts the Bible, he doubts the gospel and he is a critic instead of a believer. We are in an age of terrific criticism and this is largely due to so many of the ministers and scholars losing their certainty and lending themselves to doubtful questions and issues.

2. When a minister loses his faith he loses his soul rest. He is ill at ease, he is never satisfied, he is constantly in quest of things but knows nothing of conquest in the Spirit. He knows nothing of that soul rest "that remaineth to the people of God," into which Jesus leads those who believe (Hebrews 4). "When the nature is yielded up completely to the Holy Ghost it attains to a speed of movements and a strength of endeavor which can only be accounted for by remembering that when once a man has surrendered himself to the current of the Divine

nature, he will acquire something of its velocity and force. But in the midst of the most rapid and vehement movement there is rest—deep rest, sweet rest. It is a rest of assured victory. Before we know this rest we oppose Satan by the armory of our own resolves, and efforts at amendment. We fight and strive, and vow and fail, and start again. But when we realize all that Jesus has done, we come to see that Satan is a conquered foe; that his weapons cannot reach a life hidden with Christ in God; and that so long as we maintain our standing in our risen Lord, we need not dread his attacks, nor be perturbed in the affray." So writes F. B. Meyer.

3. When a minister loses his faith he keeps strange company. He no longer delights to be with spiritual people. He joins all the lodges around and is never satisfied till he becomes a thirty-third degree man and more, prayer meetings become a bore; spiritual gatherings matters of cant; he craves freedom which is fictitious. The Unitarian papers take great delight in publishing it broadcast when some minister of another denomination speaks on their platform. "Birds of a feather flock together." We quote the following from the *Herald and Presbyter*:

"Unitarians and Unitarian papers naturally side with the modernists as against evangelicals. The *Christian Register* is quite elated over the attacks of Professor Vedder on the fundamentalists. In reporting a recent 'Unitarian Ministers Institute,' it says:

"The staple of the program was a lecture each of the five mornings by Prof. Henry C. Vedder, of Crozier Theological Seminary, Chester, Pa. His general subject was, 'The Age-Long Quest for Truth.' Dr. Vedder comes to use at a time when he is facing an active fire of criticism from within the Baptist body, of which he is a member, for his part in the discussion of fundamentalism. He has already been visited with the lesser excommunication."

Professor Vedder is a prominent Baptist Theological Professor. He is one of the noted higher critics and new theology men of the Baptist Church. He eats Baptist bread but dispenses Unitarian poison in Crozier Baptist Seminary. With his faith gone it is easy for him to fellowship with the Unitarians.

4. When a minister loses his faith his Bible and the old-time religion become distasteful to him. Other books take the place of the Bible; man-made doctrines become his stock in trade and literature with the modern note becomes his reading matter. Real religion becomes a burden to him and he takes after "new gods newly come up." The press has the following:

MINISTER QUESTIONS THE BIBLE, QUILTS HIS POST.

Aurora, Neb., Sept. 8.—J. D. M. Buckner, in a statement accompanying his voluntary resignation as minister of the Methodist Church here, a post he has held for 11 years, declared there are "standpatters and progressives in religion as well as in politics."

"I have no faith in the old-time religion," Buckner declared. "I do not accept the Bible as an inspired book throughout, and regard much of it as a libel on the God I worship."

5. When a minister loses his faith his Bible becomes mere literature and he seems to take special pleasure in cutting the books to pieces on the one hand and making it a piece of patchwork on the other. We used to hear of one Isaiah, then two, but the latest is six by a Garrett Professor! A Chicago paper reporting the Des Plaines camp meeting has the following:

"The question of the authorship of Isaiah

which has been for years a bone of contention between 'higher critics and fundamentalists' came to new life yesterday at the Des Plaines camp meeting during the address of Prof. Leslie E. Fuller, of Garrett Biblical Institute, Evanston.

"No modern thinker is any longer worrying about whether there was one or two Isaiahs," the professor said. "The reason is that all know that there were at least six Isaiahs and probably more." Questions flew fast from ministers in the audience, many in defense of the traditional unity of the authorship of the prophecy."

6. When a minister loses his faith he proceeds to discount God's plan of salvation, lower its standard and substitute therefor human standards; he tones down the gospel to suit the carnal mind and adjusts his message to meet the modern age.

With truth Richard Baxter writes: "Let them bring all the seeming reasons they can against the holy violence of the saints, this sufficeth me to confute them all: that God is of another mind, and he hath commanded me to do much more than I do; and though I could see no other reason for it, his will is reason enough. Who should make laws for us but he that made us? And who should point out the way to heaven, but he who must bring us thither? And who should fix the terms of salvation, but he that bestows the gift of salvation? So that, let the world, the flesh or the devil speak against a holy, laborious life, this is my answer, God hath commanded it."

7. When a minister loses his faith he brings no souls to Jesus, he has no revivals of religion, he loses the art of soul-winning. The loss of faith in the minister leads him out into works of social betterment, ethical culture, literary and recreational employments. He prefers moving pictures to being moved by the Holy Ghost. He has a greater preference for the church kitchen and the banquet hall than for the upper room of prayer and consecration. His pulpit work is aimed more at the head than at the heart. He preaches a social gospel, never the gospel of the grace of God which bringeth salvation through the precious blood. He discards the old doctrine of regeneration for social regeneration; he puts culture in the place of conversion and education in the place of evangelization. His church becomes a community center, not a communion of saints. It is so busy with its endless round of activities that it has no time to wait on God.

8. When a minister loses his faith his only way home and his possible restoration to the joy and power he once experienced can only be by way of the cross and humiliation. There is no royal road to salvation. It must be trodden in the old beaten paths of repentance, tears, contrition and prayers. We see this illustrated in the case of Christmas Evans, that great orator preacher of the Welsh Church. He had lost his way, got into doubts and darkness and lost his fire. There was a great change in his ministry; he had no unction. None of the power that he knew so well in other days. His wanderings lasted several years, then being tired and weary of the dry spell on his soul, he prayed his way back to blessing and to power. The story of his restoration is told thus:

"I felt," he says, "as if my whole spirit were liberating itself from some great bondage, and as if it were rising from the grave of a hard winter. My tears flowed profusely, and I was compelled to cry aloud, and plead for the gracious visitations of God, for the joy of his salvation, and for the Divine presence once more in the churches that were under my care. The struggle lasted three

hours. It came over me again and again, like the waves of the sea, like a tide and a strong wind, until my physical power was greatly weakened by weeping and crying. I

gave myself up altogether to Christ, body and soul, talents and labor; my life, every day and every hour, and all my cares I entrusted into the hands of Christ. In the first

service I held after this event, I felt as if I had been removed from the cold regions of spiritual ice, into the pleasant lands and promises of God."

"Gold Tried In The Fire."

Rev E. F. Frazee.



UT it is "gold tried in the fire." That means unchangeable, imperishable, and what is very important today, the removal of it of all foreign substances. It is the presence of "foreign substance" in our theology, that is working the mischief of the 20th Century. It is not necessary for the substance to be false in order to be fatal. That it is "foreign" is enough.

It requires a "chemical process" to purify your religion. "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire." A chemically pure theology is a great thing, and is of intrinsic value, and unchangeable and imperishable. We hear a great deal of the acid test, but the scriptural test is "tried by fire." That means that Christianity is not an experiment. It has been "tried"; "tried" severely by its enemies, who have sought to burn and destroy; by its friends, who have trusted and proved it. It has come down from our fathers. It has the history of centuries behind it, and multitudes of redeemed sinners in every generation, and is "living still. . . in spite of dungeon, fire and sword," and can save a sinner, sanctify a believer, and civilize an infidel to the end of time.

And Christianity is not a "worn out spell"; not a charm that has lost its power. No paralysis has fallen upon the arm that saved our fathers; no new conditions have arisen, and no forms of sin that are not included in the Atonement made on Calvary. The blood of Christ possesses an undecaying virtue, and, so to speak, flows as warm and fresh as when the dying thief first found forgiveness in it. The only change is, we used to say "eighteen hundred years"; now we say "nineteen hundred years"; and our children will say "two thousand years." Millions have looked to him and been saved, have been justified, been sanctified and glorified, and when the last redeemed sinner that enters heaven, comes to "wash his robes and make them white in the blood of the Lamb," he will find "that undecaying virtue" that has never failed. Here they will still be singing "All Hail the Power of Jesus Name," and over in heaven they will be singing "Unto him that loved us and washed us from our sins in his own blood."

"He looks and ten thousands of angels rejoice,

And myriads wait for his word,
He speaks and Eternity filled with his voice,
Re-echoes the praise of the Lord."

Whether around the Cross on earth, or around the throne of God in heaven, "there is none other name . . . given among men, whereby we must be saved." It is the song of Moses and the Lamb, "the Lamb slain from the foundation of the world." One of the best things I ever heard Bishop Taylor say, was "The Lord Jesus Christ did not come into this world to do a small business in human salvation."

"If all the sins which men have done,
In will or thought or word or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Can wash away the dreadful load."

He will ever be a greater Savior than you are a sinner. And when you are eighty years old, it is no time to try an "experiment." You are standing on the verge of eternity, the same as I am, and it is no time for you

to try experiments any more than it is for me. He "is the Author and the Finisher of our faith," and there is nothing on the market for a poor, penniless, helpless sinner to buy, and nothing now for you to do, but to come at once and buy your gold and happiness of God. When you deal with him, you always have the best of the bargain. "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." . . .

But, you say, "Will the Lord take me, old, broken, worn out in sin, and wasted until I am a mere worthless wreck?"

"Yes, the Lord is "a good business man" and will take anything on a bad debt. The advice to the buyer is, "Better buy your gold and happiness of God." His own words, business terms unexampled in earth or heaven, are:

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: and whosoever believeth shall not be confounded."

"Tried by its enemies; tried by its friends; tried by love; tried by hatred; tried by persecution; tried by time; tried by Eternity—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." And here we encounter the deceits and lying vanities of the world which flood the market places, where poor deluded human souls, buying for eternity, "deceiving and being deceived," are led away from God.

Lord Byron said, his was "the patent age of new inventions for killing the bodies and saving the souls of men." What would he think now? Let me quote from a lecture on "From Bunker Hill to Morro Castle," written in part in the waiting room at the foot of Bunker Hill Monument, and given at the University of Southern California, Los Angeles, nearly two years ago.

"On Sunday I went to Tremont Temple, Boston, to hear my old friend, Dr. P. S. Henson, its youthful pastor of more than seventy years, preach to the vast audience like a man of thirty-five.

"The Gospel, as old as Eden, also seemed fresh, and young and beautiful when preached by him, and so much broader and greater than the human refinements of which this noted city has furnished so many and varied examples.

"Who is this Sullivan, I hear people talking about?" asked an old lady not far from Fanueil Hall.

"He's our pugilist, Mother," answered her son.

"A pugilist," replied the mother. "Where does he live?"

"Right here in Boston."

"Well, well," said the old lady, "and I never heard of him. But Boston is getting up so many new religions now-a-days. What do the pugilists believe?"

"It used to be said 'there were more gods in Athens than men.' One writer said he found a god for every day in the year, three hundred and sixty-five and a quarter, the quarter of a god being a broken statue of

Bacchus that had fallen into the street from a drunken procession. You can find almost anything in Boston, and find it bearing the name of religion, and find it 'fallen and broken.' As someone has said, 'You can find multitudinous processions of the human intellect, drunk with vanity, religious vaudeville of the 20th Century, novelties, freaks, farces and curiosities. Dowieism, with its comical impersonations of Elijah; Eddyism, with its grand hypnotic exhibitions and astounding mystifications; Spiritism, with its wonderful delusions of prestidigitation; Theosophy, with its sublime aerial performances on the astral plane; the New Theology, with its mental acrobatics and religious contortions; the gigantic sphinx of Materialism, hard and cold, silent and dumb, to whose lips you ever put your ears in vain; the theological hurdle jumper, leaping over miracles and inspiration and justification by faith; the clerical juggler who covers the Bible with the dictionary and hurls out bubbles of words, and plays fantastic tricks before high heaven, to make the angels weep; the progressive theologian who progresses so far through the Bible that he leaves nothing but the covers.' All these are in Boston, cultured, intellectual Boston, where even the streets are said to be paved with brains.

"When giving this address at the University of Southern California, the Dean of Theology interrupted me and said, 'Haven't you made a mistake? You don't mean Boston, you mean Los Angeles.'

"Yes, I mean Los Angeles, and all Southern California, where they grow 'without irrigation,' and Long Beach and Pasadena come in, saying, 'Little me, too.'

Dr. Henson's subject was "A Cheap Religion," and when he had showed how people tried to get their religion, as they do other things, on the bargain counter, where it is marked down from factory prices, and old bankrupt stock, or smuggled in without paying the duty, he reached the sublime in the sermon—in all sermons—when he announced "Such are the infinite provisions made for mankind by a good God, that the richest, best, costliest of all religions, is absolutely free to every sincere soul." And the religious "bargain counters" of the world are in full blast all the year round.

In a recent cartoon, there stood an infant boy and girl at the counter. A man was selling them adulterated bread. Beside him, another selling them adulterated milk; another, adulterated candy, and when it made them sick, another giving them adulterated medicine. The cartoon is true. And later on you get a quack doctor, and they bury you in a shabby coffin, and, by not making your grave deep enough, the grave-digger cheats you after you are dead. Then, your friends weep crocodile tears, and when they put up your grave stone they put up adulterated marble. Concrete is marble adulterated.

And in the midst of these, are standing, hand in hand, the helpless innocence of infancy, to contend against and run the gauntlet of the frauds and deceptions that surround you from the cradle to the grave.

This cuts off all Mohammedan Korans, all books of Mormon imposture, all Swedenborg dreams and visions, all stupid revelations rapped or written out by silly spirits, all progressive theologies concocted by the University of Chicago, or of other places, who, finding a last year's bird's nest of infidelity, and

(Continued on page 6.)

THE OPPOSING COUNSEL.

Rev. J. E. Harrison.



HE writer sat in the visitors' section of a Federal Court room and heard the trial of a young postoffice clerk on the charge of stealing money from letters sent to that postoffice. Very able counsel defended him, and gave me a clear view of an opposing counsel.

An inspector was posted in the look-out room just over the position of the mail distribution. While he was looking from that screened look-out upon the clerk as he concealed a letter supposed to contain money, the Postmistress walked into the mailing room and picked up a book and went out. On the witness stand she testified that she did not go into the mailing room.

The inspector, on the witness stand, testified that he did not see the Postmistress come into the mailing room. In the speech of the opposing counsel in defense of the clerk, this apparent discrepancy in testimony was strongly put forward. The lawyer for the defendant urged the unreliability of the inspector's evidence because the evidence of the Postmistress contradicted his statements. He was looking into the lower room and while thus looking, the Postmistress walked in and picked up a book. He did not see her, therefore his evidence concerning the clerk's taking the letter is not to be relied upon as trustworthy. His aim was to find a disagreement in the evidence. He was looking for disagreement, and of course found at least one. That is the office and work of an opposing counsel, and for that reason the opposing counsel cannot be relied upon to make a fair statement of the case. It is his business to find discrepancies. He is looking for them.

That is the position in the Biblical scholarship of our times. The learned professor in some Theological School studies with an eye and mind for inconsistencies. He takes his choice of the meanings of the word *critic*. "One who finds fault" meets his approval and he does all his study of the Bible as one who finds fault. An apparent contradiction in Scriptures is a sweet morsel to him, and the finding of some saying of an ancient Pagan that sounds like the saying of Christ delights him much more than do the many and great truths of the Bible. Why? Because he is looking for discrepancies and for points of deprecation. Let it be remembered that an opposing counsel can find a flaw in *any* document.

A business man contracted to buy a certain land as a coal oil prospect, and after signing the contract, wished to get out of it. His lawyer had examined the abstract and found it good and sufficient. He asked the lawyer if he could find a flaw in the abstract that would let him out. The lawyer replied that he could find a flaw in any abstract ever written; and he got out.

That is the office and work of the opposing counsel. It is to find a flaw and use it against the document involved. A certain Bible Dictionary, largely advertised sometime ago by church papers, declares the accounts of creation as given in the first and the second chapters of Genesis are irreconcilable. In this he is like the learned attorney in the case above mentioned; he was hunting for statements that apparently were not capable of being reconciled. These two statements are no more irreconcilable than are the statements in the New Testament of the resurrection of Christ and of the conversion of Saul of Tarsus. Yet Lord Littleton gave a careful study of Saul's conversion as related by Luke and by Paul, and was thereby led to accept the

Bible as the word of God. Mr. West gave the statements of Christ's resurrection a careful study and was led to accept the Bible as the word of God. But the learned opposing counsel is retained by a client who seeks to discredit the Bible, and so he is looking for irreconcilable differences in the Bible statements.

Many professors in chairs of Bible instruction consider that their work is to find flaws in the Bible and to take away from the young men who are to be the future pastors, their faith in the Bible as the word of God. This opposing counsel in the Theological chair springs the myth theory and seeks to show his students of the Bible that the account of the temptation in Eden was given just as Ovid's Flight of Phaethon over Africa was given. The one in Genesis to account for the crawling of snakes and the one in Ovid to account for the hair of the Africans. We will let this opposing counsel examine his own witness. The court is in session and the jury empanelled.

O. C. to witness. "Mr. A., is it in keeping with your experience and observation that snakes make evil suggestions to women? Answer Yes or No." Witness. "No, Sir."

O. C. "Well, then, Mr. A., have you observed and taken notice on your farm how living things pass from a lower to a higher form? Answer Yes or No." Witness. "Yes, Sir."

O. C. "Now tell the Court and Jury what you have observed."

Witness. "Well, I have seen a whole puddle hole full of tadpoles come, in their upward struggle, to a point at which they passed from tails to legs and feet as frogs."

In his speech, the O. C. says, "Please your honor and gentlemen of the Jury, that witness is a plain and honest farmer and he observes very carefully. He states under oath that he never saw a snake by sinister suggestion induce a woman to eat the wrong apple, and he also states, gentlemen of the Jury, that he has seen with his own eyes the lower life of the tadpole emerge into the higher life of the frog. Therefore, your honor and gentlemen, we may not think of a snake bringing sin into the world by sinister suggestion, but we can think of man coming, in his upward struggle, to a point at which he passes from instinct to self-consciousness."

But when this opposing counsel gets hold of a witness for the Bible, he gives him a rushing and severe cross-examination, but does not end so successfully as he ended with his own witness, farmer A.

John Doe, having stated under oath that he believes the Bible to be true, the learned O. C. pours out questions to beat Socrates.

O. C. "Mr. Doe, you have stated your belief in the Bible. Do you believe the story about the fish swallowing Jonah?"

J. Doe. "I do."

O. C. "How was it possible that a true prophet should disobey a divine command?"

J. D. "I have read of a true prophet who obeyed God by going to Bethel and prophesying against its idolatry, but who disobeyed the divine command by staying at Bethel for dinner."

O. C. "Is it likely God should send a storm simply in order to persuade a single person and thus cause many others to suffer too?"

J. D. "I read that God sent a great storm simply in order to persuade a single person, Eli'ah, and thus caused many others to suffer too."

O. C. "Do such things happen in a world like ours?"

J. D. "Well, we've had recently some awful and destructive storms in our section of the State, but I do not know whether God was trying to persuade you back to faith or not."

O. C. "No facetiousness, Mr. Doe. Is it not strange the lot should fall on Jonah at once without manipulation?"

J. D. "Well, I think not. I drew straws once to see which one should chop the wood and got the fatal straw the first time."

O. C. "Is it not strange that the sea became calm directly after he had been thrown over?"

J. D. "I read that Jesus spoke to the wind and to the waves and immediately there was a great calm."

O. C. "Wasn't it strange that that fish was at the place to swallow Jonah?"

J. D. "The New Testament says Jesus had a fish with a piece of money in its mouth at the right place to be caught by Peter."

O. C. "Is it not impossible for Jonah to have been alive three days within the fish?"

J. D. "If the three Hebrews could live in the fiery furnace it seems to me reasonable, if God willed it, Jonah could be alive inside the fish."

O. C. "Is it not beyond the limits of credibility to say the fish deposited him safe on land?"

J. D. "It seems to me that the God who told the lions not to touch Daniel, could just as easily tell the fish where to deposit Jonah."

(Continued)

Get Busy!

We are constrained by the many demands for THE PENTECOSTAL HERALD to make another offer to send the paper three months for the small sum of 25 cents. This offer will begin November 1 and run through January to February 1. There are some fine articles in store for those who are so fortunate as to be included in this short-time subscription list, but we believe will become permanent subscribers after they shall have feasted on THE HERALD'S weekly visits for a while.

Dr. M. F. Ham has promised a series of articles on the dance craze which will be run in three numbers. There is no amusement that is so degrading the young life of the present time as that of dancing and we know of no one better prepared to expose this sin than Dr. Ham, the famous Baptist preacher who has made himself noted by his attacks on this evil. There will be many articles that will bless and stir you up to more diligent service for the Master.

If you cannot canvass for subscribers, send us one, five, or ten dollars with the names of parties to whom you wish THE HERALD sent and we will send it to them on this splendid offer. There is no greater factor than the printed page, and there is no corps of writers more able to give you things worth while than those who write from week to week for THE PENTECOSTAL HERALD. Let us hear from you at once, that the new readers may get every number of the trial offer.

MRS. H. C. MORRISON.

Read on page 11 notice about Dr. H. P. Sloan's notable book just published—

"Historic Christianity and the New Theology."

See special prices to ministers and all theological students.



Epigrams From Europe.

Rev. Walt Holcomb.



FROM Brussels to Cologne is a short trip to the best entrance to the German Empire. The most wonderful Cathedral in Europe stands in the heart of the city.

Its towering massiveness is bewildering, and the mountain of polished stone, pushing heavenward, staggers the imagination. The Rheims Cathedral, utterly destroyed by the Germans, was its only rival; and the picture of the ruins crowd upon you, as you pause in the presence of this untouched, unharmed and overpowering structure.

A boat ride up the Rhine is different to any other river trip in the universe. The scenery is varied and variegated, and unsurpassed in grandeur and loveliness. Castles of ancient days are perched on the most exalted peaks. Some of them are piles of wrecked stone, blown asunder by French canons long ago; while many of them are modern and massive. Surrounded by tall trees and luxuriant flower gardens, bathed in the mellow moonlight, with the river below, present an entrancing picture.

The Germans have picked up the rocks and placed them in winding terraces, along the steep mountain sides. Beginning at the base, the long row of circles start to shorten, until at the crest, they dwindle to a tiny terrace. Between these stone terraces they have planted the vines which grow the grapes that make the wine of the Rhine. The soil and the sun have put the flavor in the grape; and, given the wine an unusual taste. The Rhine wine holds the world-record. The vineyards line both sides of the river.

The Army of Occupation is scattered along the banks of the Rhine. The American Army is located at Coblenz and occupies the Strongest German Fort. Old Glory floated in the breeze; and, was so big and bright, that you could almost count the Stars and Stripes from the deck of the boat. Our American boys looked good in their kakhi. While we had rather met them in Berlin, there was a sense of satisfaction to find them policing on German soil.

From Mainz to Munich carries you through a rich farming section and cities of commercial importance. The frontier of Germany is quite different to the shallow-plowed soil on the French and Belgian border lines. It makes the blood boil hot, as you climb and crawl from shell holes of the torn-up country of Belgian and France, into the unmolested Fatherland. The French are right in holding the Germans to the original demands. The Allies should see that they repair and repay.

Munich is unique and antique. The Bavarian type and style differentiate it from any other city in Germany, or the world. The Tyrol spirit and manner are in evidence among the lower and poorer classes. The public and private buildings have an appearance all their own. The city is noted for its antiquated museums and ancient art galleries. The National Academy is the home of the Bavarian and German opera. Thousands of tourists assemble here as it is the leading gateway to Oberammergau, the little mountain village, where the world-renowned Passion Play is presented.

ON TO BERLIN.

Well, I would like to have gone there four years sooner, on another mission; with different equipment, and with a larger American constituency. But, alas, I suppose that was not best. Berlin, notwithstanding it was the headquarters of the Beast, there are thousands of the big-hearted and generous-minded Germans. I have not received such

courteous and whole-souled treatment, elsewhere, in Europe. The Government buildings are among the strongest, most substantial and superb in the world.

While their government may not be as solid as Gibraltar, and their money market is precarious, I do not believe that they are bankrupted. I joked them about Uncle Sam licking them, and they showed no resentment. They say it was a big blunder to have sunk the Lusitania, and think that was the real reason why the United States came into the gigantic struggle. They admit that they are whipped, but their pride is wounded also. They are better losers than I had anticipated. They smile and chat pleasantly.

While they are not broke, they will not pay a mark more than they are made to do. With not an inch of the Fatherland scarred; great industries running at full capacity; the working people practically employed; great crops in every field, and cattle browsing on every hill, there is evidence of increasing prosperity. Really, I think they have enough money to settle with France, and, to meet the other obligations to the Allies. If Germany will pay her indemnities as fast as possible, it will be her greatest moral, financial and social asset.

There is one thing absolutely certain, Germany will have no more Kaiser and War Lords to drive the people like deaf, dumb beasts to bloody battle. They would sooner cut their throats than to follow the small group of discredited monarchists. Public sentiment exiled the Kaiser to Holland and the War Lords to the country. They won't let them come to town. Many of them have died since the war, and the others had just as well be dead, as far as political ascendancy is concerned.

Revival at Fargo, Oklahoma.

The best revival ever held in Fargo, according to the opinion of the business men of the town, was held Sept. 10-24, by Rev. R. L. Selle and Rev. A. S. Clark, of Winfield, Kansas. Mrs. Selle was also present as a worker and had charge of the children's services. The meeting was held under a large tent which was pitched on a vacant lot on Main street, near the center of the town. The congregations and interest increased daily from the first to the closing day of the meeting. "Never such crowds nor such interest in a meeting in Fargo before," was a very common remark on the streets and in the business houses before the meeting had run ten days. It was impossible to tabulate the results in conversions and reclamations and sanctifications even at the altar. At times it seemed as if the whole congregation would move. "I never saw anything like this before," said a man 84 years of age who has been a saint of God for many years. Rev. L. J. Durham is pastor. "Lifting Hymns" was used and was very popular as a revival song book. The music, led by the evangelists, was one of the main features of the meeting. A number of prominent men were converted.

Let Your Light Shine.

Elmer L. Brooks.

Men are accustomed to vaunt themselves concerning their intellectual attainments and their physical powers; while all their life seems cold and hard. But how often we have seen just such as these stirred by some great calamity befalling them until to all about there is revealed the fact that men are mostly heart after all.

Training of the intellect is a duty as surely as the mind is a gift from the Almighty; to

be used for him and to his glory. Proper care for a right development of the physical man is a duty, because our bodies are the machines through which God has ordained to work his matchless wonders. But the most important of all considerations is the duty resting upon us to give the heart and soul such opportunity and encouragement as shall develop it into that power for God and righteousness that shall accord with the will divine.

There is therefore no proper object to be striven after in life, unless the Spirit of him who died and rose again for our salvation be accorded a place of supreme authority in the most secret chamber of the soul. And when Jesus rules in the heart, we entertain no fears but that the outward life will be of such purity as will harmonize with the beauty of his holiness and radiate the light of his presence. Permit, Lord Jesus, that we may shine for Thee.

The Unvanquished.

By J. Herbert Bean.

No man is vanquished who can rise
And look the future in the face
And dare the paths where once he failed.
No steep forbids, nor sullen skies,
Deny the lure of lofty place
When purpose plods where duty hailed.
Oft failure leaves with baffled man
A fine resolve far mightier than
The weariness success may bring:
Where purpose pines ambition dies;
Where purpose rules there reigns a king
Whose might all other might defies.
By failure fortified, made strong,
The fight renewed, there strides along
A man who'll win in worth's far race;
Who'll win life's fight and find his place.

Must We Sin?

The above is the title of a book written by Rev. Howard W. Sweeten, one of our most successful and capable evangelists. It is a very 'forceful discussion of a vital subject,' Dr. Morrison says. Brother Pickett expresses his opinion of the book as the "Best I know on the sin question; wish I could flood the country with it." If you are interested in this problem of the ages and our times, get this book and you will find a book that fills a real need. Order of The Pentecostal Publishing Company, price \$1.25.

Evangelists are often handicapped in their meetings trying to use a song book that has no good invitations or altar songs. The beauty about our Victorious Songs Enlarged is its splendid suitability to every need of a revival. Evangelists are delighted with it.

Just What You Have Been Looking For.

Large type Red Letter Bible in a small size at a small price. This Bible has the large bourgeois type, (nearly as large as this type you are reading) words of Christ all printed in red, self-pronouncing, forty thousand references, chapter numbers in figures, family record, harmony of the gospels and other valuable helps. Size 5x7 3/4 x 1 1/8, weight only 25 ounces. It is bound in genuine leather, very flexible, and ordinarily would sell this year for \$5.00. Our price while they last. \$2.50 postpaid, or with the index, \$2.75. Order today, as we have only 200.

PENTECOSTAL PUBLISHING COMPANY,
Louisville, Kentucky.



Evolution and Revivals.

Rev. C. E. W. Smith.



IF there is a personal God, and if there is a Christ, who is the Eternal Son of God, and that he was supernaturally begotten of God without the intervention of a human father, and that the Bible is the supernaturally inspired Word of God.

2. If revivals are the result of supernatural agency, that is, the result of the agency of the Holy Spirit, then it will necessarily follow that God is not going to heed the prayers and bless the work of churches, whose preachers and teachers accept Evolution. A dogma or cult, that if it does not eliminate the idea of a personal God altogether, does teach that he does not supervise the fixed laws of matter, hence the supernatural in the Bible, in the origin and nature of man, and in the origin, nature and work of Christ, and in the work of the Church is eliminated.

3. He is not going to put his broad approval upon the churches that suffer among their authorized preachers and teachers, men who deny the supernatural conception of Christ, and who also deny his supernatural power. This is a foregone conclusion. God will spurn all efforts for a general revival, a nation wide outpouring of the Holy Spirit, till the churches repent and purge themselves of all this God-eliminating, Christ-degrading and Bible-destroying agency.

Will an insulted God, and a Christ, who is represented as an illegitimate Son of Mary, respond to the efforts and appeals of such churches? No one has the temerity to expect such a thing to happen. These men do not expect it at all, for they believe that religious revivals are the result of natural causes. Read their oft quoted, and oftener alluded to authorities, e. g., William James. "The greatest psychologist in history." He puts it as follows, according to a recent writer in the *St. Louis Advocate*: "Through prayer, religionists, things which cannot be realized in any other manner come about; energy, which but for prayer would be bound, is by prayer set free and operates in some part, be it objective or subjective." See James' *Varieties of Religious Experience*, p 466. Again the same writer quotes from H. E. Fosdick, of "petty prohibitions" fame, from his evolutionary work on prayer, that is full of words like this: "One of the elemental functions of human life" "A natural function." "Use of prayer." "The empowering influence of habitual prayer," "Untrained prayer," "Development of prayer," "Power of prayer," "A dependable and saving power." All these and more could be given going to show that prayer is useful in stimulating what these Evolutionists in an accommodating way call the spiritual in man. As James tells us it does not matter to whom we pray, or trust in, hear him: "Meanwhile the practical needs and experiences of religion seem to me sufficiently met by the belief that beyond each man and in a fashion continuous with him there exists a larger power which is friendly to him and to his ideals. All that the facts require is that the power should be both other and larger than our conscious selves. Anything larger will do, if only it be large enough to trust for the next step. It need not be infinite, it need not be solitary. It might conceivably even be only a larger and more godlike self, of which the present self would then be but the mutilated expression, and the universe might conceivably be a collection of such selves, of different degrees of inclusiveness, with no absolute unity realized in it at all. Thus would a sort of polytheism return upon us." P. 525. This is the High Priest of all our up-to-date Psy-

chologists in our pulpits, and our professors' chairs. He declares himself after this fashion on page 524: "I have said nothing in my lectures about immortality or the belief therein, for to me it seems a secondary point."

With Christ set aside as authority, and Moses eliminated, and prophecy chronologically and otherwise juggled out of existence, and God reduced to "Anything greater than Ourselves," can there be any wonder to a normal mind why we are not having the widespread revival that we have been and are yet laboring and praying for?

All our evil trends today have their roots in Evolution, and its deductions. The widespread falling down of morals, the simultaneous desertion of the house of God by our young people, and the overflowing of the play-houses and places of pleasure, not of a high and intellectual, or aesthetic order, but almost purely sensuous in their character, all this flows from this animalistic, and in its last analysis, Atheistic cult.

There is no ground for compromise; either Moses is false or Evolution is false. Either Christ was a conscious fraud, or an endorser of a false Cosmology and Anthropology; because he knew no better. He cannot be, in view of Evolution, what he everywhere, in the four gospels, claims to be—the Eternal Son of God, whose pre-existence was a memory to him of a very emphatic kind.

Paul was an exceedingly gifted paranoiac, who had visions that were purely subjective. He was only "subject to abnormal psychical visitations," "a creature of exalted emotional sensibility."

The apostate, G. Stanley Hall, in his new book, "Morale," a "religion of science" which he says is the "one and only true religion of the present and the future . . . the only true theology." For this fallen son of the Church there is only one kind of God—the immanent God. The worship of every kind of objective deity is, in his mind, at best a refined form of idolatry. The true and living God, he says, is the development urge—"Some call it evolution, and others call it God." . . . Again he says, "If we dispense with all extradited conceptions of deity, and frankly recognize that the supreme object of worship and service is the power that in the beginning started the course of evolution and in the end became for human life the power that makes for righteousness, we shall at once not only experience a great *éclaircissement* and have a new sense of the unity of the cosmos, but we shall redeem God from the age-long suspicion that he is a hypocrite, saying one thing in his works and another in his Word." (See *Current Opinion* for October, 1921).

His work on "Adolescence" is one of the Bibles of our educational philosophers. It is systematically pumped into all our public school teachers who graduate in our educational institutions as teachers. Can we wonder that preachers who accept the underlying basis of such a cult as Evolution reject the very soul of Revelation, and make God "the power that started the course of evolution." Can anyone wonder that God, the God of Abraham, Isaac, and Jacob, the God of our Lord Jesus Christ, does not answer when they call?

Can we, who know better, sit any longer silent and allow these men to dominate our schools, colleges, universities, and even many of our most influential pulpits, and remain guiltless? It is true "its momentum is great" as a preacher expressed it to this writer. It will take force to dislodge this nearly all-pervasive cult from American life, but God is all-powerful and he will come to the

help of his real believers in this battle. It will win as the battle won against Deism at the close of the 18th and beginning of the 19th century. Then a great revival will come, and if history is any longer an interpreter of life, it will not occur till the Church faces the issue squarely, and names the cult and quit calling it by polite names, such as "materialism," etc., call it Evolution and aim at this deadly dogma, this monstrous assumption, this rotting animalism, and you will hit the target, the rotten spot in our civilization.

GOLD TRIED IN THE FIRE.

(Continued from page 3)

not being enough acquainted with real truth to know it when they see it, mistake the nest for a cradle, where they rock their half-born notions and feed them with a weak solution of old infidelity, and *pride* themselves on their *advanced* thought. The trouble with the University of Chicago is, they got possession of old John Bunyan's "Doubting Castle," and thought it was a "Theological Seminary."

They are trying to make a "Jacob's Ladder," but you remember, it was let down from heaven, and angels were ascending and descending upon it." They in Chicago are *sinners*, and are trying to lift their ladder up from the earth, but they can't, any of them, get up high enough to *fasten it at the top*, so it wobbles and falls down. We can never climb much unless we take hold of something *higher than ourselves*.

When people are being fed with the Bread of Life, they have a right to seek protection in the "pure food laws" of heaven, and when giving "Babes in Christ the sincere milk of the word," there ought to be some way to keep Theological Seminaries, preachers and Sunday schools from mixing arsenic, strychnine and carbolic acid with it.

An attempt to relay the foundation of the Christian faith is one of the great theological and ecclesiastical aims of the age. It is man doing over again what God has done before. It is bringing back the old and many times exploded fallacies, that Satan has been selling over and over again for many generations. If you could lay it, wiser and better and stronger *than God*, it would not be so impertinent, such a direct and impudent *insult to the Almighty*.

We are relaying the foundation of things in Science, Art and Social life. It is an age of reconstruction. Invention, discovery and improvement are working wonders. There is a restatement of old truths, and new applications. And I am not going to say that *religious* truth may not be restated. Gold may be coined over. Diamonds may be reset. But, it is asking a great deal of an intelligent man, especially when eighty years old, who has built a fine, comfortable house, a mansion, and lives in it happy and contented, to propose to him to tear it down and build it up on another foundation.

We are not averse to criticism, or investigation; and certainly we are not afraid. If there is any flaw or weakness in Christianity, no one is more interested in finding it out than the Christian himself. You are a visitor in a friend's house, and, while sitting there, you come to think the house is unsafe. The floor may give way; the roof may fall in; the walls may tumble down on you; you are anxious to get away. But, what about the man that *lives there* all the time. There is no one who is more interested in knowing the real facts about the Bible and Salvation, who has more at stake, than the preacher himself.

(Continued)



CAMPAIGNING FOR THE KING.



SOME REAL REVIVALS.

In the midst of constant battle for months this writer has little time for reporting the victories; but there have been some real victories. Revival fires still burn, thank God! He still hears and answers prayer. Souls still hear from heaven and get real salvation that they know about.

At Big Rock, Tennessee.

We were associated with Bro. E. L. Knowles, pastor of the M. E. Church, South, where the altar was filled for days at almost every service, and many souls were shouting the praises of God. A great number of young folks prayed through to victory, and rose with shining faces and shouting voices telling of the power of God to save. The pastor and many of his best people were sanctified wholly, and the church of God was greatly strengthened.

At Castor, Louisiana.

We were with Bro. E. J. Buck, pastor of the M. E. Church, South, where God gave us another gracious revival. After the first few days the altar was packed with seeking souls. Often thirty and forty at a time weeping and praying their way through to God and salvation. At times it was a real Pentecost: husbands and wives, parents and children, whole families were praying and praising God. We had only ten days for this meeting because of other engagements, but God surely gave us victory. Bro. Buck is one of the most earnest, energetic souls as a pastor it has been my privilege to meet for some time. I predict for him a great future. He has a great experience of full salvation and is greatly loved by all his people.

At Siler City, North Carolina.

We were scheduled for a big tent meeting, but found after the first day that the tent was not half big enough, and the almost constant rain made an out-of-doors meeting impossible. So our good Methodist folks, who were worshipping in the Opera House, or Town Hall, while building a new church, turned over this large auditorium, with the consent of the town officials, for the use of the revival. Notwithstanding the constant rain, almost day and night, for many days this place was filled with the leading folk of the town from all denominations, who gladly welcomed the gospel of full salvation. We had only eight days for this meeting, but God surely blessed and gave victory. Many were gloriously saved and sanctified in those few days.

Our Methodist people are completing a great church edifice in Siler City. We were entertained several times for dinner in the home of Bro. Wrenn, the promoter of this great church, a very prominent merchant and a most devout man. We shall not soon forget their hospitality. Our old friend, Bro. N. J. Walker, a very saintly pastor of the International Holiness Church, made this meeting possible. He and his godly wife are untiring workers, and have the love and support of all of God's people.

From here we went to the coast of North Carolina for the great Annual Tabernacle meeting, which we will mention in our next report. The "New Thought," "New Theology," "Social Regeneration," "Higher Criticism," general unbelief and worldliness in the churches are making multitudes hungry for the real gospel, that is still the power of God unto salvation.

E. T. Adams.

THE LORD CONTINUES TO BLESS THE MULTITUDES.

Several months have passed since we gave our last report to *The Herald* family. We would say to our friends, whom we know to be interested in, and praying for, us in the work, that it has not been mere carelessness that we have not reported. We have been constantly going with not even time for necessary rest. During all this time the Lord has graciously supported and strengthened for the work.

Our camp season opened at St. Cloud, Minn. Let me say that for much of the summer I was associated with that estimable man and godly brother, Banker Evangelist, E. O. Rice, in Minnesota. He is doing a fine piece of construction work with the Minnesota Pentecostal Association, of which he is President. He was camp manager at all the Association Camps. The St. Cloud meeting was held in the First Methodist Episcopal Church of which the sweet-spirited, fully sanctified man, Rev. G. E. Tindall, said by his people to be a marvelous preacher, is the pastor. At this meeting the altar was filled again and again with hungry souls. Such praying, such weeping, and such victorious finding of God! Near a hundred souls prayed through here to victory. Several young people felt called to special work, some are in Asbury College this year. It should be said that not all of those who have gone to Asbury went as the direct result of this meeting.

Our next engagement was at the historic old Red Rock camp. Here Dr. H. C. Morrison, Joseph H. Smith, Bishops Joyce, Oldham, Wame and others of the very strongest preachers of the continent have held forth victoriously for many years. The camp is growing. A new dining hall, large and commodious, was built previous to the camp of this year. The crowds were good. The administration report that this year gave them the best camp in their history. Bro. Will H. Huff, that princely man,

and powerful preacher, was our co-laborer, while that unique pastor, and unusual Bible expositor, Dr. Vallentyne, of Minneapolis, had the morning Bible hour, to the delight of the many who heard him. Surely Bro. Huff was at his best. How we enjoyed his fellowship and preaching!

At the three evangelistic services daily, in the tabernacle, the great altar was filled to overflowing many times, and scarcely a service without seekers. Here the seeking was wholehearted, souls panting after God. Praying was intense, and full of fervor. No one doubted the genuineness of their repentance, nor the glorious assurance of their acceptance. Not only at the tabernacle, but also at the young people's meeting in the tent, with Mrs. Will Murphy, Sebring, Ohio, in charge, scores of young people were converted, and many sanctified wholly. Well toward three hundred souls found God at this camp, either in forgiving or sanctifying grace.

After Red Rock, we had the privilege of spending two weeks in the Gospel Mission, with W. P. Carr, and Ben Mathison, of Minneapolis. Here God gave us scores of souls. Many women of the streets were brought into this meeting, and several of them genuinely converted. We shall never forget some of the manifestations of divine power in this meeting.

Next we were at Brainerd, Minn., again with Bro. Rice, where the battle was hard, and the victories precious. About seventy souls found peace with God. The pastor, Bro. Cook, is a godly man. We enjoyed his fellowship much.

Our next engagement was at St. Croix Falls, Wis., in many respects the greatest meeting of the summer. We had no help here in the preaching as we did at Red Rock, having to preach three times a day. The crowds were not so large as Red Rock, but hungry for the gospel. The altar was crowded again and again, and we have seldom heard such weeping and praying, or witnessed such seeking after God. More than a hundred souls swept through the gates to saving or sanctifying grace at St. Croix. Dr. Dean, the president of this Association, is putting himself fully into this work, and his brother of Los Angeles, Cal., was there to help mightily. In most of these meetings we had the joy of having with us, to conduct the music, Mr. James F. Lichtenberger, a sweetly sanctified young man, principal of the Pequot, Minn., Grammar School. He is one of the very finest young men we have ever met. We hope to see some of our schools find a place for him in their teaching force, while he pursues his musical studies a bit further.

The closing meeting of the summer was at Waite Park, Minn., with Bro. Geo. Tindall, pastor, and Bro. Peterson, assistant, both sanctified men of God. Here we had a gracious season of refreshing. The community was not so large, being a suburb of St. Cloud. But some very choice people here. Many of these men and women, and young people found God during the meeting. We shall look back with a holy joy to every campaign of the season. It refreshes us to recount the victories that were won.

H. E. Copeland, Evangelist.

FERNDAL, WASHINGTON.

Ferndale is becoming increasingly endeared to a multitude of people. It is a beauty spot of nature, ideally located for a camp and draws from a radius of more than a hundred and fifty miles. But best of all, it is a place where large numbers of men and women and young people, have said, "I met God there." Its history would cover unusual victories, special blessings and a direct ministry of the Holy Ghost, and with no year more outstanding in the last particular, than was the 1922 camp. The grounds and tabernacle had been greatly improved through the sacrificial work of a number of the members of the Whatcom County Association. A new dining hall had been built and the tabernacle floored and freshly cleaned throughout. The weather was ideal; all the tents were taken and there were about four hundred persons on the ground.

The workers for the year were Mrs. Iva Durham Vennard, of Chicago Evangelistic Institute, and Rev. Thos. C. Henderson, associate editor of *The Christian Witness*, and Miss Ruth Fogle, of the Northwest Training School as children's worker. Time nor space would not permit us to tell of the direct ministry of the Holy Ghost in each service, but there would scarcely be one that did not recognize that each message was given under the presence and power of the Spirit and to meet a particular need. From the very first service, there was a strong accent placed on prayer and dependence on the Holy Ghost, which was held to throughout the series. Sister Vennard made particularly strong appeals for a "rugged experience" that would be able to withstand the storms and tempests that are sweeping the religious life today. Her steady, faithful holding to the fundamentals was timely and owned of God. Her own life lays down well on the pattern which she is holding up for others. Brother Henderson preached some powerful, heart-searching sermons, after which, the altar was the only place to go. There was a steady holding to the fundamentals, and the entry into growth, and delights of the Canaan experience. We believe that the program for

the entire ten days meetings covered a constructive, intelligent, instructive, God-anointed campaign for heart purity rarely surpassed in any camp. The children's work was graciously honored of God and Miss Fogle labored early and late to make the short ten days count for eternity.

Missionary Day was outstanding. God had graciously given us the ministry of Mrs. Vennard, just returned from her world tour of the mission fields; and then we were favored with the presence of Rev. S. Raynor Smith, and Rev. and Mrs. Clark, from India, and Rev. and Mrs. William Chaney from South America. It seemed that each message was a more urgent and heart-breaking appeal for the needs of the country represented, but we dare say none can forget the fiery appeal Mrs. Chaney made for South America. The offering for Missions came freely, gladly and quickly, and amounted to \$1,500 and only a day or two elapsed until a large portion of it was on the way to the field.

Shortly before camp meeting began, death took from us Brother John Douglas, who had been one of the faithful and strong supporters of the camp. He, with precious "Mother Douglas," as she is known to the camp ground, had missed but few camps in the past ten or twelve years. Mother Douglas was too frail to come but a special message of love and appreciation was sent to her.

We are indebted to a large number of earnest and faithful workers for the success of the camp of 1922; however, no small part of our debt is to the president, Rev. W. M. Dews, and his untiring and consecrated effort that God might have his way. His earnest faith and constant dependence upon God helped to make the camp what it was.

Camp meetings are no longer a luxury; they are an essential and necessary part of our Christian life. We need the ten days spent apart from home and business cares. We need to tarry and be quiet before God. And from personal experience, we earnestly urge any reader of these lines, to begin now to plan on Ferndale, or the nearest camp, for another year. If time is short, take the vacation period and spend it where God is able to more fully reveal his will concerning us.

One Who Loves Ferndale.

HAVILAND, KANSAS.

September 1 to 10, inclusive, we labored in an old-fashioned, pentecostal camp meeting at Haviland, Kan. Evangelist Claude A. Roane, of Portsmouth, Va., and Ralph Jackson, of Friendswood, Tex., were our colleagues, the latter having charge of the service of song, while the Rev. S. T. Clark, the president of the association, had general charge of the meeting, and Mrs. Barnes presided at the piano. They all performed their parts well. This meeting is well organized, and, under the efficient management of the president and his colleagues, is conducted in a business like manner. The meeting is interdenominational, though the Friends are largely in the majority, but the most beautiful harmony prevails, and it would be difficult to determine of what church any one of the number was a member.

We know of no camp where the finances are managed more efficiently, and less time is taken from the preaching services to raise money than in this camp. Up to the last Sunday the baskets were passed but a few times. On that day a hallelujah march was had in the morning service, when about two hundred dollars were laid on the Bible, and in the afternoon of the same day a subscription was taken, and some hundreds more were contributed, making some six hundred in all. Brother Clark managed the finances in a masterful way.

This was our second consecutive year with that camp, and it was one of the very best, in every respect, that we have labored in this whole season. Last year it seemed to be about all that could be wished for a camp, but this year it was far better in every respect. The work of salvation began on the first day of the meeting and continued to the very close. Between thirty and forty could be counted, converted, restored or sanctified in the services of the last day, and no knowing how many more. At different services during the meeting, the altar had to be enlarged to accommodate all the seekers, and a conservative estimate placed the number converted, restored, or purified at a good deal more than one hundred, and the saints were reanointed and refired.

The attendance was large, and a goodly number of ministers were present a part or all of the time of the meeting, and got blessed, and were made a blessing in the services. The ministers and people were very gracious in their expressions of appreciation of our services, and showed that appreciation by the royal way in which they treated us in every regard. Blessings rich and abundant be upon them all. With this meeting we closed another year of special evangelism, which in many ways has been one of our very best.

We will begin our fall campaign in Kentucky, Sept. 22, and then return to Kansas for some other meetings. We now think that we could arrange to hold some other meetings in the west while there, if parties will write us promptly. Our home address is 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

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(Continued from page 1)

in the precious wheat fields of missionary effort.

To pretend that the old faith and the pure gospel cannot make headway is both insolent and ignorant. It made headway under the preaching of St. Paul. It mightily moved the multitudes under the preaching of William Taylor. The sainted Hudson Taylor, who planted the China Inland Mission, was able to offer to the Chinese people the Christ of the New Testament without any eliminations, and tens of thousands saved under his ministry are now with our Lord. Those conceited missionaries in the Southern Methodist Church who are emasculating the Gospel in foreign fields can no more have the support of the great body of Southern Methodists, than the bootleggers in the mountains can look to us for endorsement and assistance in their nefarious business. The Gospel in its purity and fulness is the power of God unto salvation. It has been my privilege to preach to heathen people and I have seen them graciously converted. What we need in our mission fields is a devout, Spirit-filled people who believe the word of God, who are ready to preach and teach the truths of the Bible, and trust the Holy Ghost to apply those truths in his power, and to bring lost souls into the Kingdom by saving faith in the Christ of the New Testament.

Announcement!

The National Association for the Promotion of Holiness begins its campaign of nation-wide holiness rallies in the First M. E. Church of Collingswood, N. J., on October 27. This will be a ten days' meeting closing on November 5. Additional meetings for November are scheduled as follows: Brooklyn, N. Y., Cherry Valley, N. Y., Reading, Pa., Wilmington, Del., and Washington, D. C. The December schedule will appear later.

Rev. Geo. J. Kunz, Syracuse, N. Y., President of the Association, will preside at the meetings assisted by Rev. T. M. Anderson, Wilmore, Ky., Dr. O. G. Mingledorff, Wilmore, Ky., C. C. Rieberger, New Albany, Ind., who will direct the service of song. Rev. A. P. Gouthey, Seattle, Wash., will be one of the preachers at Collingswood, and will be with Dr. H. C. Morrison and C. W. Ruth, at Brooklyn, N. Y., Nov. 3-12.

We earnestly request the holy people everywhere to co-operate with us in this great work by remembering us daily at the throne of grace.
 GEO. J. KUNZ, Pres.

A Concrete Example.

MRS. H. C. MORRISON.



It is said that 'no chain is stronger than its weakest link,' so we do not know the strength of our Christian character until the test comes and we are subjected to strains that prove our real value. We have called attention more than once to the fine body of foreign students being educated in Asbury College, but our efforts have seemed so weak compared to what we know them to be, and what their purpose in life is.

Four years ago, I believe, a fine young Japanese graduated from Asbury College and returned at once to his native country to represent Jesus to his people and persuade them to accept him as the One who was able to save them from their superstition and sin. This dear young man left America with his heart warm with the love of God, eagerly desiring to get into the work for which he had been preparing at Asbury; but like many of our plans, his were thwarted by being called to service for his country. Having conscientious scruples as to becoming a soldier, he was subjected to imprisonment, which is told in his own language in the following pathetic letter recently received from him:

"Dear Dr. Morrison:

"It has been past nearly one year since I wrote you a letter. I think you have been wondering why I was neglecting you so long. Well, there were reasons. First of all, I had been taken to army service to the country and the government took me to receive military training. It was against my will, so I did my best to do away with the duty but all efforts became vain. God permitted the enemy to torment me, but he was with me as he was with Job. So at last he is to deliver me. The government is going to let me free on the 31st of November, then I will be able to preach the gospel freely till my death.

"After I got back to Japan I started to preach the gospel, and from 150 to 200 children started to come to my Sunday school; also about 50 young men joined my Bible class; besides I baptized twelve men. These works have been done within ten months! I had a great prospect of my future work, but suddenly, the government called me to colors. I served the army unwillingly, but now within a few days I shall be free, and from now on I can make reports that will be interesting to you.

"Should I be faithful and true to the doctrine that I was taught in Asbury, I know I can become the best soul winner in Japan. Your instructions after meals, or in Chapel to the students, are all helping me in this trial time and in my Christian work. While in the regiment God used me to make three converts and several are showing their interest in Christianity. God might have been wanting to bring souls to Christ through my efforts while my stay in the army. But I did not accomplish much in the army because I disliked the army life, and that has been a stumbling-block to the soldiers to come to Christ. They now see my opinion and my honest life, and go to church with me every Sunday, as the officers give us time to attend church.

"Soon the army life will be over. Please to pray for me and forgive me for not writing to you so long.

"Your student,
 "TATSUYA FUNADA."

I have given the above letter that our

readers, especially those who have contributed toward the support of our foreign students, may know something of the type of men they are helping to educate. Paul, in the Philippian jail, was not more faithful to God than this dear young man who sought to be a true witness of Christ's saving power. We are persuaded that after being liberated from prison Funada will be stronger and more diligent in the service of Christ than he would have been without this experience.

The Lord has sent us more foreign students this year than ever before, and we appeal to the friends who believe in them and our work at Asbury College, to please share a portion of your tithe to help educate these fine young men for missionaries to their various countries. If you wish to contribute to Missions in the most direct and effective way, put your money in young men who are Spirit-filled who will go to their people with a gospel that can save all men from all sin. Many of our larger schools are educating the foreign students away from God and the Bible instead of confirming their faith in Him who tasted death for every man and is able to save from the depths of sin.

Dear reader, will you not take these students upon your hearts and get under the load with us by sending in a contribution, large or small, for their support. Think what young men like the one described above will mean to a land that is sunk in shame, groping for the light. They ask for the bread of life but gods of wood and stone cannot give it to them; teachers who have been saturated with evolution cannot give it to them; preachers who have no Divine Christ cannot give it to them—only the Spirit-filled man has the true riches, the water of life and the bread which satisfies.

Dear friend, you lovers of my Lord, let us hear from you right away with help for our foreign students. Fourteen have knocked at Asbury's door, and more desired to come, but we could not assume such multiplied responsibilities until we test your generosity and fidelity to the Master's tender words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Any offering sent to me will be directly applied to the expenses of these strangers from afar who are seeking education and spiritual help at our hands. I thank you in advance, and in his Name, for what you are going to do.

Recompense.

By W. Brandt Hughes.

One sort o' forgets the heat and the toil
 When he rests at the close of the day.
 The long, weary miles are all lying behind
 When one reaches the end of the way.

The harsh, bitter words that cut to the quick,
 Will cause us to anguish no more;
 If, when we come home to our own little cot,
 There's love and a kiss at the door.

And methinks at the end of life's rugged
 path,

The sorrows and trials we've known,
 Will vanish away like the darkness at dawn,
 When we meet before the white throne.

Biography of Henry Clay Morrison;
or, The Man and His Ministry.

This book is now ready for delivery, having been published by Fleming H. Revell Co., New York. The Introduction is written by the late Bishop John C. Kilgo in which he says: "The story of this good man not only deserves to be told, but it contains lessons which should be taught. It is the story of a Kentucky gentleman, a Christian believer, a consecrated preacher, and, to date, a noted victor." The book will interest and thrill you from Introduction to the last word. Order of The Pentecostal Publishing Company, Louisville, Ky. Price \$1.50.

The Pentecostal Herald from November 1 to February 1 only 25 cents.

Rev. E. T. Adams' Father Gone to Heaven.

On the morning of September 27th, 1922, while in the midst of a gracious revival at Third Street M. E. Church, South, in Paducah, Ky., the writer received a telegram from his brother in Norfolk, Va., saying: "Father died at 10:25 this morning." It was so unexpected that our minds are still dazed to understand. Father had enjoyed good health for many years, except for ruptures. He had recently been operated on for these, but had suffered no ill effects, and was apparently well and ready to leave the hospital, when he complained of a sudden pain at his heart and instantly stopped breathing.

Father E. T. Adams was a native of the Old Dominion, and died in Norfolk, Va. He was born in Richmond, Va., December 7th, 1850, and was a direct descendant of the early Adams' family, who came from England and settled in Braintree, Mass., in the seventeenth century, and from which came John and John Quincy Adams, the second and sixth presidents of the United States. He was a lineal descendant of John Adams.

His parents died when he was so young he could scarcely remember them, and he was reared by his uncle, John T. Etheridge, his mother's brother. Left an orphan in childhood he began the battle of life at early years. He had little or no chance for a college education like his illustrious ancestors, who became great men of both State and Church, but he had a bright, active mind with untiring energy, and worked every day like it was his last.

He was devoted to his children, four of whom survive him (William E., Mrs. Ida McHorney, Mrs. Bertha Newberry and E. T., Jr.) and they were devoted to him. He almost idolized his saintly wife, who had been his constant companion for fifty-six years and who had fought so bravely and patiently the battle of life with him. To her this shock comes hardest, who has felt for years she would be the first to go.

He loved God and joined the Methodist Episcopal Church, South, when a young man, and was for years an active official in the same. In later years, probably on account of financial reverses, disappointment and environment, he lost interest in the Church and lost his grip on God; but in August of 1918 he attended the Wakefield camp meeting in Virginia, and heard one sermon by his own son, which greatly aroused and convicted him of his need of God and salvation. He at once began seeking God at home, on the street and everywhere until he found him. In about two months from the time he heard that sermon he wrote his preacher son that he was wonderfully saved. He threw his pipe and tobacco which he had used from boyhood away, and started out clean for God. He said he felt if a man was going to be a Christian he ought to be clean inside and out.

At once he got interested in the salvation of his friends. He wanted to see a revival of religion everywhere. He urged his son, the evangelist, to go to his old home community in Eastern North Carolina, and start a great revival as soon as possible. He prepared the way for that revival in July of 1919, and scores and hundreds of souls were seeking God at the altar of the church. He then urged and planned for another meeting to be held the following year, which was greater than the one held the previous year. Then he urged the building of a large tabernacle on the shore of Currituck county, N. C., and established a great revival center there on the brink of the Sound, close by the ocean.

ASBURY COLLEGE LIBRARY.

We have a good library at Asbury College but stand in need of more books along the following lines:—we need a set of McClintock and Strong's Cyclopedia of Biblical Knowledge, books on Christian Evidences, Miracles and Prophecy; also books on Homiletics, John Wesley's Journals and Sermons, books on Methodist History, General Conference Journals, Beecher's and Talmage's Sermons, and kindred other books along this line. I believe there are many ministers who are disposing of their library. Asbury College will be a good place to contribute a box or a package of books. We will be glad to pay all sending charges. Address them to Asbury College, Wilmore, Kentucky. G. W. Ridout.

This was done the next year, 1921, and the tabernacle was built. He did not have much money, but he had a bank full of faith and prayer, and put it all into it. He wrote letters, told all his friends about it and urged everybody to go. He was not disappointed; hundreds and even thousands came and great numbers found God. He was there on the front seat smiling and praying for souls.

By this time he was hungry for the Baptism with the Holy Ghost and to be sanctified wholly. He saw it was his glorious privilege in grace, and after a definite sermon on the subject by his son he came to the altar to get the experience. In less than ten minutes he arose with his face shining and his soul happy and witnessed to the fact that he had the experience and blessing that he desired. It was so real to him. He did not make much noise, but the shine was on his face and his testimony was clear and positive. He became more interested in the salvation of souls than ever. He read all the holiness books and papers he could get hold of, scattered holiness literature and talked salvation everywhere he went. He helped to advertise another great revival meeting for this summer, of 1922, at the big tabernacle he helped to build, and it came. He was there again on the front bench smiling and praying. Throngs of people came and scores were again seeking God to be converted and sanctified.

One morning in the prayer meeting he prayed one of the most powerful prayers we ever heard for souls to be saved and the kingdom of God built up. His whole being trembled while he prayed, his language became eloquent with heavenly eloquence, and every one present felt the power of God. He arose and said he felt impressed to go home and fix up a little business. He did it, and as soon as the meeting was over went to the hospital, in Norfolk, Va., for his operation. He said he had nothing to fear, and that he had everything ready for two worlds. He went to the hospital smiling, came out from the operation smiling, and just smiled on, happy every day until God said it was enough, "Come on to Glory." He smiled right on through death, and right on through the clouds, and on and on beyond sun and moon and glittering stars, on and up through the blue, clear on to the pearly gates of heaven, and right on to the throne of God, where he met Jesus; and there methinks his smile turned into heavenly laughter and shouts of praise, when he found he had fought his last battle, finished his course, kept the faith, won his crown in glory and found heaven so much greater and grander than he had ever dreamed.

Some day we shall see him smiling at the beautiful gate with beckoning hands to welcome us all home.

"Twill not be long,
It may be soon."

(The day before the funeral mother dictated the following lines in her bed.)

Gone, gone loved one,
Gone from our home;
God has recalled thee
To thy heavenly home.

Death's icy fingers
Rest upon thee now;
Still beauty lingers
On thy dear, pale brow.

We miss you, oh we miss you!
But we'll not be parted long;
Our Savior will soon unite us
In our heavenly home.

His devoted son,
E. T. ADAMS.



GOOD NEWS.

By
REV. C. H. JACK LINN
Evangelist.

I read the following some place. I pass it on to you. You may need it now or some other time. It is called "Good Sense," and what is "good sense" always makes "Good News." See the point! Eh?

"Feel glum? Keep mum.
Don't grumble. Be humble.
Trials cling? Just sing.
Can't sing? Just cling.
Don't fear. God's near.
Money goes? He knows.
Honor left? Not bereft.
Don't rust! Work! Trust!"

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised." Luke 4:18.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scripture might have hope." Rom. 15:4.

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you." Rom. 16:20.

A Long Felt Need.

It has been a long felt need to get a Bible that will have real practical helps for the Sunday school pupil, and that has been found in "The Peerless Bible for Young People." It is self-pronouncing, has colored maps, and best of all, the most practical helps we have ever seen in a Bible, for instance: How to learn the Books of the Bible, given in poetry form and can be easily memorized. Tells you how to find the books quickly, how to locate the great personages of the Bible, reading the Bible through, How to study a Sunday school lesson, How to study a Bible character, and the golden verses of the Bible. This is all told in the form of a conversation between persons who make the Bible intensely interesting by bringing it down to practical, every-day living. This is the Bible for your son and daughter if you wish to interest them in the study of the Sunday school Lesson. Order of THE PENTECOSTAL HERALD. Price, \$1.75. No better present for your boy or girl.

OUR BOYS AND GIRLS

BABY BLUE EYES.

By Bertha Frances Hughes,
aged eight years.

The leaves were yellow,
The trees were brown,
When Baby Blue Eyes
Slept so sound.

While dreams so sweet
Went through her head,
And fairies danced
With her in bed.

I wish I were
A fairy too,
And danced with Baby
Eyes so blue.

Frances, this is a fine poem for a little girl eight years of age. Let us have another soon. You must study and make of yourself a great and useful woman. Aunt Bettie.

Dear Aunt Bettie: This is my first letter to *The Herald* and I hope to see it in print. My neighbor takes *The Herald* and she loans it to me and I enjoy reading the letters. I am 12 years old and have brown hair, blue eyes and a dark complexion. I am in the 6th grade. I go to Sunday school and church often. I have three sisters and one brother. I hope Mr. W. B. will be out bathing when this arrives. My address is Reeses Mill, W. Va.

Lena Troutman.

Dear Aunt Bettie: Here I come again to chat with you and the cousins. How are you all? Has anyone my birthday, June 26? S. Naomi Gegan, I guess your age to be 13. Zada Shadoan, God sent 10 plagues upon Pharaoh. "Storm" is mentioned in the Bible eight times. Hattie Dove, Peter took money from a fish's mouth. How many times is the word "razor" in the Bible?

Marguerite Sipe.

Dear Aunt Bettie: Will you let a girl from the beautiful state of Kentucky join your happy band? All of my sisters are married. I am the only girl at home. I like to read the Boys and Girls' Page. I live about a mile from school and the church. It is called Shady Grove. I go to a Methodist Church. How many of you cousins can crochet? I am crocheting a pretty yoke now. I go to school. My teacher's name is Mr. Owen Brown. I like him fine. Well I will hurry before W. B. comes in and finds me. Would like to hear from some of the cousins. My address is Mangum, Ky. Lavada Dick.

Dear Aunt Bettie: As I am not able to be up at work I don't know of any better way to pass off the time than to talk to some one about Jesus. Dear cousins, as I am still on the Lord's side and can see so many that are living as if they had no hell to shun, or heaven to gain, it makes me want to know how many of you are on the Lord's side and doing all you can to win souls. When did Daniel pray for a clean heart and why? If this gets past the waste basket I may write one that will fill the basket up next time, so all letters can go through.

"Be not overcome with evil; but overcome evil with good." "Blessed are the pure in heart for they shall see God."

Sarah J. Clark.

Dear Aunt Bettie: Will you let a Kentuckian join your happy band of boys and girls? My chum takes *The Herald* and I sure enjoy reading the Boys and Girls' Page. I go to school and am in the 5th grade. My teacher's name is Mrs. Mary Young. My age is between 16 and 19. Dear cousins, I am another girl without a mother. My mother died a year ago. I sure do miss her. She was so dear to me. I have two brothers and two sisters living and two brothers dead. My address is Hopkinsville, Ky., Rt. 6.

Ethel West.

Dear Aunt Bettie: Will you please let a little Kentucky girl join your happy band of boys and girls? My papa takes *The Herald* and I enjoy reading it very much. I go to school. Ethel West is my chum, and we have lots of fun together. My teacher's name is Mrs. Mary Young, and I like her fine. Dear cousins, I sure have sympathy for the ones that haven't any mother or father. My father is living, five sisters and one brother living. I hope I can live the life that God wants me to live so I can meet mother, brother and sisters in heaven.

Clara Culwell.

Dear Aunt Bettie: Being as I don't see any letters from Louisiana I will endeavor to write one. I live in a community which has a grand Methodist Episcopal Church and a high school. I go to Sunday school, prayer meeting, choir practice and preaching. Our pastor's name is Bro. S. P. Gaskins. We all like him. Dr. Faulk is our presiding elder. I go to school. I'm in the 9th grade. My age is between 13 and 16. To the one who guesses it correctly I will write a nice letter. Estella Berry, you surely do write interesting letters. Reba Young, I'm with you on giving our letters more pep. My address is Flora, La.

Birdet Parsons.

Dear Aunt Bettie: I thought I would come again and see if there is any room for me this time. I always read the Boys and Girls' Page and like it fine. I am 13 years old and I am in the 7th grade. I will send the one that has my birthday my picture. It is July 13th. Our pastor stays at our house. His name is Bro. R. L. Armstrong. I go to Sunday school every Sunday and like to go, and I always stay for preaching. I have one little sister, and four brothers. One of my little brothers has fallen asleep in the arms of Jesus. My address is Longstreet, La.

Lois Pullen.

Dear Aunt Bettie: Will you please let an Alabama girl join your happy band of boys and girls? This is my first letter to *The Herald* and I hope it will be in print. I certainly do like to read it and am glad to hear so many cousins are following the Lord. I am saved and am a member of the M. E. Church, South. Ruth Owen, your letter certainly was good. I am 13 and will be in the 8th grade this year. Who has my birthday, April 7? I would like to hear from the cousins and Aunt Bettie, if you care to write me. My address is Hackleburg, Ala.

Lorine Freeman.

Dear Aunt Bettie: We are two little boys aged 8 and 6. We have a dog, two kittens and two pigs. We sure have big times together. We have not been to Sunday school any since May because we have had the whooping cough, but mama teaches our Sunday school lessons at home. We can't think of much else to say so we had better go for fear of Mr. W. B.

Garland and Roy Hyder.

Dear Aunt Bettie: This is my second letter in *The Herald*. My grandmother takes it and thinks it is a fine paper. I live in the country and think it is a fine, healthy place to live. Here we have lots of fresh air and plenty of room while in the city we do not have either. I am 14 years old. I go to school every winter and am in the 7th grade. I do not care very much about reading, though I have read several books. I am going to Asheville today to stay awhile. Asheville is a city about forty miles from here. I am helping a friend who has watermelons and cantaloupes. We sure have fine times together.

Gordon Hyder.

Dear Aunt Bettie: I live in Western North Carolina in the county of Polk. The chief crops raised here are corn, cane, potatoes, grain and

cotton, though cotton is not raised in as great quantities as formerly because of the boll weevil. The forests contain pine, oak, dogwood, chestnut and maple. The county is what you would call hilly and has pretty scenery. Baptist, Methodist, Presbyterian and Congregational are the most common churches. Can some one tell me how many prophets are mentioned in the Bible? How many persons Jesus healed of sickness and how many blind he gave sight are recorded in the Bible? I can sew, also crochet. I received second prize of yoke at county fair. I am in the 8th grade and expect to enter high school this winter. I have read 89 books besides those included in my school work. Some of them were "Pilgrims Progress," "In His Steps," and "Ten Nights in a Bar-Room." I am very fond of music. My father is a music teacher and is teaching now. My address is Mill Spring, N. C., Rt. 1.

Vinetta Hyder.

Dear Aunt Bettie: I am a little girl 10 years old and in the 4th and 5th grades at school. I am a Christian. I was converted in a revival this summer. My parents and some of my brothers and sisters are Christians. I have a little sister named Florence, and we have good times playing with my dolls. One of them is named Henry James. I must close for fear of W. B. Valma Hyder.

Dear Aunt Bettie: Here I come again. This is my third letter to *The Herald*, but I won't stay long. Leila Frost, I guess your age to be 11. Am I right? I was 12 years old March 4. Who has my birthday? You cousins write to me. My address is Mill Spring, N. C. Vernie Hyder.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading the Boys and Girls' Page very much. I go to school every day. I got my 8th grade diploma last year. I intend to teach school when I learn enough. How old was Christ's mother when she died? My address is Cane Hill, Ark.

Julia Dold.

Dear Aunt Bettie: Here I am at last. I have had quite a long trip in this warm weather. I suppose if some of the cousins from the Southern states were here they would be cold. I live on a farm of 160 acres. I keep house for my father. He was a Baptist minister until this spring. I work on the farm some and like it out here. It seems, as if I am so much closer to God; every tree and plant seem to be praising him. I have played for church services since I was nine years old. I sing in the choir now. I must hurry along as Mr. W. B. has the water all pumped for the cattle, and I hear him coming. Oh, Aunt Bettie, do you have to have a high school education to go to Asbury College? My address is Melvin, Michigan.

Ruth Norton.

Ruth, you do not have to have a high school education to enter Asbury College.

Aunt Bettie.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of boys and girls? I am 12 years old and in the 6th grade. I am staying with my aunt, and she takes *The Herald*. I like to read the Boys and Girls' Page. My birthday is July 19. This is my first letter to *The Herald*; if any of the little boys and girls care to write to me I would be glad to hear from them. My address is Alex, Okla., Box 124.

Hallie Gibbs.

Dear Aunt Bettie: This is my first letter to *The Herald*. I go to Sunday school every time I can. I am in the junior class. Miss Virginia Clark is my teacher. There are about fifteen in our class. I am 13 years old, five feet tall and weigh 93 pounds. I will be in the 8th grade at school. Our school started Sept. 4. Our principal's name is M. J. Haynes. There are about 200 scholars enrolled. Has anyone my birthday, March 2? If they have I will send them my picture. S. Naomi Gegan, you must be 13 years old. My address is Dodson, La.

Myrtle Grey Tetrell.

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Dear Aunt Bettie: Will you please let a little Ohio girl join your happy band of boys and girls? I am a little girl 7 years old. I am in the second grade at school. I go to Sunday school every Sunday. I enjoy reading the Boys and Girls' Page. I have a sister and a mother dead. I stay with my cousin and go to school. I have two full brothers and five half brothers living. My address is Otway, Ohio, Rt. 6. Bertha Smith.

Dear Aunt Bettie: May I come in and join your happy band of boys and girls? I like to read the Boys and Girls' Page, and also Dr. Morrison's articles. I am a Christian girl; was saved in 1920. I go to Sunday school every Sunday I can, and enjoy going fine. I attend Mantz Spring School. My teacher's name is Mrs. Reggles. I like her fine. My seatmate is Virginia Agnew. As Georgia Lee Dollar asks a name for her calf I think "Daisy" would be a real pretty name for her. My age is between 12 and 15; the one guessing my age I will send them my picture. My birthday is Oct. 5. My address is Smithland, Ky.

Linnie Strong.

Dear Aunt Bettie: I wish I had something to do, I get so lonesome. I will go to school soon. I live just across the street from the school building. I went with some boys to a place they said was haunted; while I was there one of the boys went into the house and acted like he was a bear and I ran up hill as fast as I did down hill. When I reached the school house I was so out of breath and was glad to sit down and rest. I am in the 3rd grade. I will be 7 years old next month. Garold Wesley Thumm.

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Fallen Asleep.

GOOD.

Rebecca Evelyn Good was born in Green County, Ohio, June 27, 1861. Her father, Lewis Hook and family, moved to Van Wert County in the fall of 1865, which has been their home ever since that time. She received her education in the old Gilliland school, from which she went out as a teacher in the public schools of the county. Early in life she gave her heart to God. In a word she never seemed to be any other than a Christian, dedicating her life to the service of the Christ whom she delighted to honor as her Lord and King.

She was united in marriage to Calvin Good, April 4, 1886. This union was blessed with three children, two daughters, Mrs. Charles Albright and Mrs. Clyde Corathers and one son, George, Lewis Good.

The end came so quietly, peacefully on the evening of February 22, 1922, at the age of 60 years, 7 months and 25 days. It was a crowning day in heaven, the pearly gates opened wide; the angel choir sang the glad welcome; heaven is richer for her coming. She rests from her labors but her works do follow her. We will miss her; her voice is cold and still now, but when I think of her calm, peaceful, holy life, I stand with bowed head. I never shall forget how my mother prayed.

When Mother prayed, O precious hour
When God would come in mighty power,

O memory sweet, O hallowed place
Where God did shine in Mother's face.

When Mother prayed, O then I knew
Within my soul that God was true;
I could no longer doubt his love
But yielded all born from above.

And though the years may come and
go,

This heart of mine can never know
A sweeter time than that blessed hour
When Jesus came in saving power.

Though other scenes may be forgot,
While life shall last this one cannot;
When Mother prayed, O peace divine;
My Mother's God today is mine.

GASSET.

Amel Eathel Gasset, daughter of J. M. and Nellie Gasset, was born Aug. 23, 1919, and died Sept. 20, 1922. If all that could be done, by loving hearts and willing hands, and the best medical attention, could have saved her life, she would have survived, but the complication of diseases, and the powers of death were too much for the brave fight of fifty-four days she made for her life. So the promising little Amel was released from all suffering, and translated to God's upper kingdom where there is no more suffering or sorrow.

"Of such is the kingdom of God." Multitudes of glorified children are there rejoicing at her arrival; among them her own little brother, sister,

and cousin so recently departed. Jesus wept with the bereaved at the grave of Lazarus, but said "I am the resurrection and the life," and your brother shall rise again. May his words comfort the bereaved parents. May they and their children press their way into the kingdom. The world, the flesh, and the devil will do their utmost to hinder them; God grant that they may conquer every foe, and override every obstacle, deny themselves daily and follow Jesus, and enter the heavenly mansions where they will meet little Amel and rejoice with her for ever more.

"O they tell me of a home where my friends have gone,

O they tell me of a land far-away,
Where the tree of life in eternal bloom,

Sheds its fragrance through the unclouded day.

"O they tell me that he smiles on his children there,

And his smiles drive their sorrows all away,

And they tell me that no tears ever come again,

In that lovely land of unclouded day."

Virginia S. Sawyer.

KETTLE.

John Wykes Kettle, aged sixty-one, a local preacher with the Illinois Conference, passed to his reward July 22. He was a man of great faith and good works, his influence for good being very marked in every community in which he resided. Was "saved by grace" and during his long illness earnestly exhorted his family and friends to appropriate the blessed promises, and exhorted others to "lay hold on eternal life." He spent hours in prayer and with the Bible which had for years, been his daily bread. He will long be remembered by all the village as a saint who has gone before. Surviving are a brother, William, in England, wife and daughter Katherine of New Salem, Ill., besides a host of friends who mourn his departure.

REPORT FROM H. W. GALLOWAY AND WIFE.

We are at this writing down in dear old Kentucky with father and mother and the rest of the home folk taking a rest before we start west to begin our fall and winter campaign. This has been a good year for us and we are expecting the blessings of the Lord to continue as we press the battle forward in the name of Jehovah.

Our last meeting was the camp near Champion, Neb. Here we were associated with Brother Winfred R. Cox, of Greensboro, N. C., and a number of other holiness preachers of western Nebraska. On the fifth day of the camp the writer was stricken down with a severe case of Enteritis and on the seventh day Mrs. Galloway also fell victim to the same disease. We both had to leave the camp ground for our home at Waukena, Neb. While some of the dear people became alarmed over our condition, the whole camp went to prayer for our recovery and the Lord in his infinite wisdom saw fit to raise us up. Thank God for his healing power. We are regaining our strength as fast as could be expected and will soon be out on the firing line preaching and singing the full gospel of salvation that when accepted, brings to the human soul complete redemption from all sin. Hallelujah! We believe in divine conviction of sin, that if yielded to, will produce a godly sorrow for sin that will bring about old-time, Holy Ghost repentance. We also believe in the new birth, a supernatural work of grace wrought in the human heart by the

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FIELD NOTES.

We have closed a meeting at our smallest church on the charge, Willow Point, in a small community. The Holy Ghost was present in operating power from the first service. God wondrously sanctified his altar and nearly all who came to it were saved. Conviction came upon sinners in a more decisive way than I have seen in twenty years. There were around fifty old-time, shouting conversions. People were saved and at once sought their friends out of Christ.

Most of the preaching was done by my father, Rev. H. E. Grimes, of Clyde, Texas, whose messages were ringing appeals to the people to stand by the old fundamentals, calling upon sinners for clean-cut repentance and upholding the altar of God. The results show that when the messenger honors God he honors the message, and the "faith once delivered to the saints" is crowned anew in the hearts of his people with great power and demonstration in the Holy Ghost.

We were largely blessed in the hearty co-operation of our Baptist and Nazarene brethren led by their shepherds, Rev. W. E. Crenshaw and Rev. W. G. Shelton. Brother Crenshaw preached once for us and the Spirit was upon him. Brother Shelton also preached once but his sermon was cut short by sinners running voluntarily to the altar.

A deep feeling of brotherhood exists throughout the community, the saints are on shouting ground where some of them have been all the year,

sinners feel the urge of the Holy Spirit and are critics no longer. These are merely some of the fruits of this sweeping revival.

Thinking it best to retire from the field our Nazarene brethren are negotiating with us for the transfer of their property. Before winter really comes on we expect to be domiciled in our own comfortable chapel. Our hearts are rejoicing with gratitude to the heavenly Father for his gracious blessings. E. E. Grimes.

GREAT MEETING IN GLENMORA, LOUISIANA.

Our church here at Glenmora, La., has just closed a gracious revival. Rev. Walter Harbin, one of our General Evangelists, was with us for more than three weeks in August and led us in the greatest revival that I have seen in a long time. The power of God was with us. This whole country about for miles felt the influence of the revival fire. Souls were converted at the altar who lived in other sections of the state and were here on a visit. Others came who belonged to other churches and knelt at the altar and were reclaimed. God was with us throughout and can safely say that I fully believe that it is the best series of meetings that I have ever had in my charge, and I have had some good ones.

Brother Harbin was at his best and preached with the old-time ring of the great gospel message at every service. We had real conviction and clear-cut conversions. One cannot appreciate this meeting unless he has known this place in the past. We had about one hundred conversions and reclamations at the altar and near eighty applicants for church membership in our church and five for the Baptist. Most of these were on profession of faith. I have baptized about fifty. There were several family altars established. Our church is better and stronger and we are having fine congregations at the regular services. D. B. Boddie.

Sunday School Lesson

REV. O. G. MINGLEDDORFF.

Lesson V.—October 29, 1922.

Subject.—World-wide Prohibition.
Isaiah 61:1-9.

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 11:34.

Time.—About B. C. 608.

Place.—Jerusalem.

I must confess that I am a bit puzzled about the subject of this lesson. The Sunday School Committee terms it World-wide Prohibition, but the scripture lesson does not seem to me to teach prohibition at all. The passage is glorious in its twofold nature, telling of the first advent of our Lord with the promise of a great salvation for lost men, and of his second coming to reign in Millennial glory. Of course, under this second phase of the gospel there will be no drunkenness on the earth; and if the lesson is looking forward to that glad day, we may by inference call it a time of world-wide prohibition; but we are not very likely to have such a blessed state before Jesus comes back to reign over men. I do not wish to appear over bold in taking this stand; but it is best not to make any passage teach otherwise than God intended that it should teach.

The first verse of the lesson has reference to the anointing of our great High Priest with the Holy Spirit immediately after his baptism at the Jordan by John the Baptist. Its fulfillment is recorded in the fourth chapter of Luke. After his baptism and the anointing with the Spirit, he returned to "Nazareth where he was brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." The roll of Isaiah was delivered to him, and he began to read at the first verse of what is now the sixtieth chapter. After the reading, according to the Jewish custom, he sat down to expound the passage read, and all eyes were centered upon him.

Nearly all of Isaiah's prophecies are double, having a near meaning and a remote meaning. The Jews have always misunderstood him, because they have overlooked the former, being seemingly blinded by the glory of the latter. And the same may be said of multitudes of present-day Christians. Our lesson today is a long program, covering the time from the beginning of his earthly ministry to the end of the Millennium; and, as in the twenty-fourth chapter of St. Matthew with its references to the destruction of Jerusalem, the second coming of Jesus and the end of the world, we find it difficult to always separate between the things spoken of in our lesson—what refers to his first advent and what to his second advent. But the program is glorious news to men. Primarily it refers to the Jews; but as all nations are to be blessed in Abraham's Seed, the plan embraces all who will receive it. "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that

are bound; to proclaim the acceptable year of the Lord." Here we have the gracious news of the coming Salvation that would set sinners free from the bondage of the devil, and beautiful reference to the Jubilee year in Israel, when all slaves and captives received their liberty from the yoke of bondage. The Jubilee year was a type of the coming Millennium when all the saints who are now held captive in the bonds of death will be released; and as the Jubilee year could not begin until the high priest came out of the Holy of Holies, so the Millennium cannot begin until our High Priest comes out of the real Holy of Holies in heaven where he is now interceding for his Church, just as Aaron interceded for the Jewish church in the ancient tabernacle in the wilderness.

The third verse is beautiful. The Jews have long had their wailing place in Zion—Jerusalem. They have mourned for their Messiah; but a day of rejoicing will come to them. They shall have "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord;" but do not miss the real purpose of all this: "That he might be glorified." Our selfishness, and our desire to take to ourselves the praise due unto him, rob us of most of the blessings our Father would like to give to us. To cultivate selfishness in us would be to ruin us forever; and so God cannot bless us as he would be pleased to do, could we only give him all the glory.

Jehovah's promises to the Jews are amazing. They are now scattered to the four winds of the earth; but he has promised to call them back into their own land some day. He will be their God, and they shall be his people. In that day "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Canaan will be the joy of the whole earth, and Mount Zion shall be more glorious than it was in Solomon's best days.

God's hand is still on the Jews. St. Paul declares that they shall have another day of visitation from the Lord. Isaiah says: "Ye shall be named the Priests of the Lord: Men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." There is no sinister meaning about this; but when the Jews come into the glory that Jehovah intended should be theirs, they will not trample upon the Gentiles, but all will be children of God, and the glory of the Lord will "cover the earth as the waters cover the sea." It is a beautiful thought that God counts all believers in Jesus as the true seed of Abraham, and heirs of all the promises. In Christ there will be neither Jew nor Gentile.

The last three verses of the lesson are fine-packed full of promises more precious than the costliest gems. Diamonds are the merest trash when compared with the rich treasures that God has in store for all who endure

unto the end, whether they be Jews or Gentiles. "For your sname ye shall have double. . . Everlasting joy shall be unto them." We can afford to wait for some things. "All that see them shall acknowledge them, that they are the seed which the Lord hath blessed." Jehovah could hardly make his promises to his ancient people, and through them to his beloved children in all ages, any richer or fuller than he has made them. They may in some degree be figurative, and doubtless they are, but the glory will be rather enhanced thereby. Substances are always greater than shadows.

"Now I am willing for this to be called a world-wide prohibition lesson in disguise; and may be the committee so intended it; for when all these gracious prophecies are fulfilled, there will be nothing in all God's holy mountain, nor anywhere else on earth, that can hurt or defile any soul. Drunkenness and drinking shall be banished from among men, and immoralities will be unknown. It will be a glorious day. "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. . . . The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." We are having a foretaste of the coming glories; but the fulness will not come till Jesus returns to earth again to reign with his saints for a thousand years. Then we shall have world-wide prohibition and temperance that will satisfy the heart of our Lord, and make us happy forever. Amen!

ANNOUNCEMENTS!

Dr. S. A. Danford, Superintendent of the Methodist Churches in Southern Oregon, is looking for two young men for circuits in that region. Dr. Danford's address is Eugene, Ore.

Rev. Bud Robinson, assisted by Kenneth Wells and wife, will conduct the fall evangelistic campaign in the First Church of the Nazarene, Lansing, Mich., Oct. 15-29 inclusive. Pray for a great outpouring of the Holy Spirit. If you are coming drop a card to Rev. C. P. Roberts, Lansing, Mich.

Brother and Sister V. T. Ruder, Jeffersonton, Ky., are open for calls to assist pastors in revival meetings. They are Spirit-filled evangelists definitely called to evangelistic work in personal work and singing.

M. V. Lewis, evangelistic singer, has some open dates for camp meeting or revival meetings in churches next summer. Brother Lewis is an experienced leader of song and will prove efficient help if you need a song leader. Address him Wilmore, Ky.

Rev. F. W. Miller who has been an efficient pastor in the West Ohio Conference, desires to enter the evangelistic field. He is a practical preacher of the gospel, known throughout the conference as a strong man, fighting sin in all of its stages. He is dr.

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thodox and would make good help for any pastor desiring an evangelist. References given if desired. He has open dates after Dec. 1, and is willing to go where God leads. Address him, Lebanon, Ohio.

Evangelist J. L. Glascock closed his last meeting Oct. 1, in Kentucky, and was about to start for Kansas to hold two other meetings, from Oct. 8-Nov. 5, when he received word that, owing to some unforeseen conditions having arisen, the meetings would have to be cancelled. If any pastor would like Brother Glascock to give those dates to them, they can address him 1350 Grace Ave., Cincinnati, Ohio. He will accept the first suitable invitation that he receives, in order to save time.

Prof. C. C. Conley has recently moved to Akron, O., and is available for revival meetings. Brother Conley sings the gospel with effectiveness and unction and will be a most helpful assistant in revival work. Address him 284 East York St., Akron, Ohio.

There will be an all-day meeting at Continental M. E. Church, Continental, Ohio, Oct. 22. This is in commemoration of the pastor's birthday, Rev. T. J. Carey. There will be basket dinner and good music by the Big Lick Quartette. Everybody invited.

Rev. F. W. Cox and wife are open for calls. They do not ask a stipulated price for their services. If you desire a revival on full salvation lines, and would like to hear the thrilling story of how God gave them 2,000 souls in seven weeks in Japan and Korea, write them, Lisbon, Ohio.

REQUESTS FOR PRAYER.

A mother requests prayer for her husband and son that they may be led to give up the tobacco habit; and for herself that she may be cleansed from all sin.

A friend requests special prayer for her husband that he may be reconciled to the will of God.

A mother whose husband has gone to be with Jesus, and who is left with two fatherless children, desires The Herald family to remember her in prayer.

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LOUISVILLE CONFERENCE APPOINTMENTS.

Bishop U. V. W. Darlington, Presiding.

Louisville District.—R. B. Grider, P. E. Asbury Mission, A. E. Lackey, supply; Beechmont, B. C. Horton; Bethany and Kosmosdale, J. M. Woolbridge; Broadway, D. K. Peguese; Crescent Hill, B. W. Napier; Davidson Memorial, C. E. Carter; Fourth Avenue, J. W. Johnson (W. Q. Vreeland, Junior Preacher); Hazelwood, J. A. Hayes; Highland, E. F. Goodson; Highland Park, W. H. Archey; Hill Street, A. L. Mell; Jefferson Street, B. F. Atkinson; Jeffersonstown and Coopers, W. I. Munday; Jeffersonville, C. R. Lutton; Marcus Lindsey Memorial, P. H. Ryan; Messick Memorial, J. T. Rushing; Middletown, P. L. King; Mount Holly and Mill Creek, R. H. Short; Oakdale, W. T. Miller; Portland, E. C. Lampton; Rivers Memorial, R. H. Roe (J. C. Hoskinson, supernumerary); Union, C. A. Humphrey; Virginia Avenue, H. R. Short; West Broadway, P. C. Eversole; Woodbourne, R. W. Raaf; Missionary to Japan, S. E. Hagar; Missionary to Africa, V. P. Henry; Conference Missionary Secretary, J. B. Adams; Superintendent of Wesley House, P. H. Ryan; Secretary of Red Cross Work, H. T. Reed; Conference Evangelist, P. H. Davis; Conference Educational Secretary, Leonidas Robinson; Assistant Field Secretary of Epworth League, E. O. Harbin; Sunday School Field Secretary, C. P. Moore; Editor of Central Methodist, T. L. Hulse.

Bowling Green District.—B. M. Curry, P. E. Adairville, Elmer Ashby; Auburn, E. P. Deacon; Bowling Green, Broadway, M. H. Alexander (R. B. Campbell, supernumerary); State Street, J. A. Chandler; Bowling Green Circuit, E. C. Cole; Brownsville Mission, to be supplied; Canmer, J. O. Smithson; Chapel Hill, E. L. Willingham, supply; East Franklin, G. Y. Wilton; Epley, M. H. Overfield, supply; Franklin Circuit, H. C. Ogles; Franklin Station, A. C. Johnson; Glasgow Station, Summers Brinson; Hixsville, B. F. Copas; Horse Cave, C. K. Dickey; Morgantown, W. E. Burdette; Munfordville Circuit, L. O. Sullivan, supply; Richardsville, C. G. Sledge, supply; Rocky Hill, R. H. Garrison, supply; Russellville Station, K. L. Rudolph; Russellville Circuit, J. R. Gunn; Scottsville Station, H. H. Jones (B. S. Harper, Junior Preacher, supply); Scottsville Circuit, B. M. DeWitt; Smith's Grove, W. D. Milliken; Woodburn, C. P. Walton; President of Logan College, A. P. Lyon.

Columbia District.—T. J. Wade, P. E. Albany; W. H. Russell; Bear Creek, E. C. Smith, supply; Burkesville, O. T. Lee; Campbellville Circuit, J. R. Marrs; Campbellville Station, J. L. Piercy; Cane Valley, E. L. Douglas, supply; Casey Creek, A. N. Yancy, supply; Clinton, Verner Blair, supply; Columbia, R. L. Seamaker; Elkhorn Station, J. A. Vire; Fountain Run, L. E. Woodcock, supply; Gradyville, J. W. Rayburn; Greensburg, J. A. Johnson; Jamestown, E. F. Hilburn; Mennsville, P. W. Caughron; Mill Springs, I. T. Allen; Monticello, Redford Turner; Peytonsburg, T. W. Farmer, supply; Picketsburg, Claude Snorries, supply; Pierce, L. C. Risen, supply; Renox, Edward Whitworth, supply; Russell's Spring, George L.

Denny, supply; Sparksville, J. B. Ramsey, Jr., supply; Summersville, W. L. Lee, supply; Temple Hill, J. H. Mitchell, supply; Tompkinsville, L. O. Phelps; West Monticello, J. H. Epley; Principal of Lindsey-Wilson Training School, R. V. Bennett; Conference Evangelist, W. E. Thomas.

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Hopkinsville District.—G. W. Hummel, P. E. Allensville, W. E. Southerland; Cadiz, George E. Fosket; Cadiz Circuit, H. S. Gillett; Crofton, E. D. Boggess; Dawson Springs, W. C. Brandon; Eddyville, R. L. Tally; Elkton and Bells, J. S. Chandler; Elkton Circuit, L. I. Chandler; Fairview Circuit, V. N. Collins; Grand Rivers, R. B. McMican; Hopkinsville Station, A. R. Casey; Hopkinsville Circuit, L. F. Piercy; Kirkmansville Circuit, R. C. Bogard; Kuttawa, I. W. Napier; Lafayette, B. W. Hardin; Lasasco Circuit, R. S. Richardson, supply; Linton Circuit, J. S. Dycuss, supply; North Cadiz Circuit, A. L. Schanzbacher; Nortonville Mission, C. M. Rayburn; Pembroke and Chaopell Hill, M. L. Dyer; Pisgah, F. S. Yancey, supply; Princeton, A. D. Leitchfield; Smithland Station, W. L. Baker; Smithland Circuit, R. T. McConnell; Trenton and Guthrie, G. A. Gailor; White Plains and Morton's Gap, J. B. Rayburn.

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TEN DOLLARS REWARD.

Of late I have been reading from the pen of some preachers and schoolmen statements which lead me to conclude that they have swallowed whole the theory of evolution, and as a result have gone forth to preach and teach that ("Another gospel"—Paul, Gal. 1:6-8) which is now having its effect in the rising generation, leading many of their hearers and pupils to act as if they really had monkey blood in their veins.

I shall be glad to send my check for \$10.00 to the first person who is able to show me a preacher, or submit conclusive evidence to show that such a preacher lives, a preacher who is an evolutionist in belief and at the same time a man whose message is used of the Holy Spirit to convict souls of sin and lead them to seek salvation through the atoning blood of the Son of God. I will also extend the offer to the first person who will make me acquainted with the man who has become a SOUL-WINNING preacher because he sat at the feet of some professor who taught him to believe that somewhere in the distant past he had a monkey for a forefather. By an evolutionist I mean the preacher who discredits the Bible narrative of creation and substitutes the teaching of a man who more than eight hundred times makes the statement, "We may well suppose," and that in his two principal works.

Such teaching and preaching led Germany to evolve the idea of the super-man, to turn her back upon God and His REVEALED TRUTH, and to make the genius of militarism her chief instrument of accomplishment and attainment. And such teaching and preaching today is in large measure responsible for the spiritual decadence of both pulpit and pew.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

Geo. G. O'iver.

Pastor Raleigh Court, M. E. Church, South, Roanoke, Va.

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Transferred.—E. R. Naylor, an elder, to the Kentucky Conference; Osa Troy Thomas, a probationer, to the Illinois Conference; Wade Hampton Cardwell, a deacon, to the Kentucky Conference; J. R. Sayage, an elder, to the Kentucky Conference.

DAY OF PRAYER FOR TAYLOR UNIVERSITY.

Friday, October 27th, has been set as a day of prayer for Taylor University.

A prayer meeting of unusual magnitude will be held by the students and faculty on the morning of that day. Similar prayer meetings are requested wherever small groups of Taylor University and friends can be got together.

Some will abstain from their usual food and work, to emphasize the seriousness of the day.

Pray for the guidance of Taylor's President and leaders in making the school a great outstanding spiritual success.

Pray for the movement now on foot in the Board to relieve the financial needs of the school and put up buildings adequate to house its growing student body.

Pray that friends may be raised up through whom the school can be properly endowed.

Please write us that you are praying.

John Paul, President.

Upland, Ind.

EVANGELISTS' SLATES

C. M. DUNAWAY'S SLATE.
Hurllock, Md., Oct. 22-Nov. 12.
Groveland, Fla., Nov. 19-Dec. 10.
Address, 433 S. Candler St., Decatur, Ga.

JOHN THOMAS' SLATE.
Morgantown, W. Va., Oct. 1-22.
Forrell, Pa., Oct. 29-Nov. 19.
Perkasie, Pa., Nov. 24-Dec. 4.
Rochester, N. Y., Dec. 10-20.
Permanent address, Wilmore, Ky.

SLATE OF C. B. FUGITT.
Oak Grove, Ohio, Oct. 1-15.
Athens, Ohio, Oct. 16-29.
Holliburg, Ohio, Nov. 3-12.

BONA FLEMING'S SLATE.
New Castle, Pa., Oct. 19-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.
Windsor, Can., Oct. 1-20.
Camden, N. J., Nov. 4-26.
Home address, Media, Pa.

W. B. YATES' SLATE.
Dodge City District, Kan., Oct. 1-Dec. 19.
Scott City, Kan., Oct. 1-22.
Garden City, Kan., Oct. 23-Nov. 19.
St. John, Kan., Nov. 20-Dec. 17.

T. M. ANDERSON'S SLATE.
Adams, N. Y., Oct. 18-Nov. 5.
Alexander Bay, N. Y., Nov. 7-28.
Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.
Thomson, Ga., Oct. 18-Nov. 5.
Rome, Ga., Nov. 5-19.
Salem City, Ga., (camp) July 15-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Salem City, Ga.

L. E. WILLIAMS' SLATE.
Casey, Ill., Sept. 29-Oct. 29.
Home address, Wilmore, Ky.

J. B. McBRIDE'S SLATE.
Lynn, Mass., Oct. 17-Nov. 5.
Lowell, Mass., Nov. 7-20.
Home address, 431 So. Lake Ave., Pasadena, Cal.

JAMES V. REID'S SLATE.
Durham, N. C., Oct. 15-29.
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Mitchell, Ind., Nov. 5-26.

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Franklin, Ky., Oct. 31-Nov. 15.
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CHAS. L. SLATER'S SLATE.
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Cambridge, Md., Nov. 12-26.
Cincinnati, Ohio, Nov. 26-30.
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Cleveland, Kan., Oct. 22-Nov. 5.
Attica, Kan., Nov. 5-26.
New Cumberland, W. Va., Dec. 1-29.
Front Royal, Va., Jan. 1-21.
Rising Sun, Md., Jan. 22-Feb. 11.
Home address, New Cumberland, W. Va.

S. W. STONE'S SLATE.
Miller, Mo., Oct. 10-22.
Escandido, Cal., Nov. 5-26.
418 So. Fern Ave., Ontario, Cal.

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Chadwick, Ill., Oct. 1-22.
South Whitley, Ind., Nov. 5-26.
Williamston, Mich., Dec. 3-24.

SLATE OF URAI AND ALMA HOLLENBACK.
Upland, Ind., Oct. 5-22.
Open date, Oct. 28-Nov. 12.
Open date, Nov. 16-Dec. 3.
Gary, Ind., Jan. 7-28.
Home address, Greenfield, Ind.

A. A. PRICE'S SLATE.
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Nazareth, Pa., Nov. 5-19.
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ALVIN YOUNG'S SLATE.
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Northville, N. Y., Nov. 28-Dec. 10.
Home address, Clarence, Mo.

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Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND WIFE.
Modesta, Cal., Oct. 15-19.

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Open date, Oct. 1-Nov. 26.
Winchester, Ind., Nov. 26-Dec. 17.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

EDWARD R. KELLEY'S SLATE.
Holtville, Cal., Nov. 15.
Open dates, Oct. 22-Nov. 10.
Address, Laclede, Mo.

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Selbyville, Ind., Oct. 8-22.
Duncan, Okla., Nov. 2-19.

S. B. RENSCHAW'S SLATE.
Marshfield, Ore., Oct. 1-29.
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Open dates, October and November.
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Americus, Ga., Oct. 3-22.
Moundsville, W. Va., Oct. 29-Nov. 26.
Elkins, W. Va., Nov. 28-Dec. 17.
Dallas, Texas, Dec. 20-31.
Nashville, Tenn., Dec. 31-Jan. 21.
Parkersburg, W. Va., Dec. 31-Jan. 21.
San Antonio, Tex., Jan. 28-Feb. 18.
Racine, Wis., Feb. 25-March 25.
Meridian, Miss., April 1-22.

SLATE OF P. F. ELLIOTT.
Three Oaks, Mich., Oct. 20-29.
Stroudsburg, Pa., Nov. 19-Dec. 3.
Dayton, Ohio, Dec. 10-17.

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Morrisville, Pa., Oct. 31-Nov. 6.
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Mt. Airy, Phila., Pa., Nov. 22-Dec. 3.
Mt. Nebo, Pa., Dec. 6-17.
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Garland, N. C., Nov. 22-Dec. 3.
Dallas, Tex., Dec. 20-31.
Defiance, Ohio, Dec. 23-Jan. 1.
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E. T. ADAMS' SLATE.
Chaplin, Ky., Oct. 1-22.
Carlisle, Ky., Oct. 22-Nov. 12.
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FRED ST. CLAIR'S SLATE.
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Chicago, Ill., Dec. 5-10.

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Caldwell, Kan., December.
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Waterloo, Iowa, Nov. 5-30.
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Aneta, N. D., Nov. 14-26.
Eagle Bend, Minn., Nov. 30-Dec. 10.

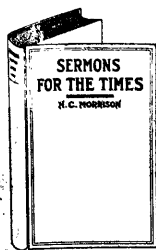
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BROTHER NORBERRY'S LETTER.

Praise God for full salvation! The Lord has given us a good summer, at home and elsewhere. We enjoy preaching full salvation in our own church, and frequently run out and help Pastor Hunsberger, in one of his churches, about twenty miles from here. Bro. Hunsberger has honey-combed the churches on his charge with full salvation. We have seen a good company of people seeking pardon, and full salvation, as a second work of grace. How blessed to see them get through on the old-fashioned "Pennsylvania Dutch Style."

Then we had a very blessed time at the Riverside camp, at Robinson, Maine, in charge of the Holiness Baptists—known as the Reformed Baptists—as fine a set of holiness preachers as can be found anywhere! Here we had the privilege of preaching holiness twice each day. From the very beginning of the camp till the closing Sunday night service, the power of God was present in saving and sanctifying power. A host of people got through to God in good shape. Surely God was in the camp, but the powers of darkness were there also, and hindered much in one of the Sunday afternoon services, but we closed up the last Sunday night with seekers and finders at the altar.

It was a gracious closing service! The people of God marched around that holiness tabernacle, singing and shouting and waving their handkerchiefs, to the praise and glory of the Triune God, for the blessed and glorious camp of 1922. There was that oneness between preachers and people, in answer to the prayer of our Lord in St. John 17:17-21 verses. To God the Father, Son, and Holy Ghost be all the praise.

While en-route to the Robinson, Me., camp, we stopped by invitation of Pastor Mann and people of the Wesleyan Nazarene Church of Providence, R. I., to give them a service or two. Here we found a company of Nazarene people standing as true to the doctrine of holiness, as the time when we organized them about eight years ago. We do not know of any holiness church that was more bitterly fought in her organization by the devil and his host, than the Wesleyan Church of the Nazarene of Providence, R. I. But God was with us then and has ever since been with this dear people. The blessedness of those two services lingers with us yet. Pastor Mann and his people are unitedly pushing full salvation. We bid them God-speed. While there we also gave two services to the Randall Square Mission, in charge of Mr. and Mrs. Lawton, who have given much of their time and means to push the gospel in that needy part of the city. We had two fine services with these good friends of ours. After a couple of days' rest at Sister Cooper's home, at Fairhaven, Mass., we turned our face to our home here. But before getting settled down to our fall work, my family and I enjoyed a few days resting at Ocean Grove, N. J. Here we found that great Methodist holiness camp in full blast and Dr. Brasher, President of the Central Holiness University, of University Park, Iowa, preaching full salvation each day to several thousands of people. How the people gave heed to the preaching of Dr. Brasher, as he preached the "Double Cure" as the

great need of the Church and the world at large. The "powers that be" gave Dr. Brasher their hearty support, and have engaged him for the next year's camp. We also found Bro. E. L. Hyde holding forth the morning and afternoon holiness meetings of the camp as held in the holiness tabernacle each day. We had the privilege of preaching full salvation in one of the afternoon services. Seeking souls were at the altar for the full deliverance from inbred sin. We are now back to our work in Lehighton, Pa., getting settled down to our fall and winter work. Will not every reader of these lines kindly put on their prayer list our coming meetings, and mightily pray God to send us a "veritable Pentecost" during our "Thanksgiving Convention" which we hope to hold during the month of November. We earnestly solicit the prayers of God's people, that God may save and sanctify hosts of people in our coming convention. "Amen so let it be." "Brethren pray for us." "Keep on believing."

John Norberry.

A WHISKEY KING'S OPINION.

Mr. Thomas Dewar, of London, England, who makes and sells more whiskey than any other man in the world, says that in England the saloon is passing out at the rate of about 2,000 a year and that the annual whisky bill is being cut down at the rate of \$35,000,000. It is his opinion that if "the United States can hold out, even with the unpopularity of the present law, for a few years, there is no doubt but that the next generation will be much more temperate."

That is a consideration which is often lost sight of. While there are those interested in discrediting the Prohibition policy, who assert that the law not only cannot make men temperate but that it merely incites them to drink more, and that it spreads the habit where it did not before exist, no one really believes any such thing. A law which makes it hard to get liquor and easy to do without it will not train up a generation of drinkers more numerous than those who have gone before.

The taste for intoxicants must be acquired. It was easy under the old system. The streets were lined with saloons which were made as alluring and respectable as possible. Now, at the best, a saloon, under whatever name it goes, is a disreputable and outlawed institution, and as likely to dispense death in the cup as anything else. Boys and young men are not falling in line in the long procession behind John Barleycorn as they did once upon a time.

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again from heaven, What God hath
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6 That which is born of the flesh
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PENTECOSTAL HERALD

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

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ODDS AND ENDS.

By The Editor.

HOW unfortunate the man who wants what he ought not to have and gets it. There is a Bible teaching that God sometimes permits people to have their way, but sends leanness into their souls; and there's the rub. We are living in times when people attach much to the merely material. They live as if they were to live always, and as if they were only capable of physical animal enjoyments. There is great danger that we forget our souls and love the things of this world, to the entire neglect of those treasures which abide forever.

One of the best results of a gracious revival of religion may be realized in the preacher who leads in the good work. There is great need that the minister of the gospel enjoy the blessing and get the spiritual benefit of holding a revival. If the professors in our theological seminaries spent their summer vacation in holding big tent meetings in rural communities they would have much more to say in their class-rooms about the power of the gospel, the value of souls, and the importance of the minister of the gospel directing all of his energies to the winning of the lost, than so much about the mistakes of Moses and the need of a new theology. How blessed the preacher who devotes himself to soul winning.

In one of his public addresses a few days ago, Lloyd George tells us that since the year 1914, "The Turks, according to official testimony, have slaughtered in cold blood, 1,500,000 Armenians and 500,000 Greeks without any provocation at all." Lloyd George is a reliable man and he knows very well that he could not make a statement of this character if he were not in possession of the facts. This is indeed a startling situation. The agony, the sorrow, the bloodshed, the destruction of life and property, the outrages against women, the capture and carrying off of girls for the vilest purposes, involves more than tongue or pen could express or imagination can picture. One of the startling features of the situation is, the world jogs along as if nothing had happened. It is to the eternal shame of France that in the midst of this havoc she has shown decided friendliness to Turkey. There is no doubt but Russia in her blood and brutality, is standing back of Turkey. Thank God, Lloyd George, with all the best element of Great Britain, has stood up against the Turks under most trying circumstances. The war clouds thicken; nothing is settled. Those who talked about the Armageddon being fought out during the World War were mistaken. The great Armageddon spoken of in the Scriptures is still ahead of us, and the nations are lining up. The Mohammedans are whetting their swords; every day they are becoming more and more a menace to Christian civilization.

One of the hopeful signs of the times in this country is the fact that masses of people are showing a deep interest in, and an earnest desire for, the preaching of the gospel. We see this everywhere we travel and hear of the same from every part of the country. People attend revival meetings in large numbers, and those ministers of the gospel who have remained true to the Holy Scriptures, and who preach the gospel in the power of the Spirit, have multitudes to hear them. Almost anywhere you will set up a tent or open up a camp meeting within convenient reach of the people, they will come in vast numbers; and they recognize and love the truth when they hear it. Those ministers who are true to the Bible and our holy religion ought to take great courage and press the battle tremendously for the promotion of real revivals of religion. Get the people soundly saved and established in the faith, both in head and heart, and they will be able to stand against the onslaughts of the world and modernism. Unregenerated church members are very likely to follow off after the new theology and any kind of false teaching. They have no divine illumination enabling them to discern between truth and falsehood.

The Bible Conference At Lubbock, Texas.

IT was my great privilege to be one of the speakers at the recent District Bible Conference in the M. E. Church, South, Lubbock, Texas. The city of Lubbock has a population of approximately 5,000. It is out on the south plains something over 200 miles southwest of Fort Worth. It is a broad, beautiful, sunlit country. The leading industries are cotton and cattle. The people are wide-awake and aggressive. The Methodist Church would do credit to any city. I think the main auditorium would seat 1,500 people. Rev. Mr. Ferguson, the pastor, is a remarkable man in many ways; deeply devout, a student and philosopher, abreast with the times, an energetic and unctuous preacher, and a great lover of flowers. The whole front and one side of his beautiful church is a succession of flower beds, beautiful beyond description. I believe they are a real means of grace. I think the people who attend church there find that these flowers, as they come to the church Sunday morning, soften their hearts, sweeten their emotions, draw out their admiration toward the Creator and tender their love toward their fellow being. I know that this wonderful profusion of flowers about the church made a profound impression upon me. Pastor Ferguson is out early looking after his flowers. He is by no means effeminate, but a rugged, stalwart type of

man; meantime a great lover of beautiful flowers.

Rev. Geo. W. Shearer, the presiding elder, is a most affable gentleman. He is a man of very wide reading and Christian culture, deeply interested in the welfare and progress of his district. He took a great interest in the Bible Conference and thinks of making it a permanent institution. My co-workers were Rev. R. E. Dickenson, D.D., and Dr. Johnson. These brethren were thoroughly well versed in their subjects and greatly interested the people. I do not know when I have listened to more interesting discussions than were given by these brethren. Dr. Dickenson spoke on "The Program of Christian Religion." Dr. Johnson spoke on "The Romance of Preaching."

The many friends of Rev. G. B. Overton will be glad to know that his youngest son, Dr. Overton, lives in Lubbock and is one of the leading physicians of all this country, and is a most devout and highly respected Christian gentleman. It was my privilege to preach to the people at 11 o'clock each morning and at 7:30 each evening during the Conference. We had great congregations and deep interest in the gospel message.

Returning East to the Bible Conference in Memphis, I stopped over for a few days at Fort Worth and spoke for the Woman's Missionary Society at Central Methodist Church, where Dr. Coleman is having a most successful pastorate. He has greatly enlarged his church and is going forward with gratifying aggressiveness, much beloved by his people. I also had the privilege while in Fort Worth, of hearing Dr. Clovis G. Chappell, of Washington City, deliver his famous lecture on "Making the Worthless Worthful." Dr. Chappell is a live wire and highly entertained and instructed the people.

I ran over to Arlington and took dinner with Brother James Upchurch at the Rescue Home. I found him, as always, greatly burdened for the poor girls he is gathering out of the waste places and bringing back to hope and God and happiness. He is doing a great work and deserves the sympathy and prayers of the people. The grief of his heart is, that he frequently has to turn away applicants for lack of room. He has a "Daily Bread" plan. He and his friends are asking various churches to supply food for one day for the institution. \$50.00 feed the women and children for a day and he is hoping to get 365 churches to pledge food for one day. It is certainly a privilege to any church to give this amount to such a great good work.

It was a real pleasure to have Brother Upchurch and Brother Bud Robinson take dinner with me one day in Fort Worth. We had sweet fellowship together. How the memories of the old days at Waco crowded in upon us! What a company who labored with us there have gone up to dwell on high. Bro. Robinson is looking remarkably well and pressing the battle day and night for souls.

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OF ASBURY THEOLOGICAL SEMINARY

"Gold Tried In The Fire."

Rev E W Frazee.

BUT pure gold is not afraid of fire. The Philistines stole the Ark of God. It was a great victory. They put it up in their temple, and one morning their great god, Dagon, had fallen down before it, and was broken in pieces. They were glad to send it back. They hitched up a yoke of unbroken cattle and sent them off with it, no one daring even to drive it home.

The Christian's God and Savior is not so weak and unable to take care of himself, that you need to rescue him from the hands of the Geologists, the Astronomers, the Scientists. They are his friends. True science is ever on his side. But what this inquiring world wants to learn is that *some questions are settled.*

There is an extraordinary box buried in the masonry which forms the public staircase in the British House of Commons. In it is a mahogany case securely screwed together, and carefully sealed in this mahogany case is a rod of bronze thirty-eight inches long, with two studs of solid gold, each one an inch from the end, to measure off an exact yard. Two lines cross these studs of gold, and the distance between these fine lines is the standard British yard of thirty-six inches. It is so protected that it cannot change. But, being human, it is examined every twenty years. This took place in 1912, ten years ago. The masons had to pull down part of the staircase, and after the casket had been exhumed and its contents examined with minute care by a band of Scientists, it was put back and the wall built up, not to be disturbed again until May, 1932. The yard was measured with the utmost exactness, a powerful microscope being used, and measurements taken of the temperature, and height of the barometer.

What the use is of all that, we don't quite see. But, about every twenty years, once or twice in a generation, an attempt is made to "measure" the things of God. The attempt is on now. The University of Chicago is making desperate efforts, but they cannot get at it. They may tear down the staircase built by man, but this Bible is part of the *eternal throne of God*. "Forever, O Lord, thy word is settled in heaven," and the poor, puny little fellows down here on earth don't amount to much.

There is also buried in the same manner, in the solid masonry, a cube of gold, that has a value beyond all other pieces of metal. It weighs just sixteen ounces, and is the standard of all the British weights and measures. A few hundred dollars would buy another cube like it, but *this particular cube* cannot be bought or sold. It is examined, like the yard measure, every twenty years. It is not touched by the hand, and is weighed by perhaps the most delicate balance in the world. It was examined in 1912, and put back in the staircase, and will not be touched again until May, 1932. It is the "standard pound" in all the British Dominions, and in some sense, the world. It must not be injured or tampered with. When the standard is broken, it is chaos and confusion in the whole business world.

The final word in religion, that settles everything, was spoken from a cross outside the City of Jerusalem, nineteen hundred years ago, when Jesus of Nazareth said, "It is finished." He is "the Author and the Finisher of our Faith." There is not a particle of new religion in the world, any more than a new kind of sunshine, or a new air for man to breathe, since the Lord breathed into him the breath of life. When Adam learned to count apples in the Garden of Eden, two and two made four, no more, no less than

they do now. The air Adam breathed six thousand years ago was composed of oxygen, nitrogen and hydrogen, the same as now, and in the *same combination*; and the omission of one element would make it unbreathable, of another would make it poison, and the combination in other proportions than those established by the Creator, would ruin the fabric of both earth and man.

The water that Moses drew from the rock for the dying thousands of Israel, was pure as any mountain stream that ever sprang from God's hidden reservoirs, or was extracted from the sky, and flowed down the rocks to meet the wants of man. When the Apostle of the 20th Century, which with *superficial and colossal vanity* calls itself the "New Age," takes his congregation on Sunday morning to what ought to be a "church," and proposes to bring to them "the Water of Life," his "broken cistern" has run dry and he leads them to the fevered, polluted waters of some dead sea, where even the fish cannot live. No, brother, the "Living Water," that Jesus told of, that you may drink of and never thirst, is *not there*. "The pure river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb" that John saw in Heaven, *does not flow* through the "Theological Seminaries," or water the gardens where the freaks, farces, and 20th Century novelties are substituted for the Word of God.

One sentence from this unerring Word of God, describes the *whole course* of Modern Evolution: "Lo, this only have I found, that *God hath made man upright*, but they have sought out *many inventions*." The 20th Century is indeed a great time. And we are willing to admit that it knows a great many more things *that are not so*, than any period that went before it.

A tourist met me at the door as I came out of church, and said, "Isn't there any church in Long Beach where they preach Jesus Christ and him crucified?" And it was the Methodist Church. A lady who has been used to going to church a great deal said to me only the other day, "You go to church every Sunday and hear about every mortal thing, except repentance and the forgiveness of sins, or the atonement, of the cross of Christ." If a sinner wanted to know "what to do to be saved" and went around to all the churches, how long would he have to go before he would find an answer, if he found it at all? He ought not to have to go *very far*, or spend *many Sundays*, when life is so short and eternity so near.

And now I want to show you something of what that gold is I am asking you to buy.

There was a "Parliament of Religions" in the days of Moses. They did not come together as they did at Chicago, but the record is the same "For their rock is not as our rock, even our enemies themselves being judges."

It must be a safe cause that you are willing to leave entirely to an enemy. It is the reverse of begging the question; it is giving it away. It is letting the other man be judge, jury, the whole court, and exposing yourself to bias, bigotry and pride, and every other hostile feeling, you know not how deep or strong.

It was a great thing at the World's Fair at Chicago, to have a Congress of Religions; to have the religions of the world on exhibition, so you might see which was the best. But it is presumptuous to bring truth and error together on the same level, for the false and counterfeit to ask comparison with the genuine and the true. But the *truth has nothing to fear*. There are certain tests to which all religions professing to come from

God must necessarily submit. A comparison of the various religions with these tests and with each other, would be supposed to bring out the truth. The untrue, would answer and neutralize *each other*, like substances in a chemical combination. Forms of error and untruth are ever inharmonious and mutually destructive.

The term "Comparative Religions" denotes inferiority, and is given to religions other than Christianity, as the term "Comparative Anatomy" is given to the anatomy of animals inferior to man; Anatomy proper, being that of the *human frame* only, so that we have "Comparative Religions," on the same principle that we have Comparative Anatomy, the other religions holding the same relations to the Christian Religion that the brute creation does to mankind, that a brute does to a man. Anatomy is that of the human frame, Comparative Anatomy, like Comparative Religions, that of brutes. It will be readily seen that a religion professing to come from God, and to be worthy the consideration and acceptance of mankind, must necessarily meet several requirements.

It must contain a "Revelation from God, of himself, his character, and government." Not of God, but *from him*, for he alone can make *such a revelation*.

It must reveal the *origin, character, and destiny of man*.

It must furnish *rules for human conduct* with proper and sufficient motives.

It must produce *proper moral effects* in the person and in society.

It must solve the *problem of human happiness*. Nothing else does.

It must meet *suffering, sin, and death*, with an *adequate remedy*, for they are all around us.

And, inasmuch as so small a part of my existence lies within the boundaries of the present life, *it must discover to me, and fit me for another world*.

A religion that *can do this* is "Gold," and is worthy the unqualified and universal acceptance of mankind. This is what I am offering you today, and "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek."

Minister Wu, China's Ambassador to Washington, said, "Christianity is a better religion than Confucianism, but you can't live up to it."

A Chinese translator of the Bible said, "A man can't live up to a religion like this, unless he has a *new heart*." *That's just it*. And Christianity is the only religion that gives you "a new heart." And Christianity is the only religion that has a *Savior* in it. And a religion without a Savior in it, is no good for a *sinner like you*. The reason Confucius himself, couldn't live up to his own religion, as he said he could not, is, there is no Savior in it to help him. Of course you cannot live up to Christianity without a Savior and a new heart. You couldn't live up to any *half-decent* religion in the world unless you had help outside of yourself.

When Dr. Thomas, of Chicago, left the Methodist Church and was pastor of a People's Church in McVicker's Theater, I was pastor among the iron mines of Michigan. The manager was a personal friend of mine, also of Dr. Thomas, and when he spent Sunday in Chicago, always went to hear Dr. Thomas preach. One Sunday Dr. Thomas took my friend home with him to dinner, and after dinner said, "Frank, what did you think of my sermon?"

"Well," said Frank, "I'll tell you. You

know I always enjoy hearing you preach, but if there isn't more in the Gospel of Christ than you gave us today, I don't think it worth while for a sinner like me to bother himself much with it." That's what many an intelligent sinner thinks, when he listens to a so-called Gospel.

But there *is* more in the Gospel. There is *everything* in the Gospel. Everything a sinner needs for time or eternity.

"The power that fell at Pentecost,
When in the upper room,
Upon the waiting, praying host,

The Holy Ghost had come,
Remaineth evermore the same,
Unchanging still, O praise his name."
The Blessed Comforter, like the unchanging, changeless Christ, "shall abide with you forever."

(Continued)



Too Busy to Listen to God.

Rev. A. W. Orwig.



FHAT is the trouble with a great many persons. It is especially so with the unsaved. And while it is a glaring insult to God, it is most perilous to man. But some one may ask, Does God indeed speak to us, so that we actually need to listen to him? He certainly does. Even through nature he speaks to every human being. Almost countless things about us ought to awaken devout inquiry as to our relation with God, and how we may hear his pleading, admonishing and warning voice,—aye, often his most tender, loving voice.

And through the Holy Spirit and various providences God addresses all men. But alas, many are so culpably busy with the numerous affairs of life, even such things as are trivial and injurious, as not to listen to him at all. To the unsaved the ever-solicitous Holy Spirit says, "Today, if ye will hear his voice, harden not your hearts." But many disdainfully reply, like Pharaoh of old, "Who is the Lord, that I should obey his voice." And thus they lose their opportunity to be saved.

But God speaks more or less definitely and repeatedly to his own children, and yet not a few are too busy with their own matters to give heed to his voice. Of course he speaks to them through his holy Word, communicating many things that pertain to the present Christian life, and most glorious things relating to the life to come. But there is a special manner in which God speaks to his children. There is a coming into contact with him in a way in which each one must

experience for himself. And if there be the real *listening ear* (the right attitude of spirit), we shall know when he speaks to us and what he says. "My sheep hear my voice, and the wise shall understand," or know.

But how hard it often is for some of God's children to completely turn away from all human voices and sounds and influences, and hear only the "still, small voice" from on high! Oh, the delicate, holy art of listening to God! And surely no voice should be so transporting as his voice. Sometimes we want to do too much of the talking ourselves, instead of listening to him. And how much we often lose thereby! We have not the true spirit of the prophet, when he declared, "I will stand upon my watchtower . . . to see what he [the Lord] will say unto me." Our watchtower should often be our secret closet, when absolutely alone with God.

Dear children of God, let us covet and cultivate the genuine *listening attitude* towards our heavenly Father that will catch the first blessed utterances of his thrilling voice. Oh, for that sacred *stillness* which will give God a real *chance* to speak to us and deluge our minds with his truth, fill our hearts with his love, grace and Spirit, and impart unto us more and more of his own likeness! Besides this personal benefit received, a greater efficiency for service in his vineyard will follow. Someone has said, "The time came in my Christian life that I deeply felt God was waiting to talk to me, if I would only get *still* enough to *hear his voice*." There is a world of meaning in the words. One's own loquacity may often drown the voice from

the skies. A thousand alluring, clamorous, distracting voices about us need to be *hushed*, by God's help, so that he can whisper to our spirits such words as "never man spake." Let us heed his language—"Be still, and know that I am God." Yea, "let all the earth keep silence before him," when he would speak. Let us not be like the careless one who regretfully said, "And as thy servant was busy here and there, he was gone."

"*Too busy to listen to God!*" How sad, and what a great loss is sustained! Absorbed with our own insignificant work, or our earthly enjoyments, we fail to get the priceless things God so very greatly desires to bestow upon us. "Cumbered about much serving," or "careful and troubled about many things," we are incapacitated and disinclined to sit "at Jesus' feet" and hear and wonder "at the gracious words which proceed out of his mouth." We only get "the better part" when we eagerly desire it, and turn aside from the turbulent voices and the trivial pursuits of this world. Ah, truly, "In quietness and in confidence shall be your strength." Oh, let us listen less to *men* and more to *God*. "Speak, Lord, for Thy servant heareth."

"Don't talk so much today,
But keep your soul's quick ear
Turned ever toward your loving Lord,
His faintest words to hear.

Perchance he waits to speak to you
In accents low and sweet;
If you would hear his gentle voice,
Sit quiet at his feet."



Spiritual Vision.

Rev. J. J. Methvin.



JUST after he had spoken of those who having eyes see not and ears hear not, Jesus said to his disciples, "Blessed are your eyes for they see, and your ears for they hear." They had been quickened into spiritual perception by the touch divine, and they could see God in the wonderful teachings in the parables of our Lord, and more and more, as the mists of sin cleared away, were they able to see God in all things.

Fallen as we are by nature and blinded by sin, how may the lost vision be restored? How may the mists be cleared away from human sight, how may one see? There is only one way. The heart must be purified, the soul cleansed, the life made new in Christ Jesus, "For God who commanded the light to shine out of darkness, hath shined in our heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." Having realized this, the soul rises to the joy of God's presence, the vision of his glory in the face of Jesus Christ. To restore sight to the blind was the mission of Jesus Christ on the earth.

Men's lives are purified by faith in him, and their eyes see, and by this means the whole nature is released from the blinding stupefying power of sin, and to the clarified spiritual gaze there comes the vision of God,

and the heart hunger and soul thirst are satisfied. Yea, "Blessed are the pure in heart, for they shall see God." See him in the purpling of the morning, and in the sunset's glow; see him in the winter's wild storm, and in the summer's calm; in the grandeur of the mountain, and in the beauties of the vale; feel him in the warmth of the sunbeam, and in the zephyr that fans the cheek; behold him in the heavens above and in the earth below; and in all the checkered scenes of life, whether of prosperity or adversity, whether sick or well, whether persecuted by enemies or blessed by friends, on land or sea, the vision of God is clear, the eyes see, and the soul is satisfied.

Thus purified, this realization of God in the life has always brought peace within not to be disturbed by the storms without, yea, that peace becomes most real amidst the fires of persecution, and the throes of torture and of death. The thief upon the cross, with a vision clarified by the close presence of Jesus, saw underneath the grime and spittle and sweat and blood upon his face the glory of the Redeemer of the race, and so he lifted up his heart to him in prayer, and from the cruelty of the cross entered the peace of paradise.

Stephen, when stones were crashing down upon him from the hands of his cruel enemies, with a face shining with heavenly

light, and with a vision clear and sure, cried: "I see the Son of man standing on the right hand of God."

"If sin be in the heart,
The fairest sky is foul and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

"If peace be in the heart,
The wildest winter storm is full of beauty
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and wondrous story,
The very rocks and trees shed forth a ray of glory,
If peace be in the heart."

Have you read, "Who is the Beast of Revelation?" It will answer many questions that have puzzled you. Price \$1.25.

Every Methodist should read Dr. Ridout's, "Crisis in Methodism." It is an alarm bell to the Methodists. Be sure to get a copy right away. Price, 15 cents.

THE OPPOSING COUNSEL.

Rev. J. E. Harrison.



HE persistency of the opposing counsel is most astonishing and strange. One is forced to ask for the motive that prompts him. A firm of lawyers as opposing counsel in a trial that resulted in a sentence to the penitentiary for their client appealed and appealed the case, but suddenly stopped defense. The defendant's money was exhausted. In that the motive is clear. But the motive of the Opposing Counsel against the Bible as the word of God is not clear. It cannot be to exalt Jesus Christ. He based all his claims upon the truthfulness of the Old Testament Scriptures, and to destroy faith in the truthfulness of the Old Testament will detract from the value of the life and death of Jesus.

Is not their motive to reduce Jesus to the level of all other men by rejecting the Old Testament prophecies concerning his birth and atonement? Is it not also to raise in the mind of men the notion that the death of Jesus was wholly useless and of no value? Is it not also to preach the doctrine of man's ability to raise himself into all good life without any divine aid? Who is the principal client employing these opposing counselors?

We read of a great conflict in a desert some nineteen hundred years ago. We know what individual was defeated there by the use of the "Sword of the Spirit, which is the word of God." Could that individual be friendly to the Old Testament writings by which he lost his greatest battle? That individual whom Jesus routed by use of the Old Testament must be friendly to any set of persons who will bring discredit upon that writing which caused his defeat. The fact is, that very individual whom Jesus conquered in the desert, was the original Opposing Counsel against God's word.

God had said to Adam, "In the day thou eatest thereof, ye shall die." This first opposing counsel appeared in the inoffensive form of an inferior life and asserted that the command with its penalty was untrue. "Ye shall not surely die" was a straightforward declaration which is the nucleus around which all modern objections to the Old Testament Scriptures have clustered. So that these modern objectors have only amplified the original objection to God's word and are, without knowing it, only the assistant opposing counsel against the Bible.

There is a Court of final appeal, and this suit will sometime come up to that court for decision. If the Supreme Judge shall hand down the decision that the men who claimed to be speaking for and from God were making a false claim and that the Old Testament writings were only myths, then will the opposing counsel have cause for great rejoicing. But if the Judge of the highest court rules out all the objections of the opposing counsel, and definitely hands down an opinion that the document in question is genuine and true, where will the opposing counsel stand?

Bob Ingersoll, while living, denounced the Bible as untrue and Jesus Christ as a deluded and weak-minded young man, and defied God to do his worst. Ingersoll with that defiance on his lips died and went to judgment. These later opposers of the Bible assert that what Bob Ingersoll and Thomas Paine announced as scepticism and unbelief in the Bible; Christian Scholarship now admit to be the true and correct treatment of the Scriptures, declaring that what Ingersoll and Paine defied God with, they now accept as the truth. We can imagine the surprise that awaited Ingersoll, if these modern scholars are correct. He said Jesus Christ was a fanatical and deluded young man who imagined that

his death had something to do with the salvation of men. He said that if there is a God, he expected to roast for what he said. But, according to some, Bob found, to his amazement, that God gave him a great welcome and said to him that he was the very first man that had sense enough to see through the imperfections of the Son of Mary, giving him the best seat in heaven, even ranking Paul, because Paul thought Jesus was the Son of God.

But these opposing counsel, who profess to teach young preachers the message of salvation, but who spend their time, the time of the young preachers and the money of the Church in showing these young preachers how mythical and unreliable are the Old Testament writings, how will they stand before the court of final appeal? Wellhausen and many other Jews have been and are now willing to repudiate their ancient sacred writings in order to thereby secure the repudiation of Jesus Christ as the Son of God and the Savior of men. These men who tear to pieces the Old Testament and who are saying the New Testament is our book, are unwittingly helping in the determined Jew fight against Jesus our Christ. Jesus himself based his claim to Messiahship on the truth of the Old Testament. If it is untrue, then does the foundation of Christ fail him.

Methodism was founded by John Wesley, one of the most scholarly men of his age. The opposing counsel was in England at that time and was busy with his case. Wesley read all of his pleadings and points of objection. The opposing counsel was just the same in kind as that in Eden and that of the first man born into the world and that which prevails now. In Wesley's day that shrewd and immoral Astruc of Paris was the chief member of the opposing counsel, but there were many lesser legal lights of their aids.

John Wesley was as well informed concerning the value and worthiness of the Old Testament as any man of the twentieth century is, and in the face of the fiercest fight ever made by the opposing counsel against the Bible as the word of God, John Wesley set down the following as his testimony in the case for the Bible. After reading Rousseau's skeptical works he wrote: "Such discoveries I always expect from those who are too wise to believe their Bibles."

On reading certain scholarly Dissertations he wrote: "It would be excusable if these menders of the Bible would offer their hypotheses modestly. But one cannot excuse them when they not only obtrude their novel scheme with the utmost confidence, but even ridicule that scriptural one which always was and now is held by men of the greatest learning."

Concerning Jenyn's Intellectual Evidences of the Christian Religion, he wrote: "He is undoubtedly a fine writer, but whether he is a Christian, Deist, or Atheist, I cannot tell. If he is a Christian he betrays his own cause by averring that all scripture is not given by inspiration of God, but that the writers of it were sometimes left to themselves and consequently made some mistakes. If there be one falsehood in that book, it did not come from the God of truth. Nay, if there be any mistakes in the Bible there may as well be a thousand."

At another time he asserted as his position: "My ground is the Bible—yea, I am a Bible bigot. I follow it in all things." In his preface to his Notes on the New Testament he wrote: "The scriptures, therefore, of the Old and the New Testament is a most solid and precious system of divine truth. Every part thereof is worthy of God and all to-

gether are one book. Therein is no defect; no error."

Wesley would not allow the opposing counsel in our Biblical Schools, and they would not tolerate him. If our recent Biblical scholarship is the standard for our Methodism, why do we put the cut of John Wesley in a conspicuous place in our Educational literature?

Heart Searching Questions for Ministers.

E. E. Shelhamer.

1. Do you leave every home as pure, yea purer than you found it?
2. Do you have any prejudice or race feeling to overcome?
3. Do you have any secret habit that you would not like your friends to know about, or imitate?
4. Are you as kind and thoughtful in your family circle as when away from home and among strangers you have just met?
5. Why did you transfer from one conference or church to another? Were you seeking God's glory alone, or was there a secret thought that the move would eventually mean more money, power and prominence?
6. Are you sure your motive was perfectly pure and free from self-interest when you "button-holed" that inoffensive, or easily influenced brother and took a long walk to talk over certain "important matters"?
7. Do you become especially friendly toward certain individuals previous to a convention or conference election and then afterward scarcely notice them? If so, you would make a good politician, or grafter.
8. Are you sure you are as economical and conscientious in the outlay of money when traveling for the church and know you will be re-imbursed, as when traveling for yourself and spending your own money? "A faithful man who can find?"
9. When you receive two or more calls, in which the dates conflict, are you sure you are as ready to accept the weaker place as the one where there is a prospect of a large offering? The smaller place may be the place where God wants to dig out a mighty preacher or reformer and if you are not completely dead to love of place or filthy lucre you will miss God's plan. Are you clear in this matter?
10. Are you wholly saved from deception? When you pretend to fast, do you eat or drink on the sly? Do you pass off for your own original thought what you have taken from others? Do you pretend to pray more than is really the case? Do you denounce from the pulpit ambitions and actions in others such as you indulge in yourself when alone? Do you treat yourself to delicacies while down town and never say a word about it to wife and children? Were you perfectly truthful when you filled out your application blank for a clergy permit?

Biography of Henry Clay Morrison; or, The Man and His Ministry.

This book is now ready for delivery, having been published by Fleming H. Revell Co., New York. The Introduction is written by the late Bishop John C. Kilgo in which he says: "The story of this good man not only deserves to be told, but it contains lessons which should be taught. It is the story of a Kentucky gentleman, a Christian believer, a consecrated preacher, and, to date, a noted victor." The book will interest and thrill you from Introduction to the last word. Order of The Pentecostal Publishing Company, Louisville, Ky. Price \$1.50.



Epigrams From Europe.



Rev. Walt Holcomb.



WHILE evangelizing in Poland, the study of the country and people in the Three Partitioned Districts, has been full of helpful information and source of much meditation. Warsaw was the center of Russian Poland, and known as the Old Duchy of Poland, which was held by Russia for one hundred and fifty years. Russia had typed its architecture, agriculture, literature and politics, but never destroyed its identity.

The further you go toward the West, the more Russianized the country appears. Baranowicze is the frontier point between Poland and Bolshevik Russia. The Methodist Mission has a well equipped Cafe in Baranowicze, where the majority of the Polish returning refugees cross the border, fleeing from the inhuman Bolsheviks. Cart loads of bony, skinny and dying refugees are dumped off here; and, were it not for the kindly ministries of our workers, the starved and famished would have been greater. Our old clothes from America have kept many from freezing.

Our Orphanage at Klarysew is one of the handsomest plants. It was bought and well furnished for a mere song. While the work necessarily, started with Catholic workers, and the neglected waifs of Catholic homes, the Protestant cause has been recognized, and now the teachers and nurses are Protestant, and there are one hundred and forty children, who are proud to be called Methodists. They are being trained in Methodist doctrines, and will soon be far enough advanced to join our Church.

Austrianized Poland includes the southern territory, which has been under the intermittent rule of the House of Hapsburg for over one hundred years. Galicia was taken from Austria-Hungary and given back to the Independent State of Poland. The renowned city of Cracow and the famous city of Lemberg are located in this section which was ceded to Poland by the League of Nations. At Lemberg, the Methodists have a relief station, and the religious work is gaining ground in this difficult land.

Prussianized Poland occupies the eastern side, adjacent to the German Empire. Posen is the commanding city here and is near the heart of former Prussianism. General Hindenburg had an estate in this section. However, he was not at home, as he had moved over the border, into a more congenial clime. The Kaiser had a palace at Posen, but it is now being used as a Polish University and City Hall. Posen is famous for fine German liquor, which the Poles are still manufacturing. The Methodists have a Relief Work in Posen, which is doing practical Christian Service.

In Chodziesz, we have a well established church without any Relief House. But this kind of good work done in Posen has reached the little city and made us many friends. At a meeting of leading Roman Catholics, where they were talking about the heretic and masonic Methodists, one of the leading Romanists arose and befriended our cause, because he had heard of our relief work in Posen. We have just closed a revival here, where my interpreter was a full-fledged German. It looked strange to see an American evangelist standing beside a German, preaching the gospel through him. In my gestures, I hugged him several times to make my points clear.

In Grodzisk, a flourishing city of fifty thousand, we have a good church building with a splendid congregation. Across the Vistula river can be seen the homeland of the

Mennonites. This is quite a military post as the Germans had big barracks here. They are now occupied by Polish soldiers who seem to be proud of their position. Our congregation speaks German, as all this country was in Prussia. Our pastor was a lieutenant in the German army, and has since become a member of our church. I had to speak through a German interpreter. It was a spiritual revival and over a hundred signified their intention of leading a Christian life.

The closing engagement in this Prussian section was in Danzig, the Capital of the Free State of Danzig. The League of Nations opened this port not only to Poland, but to all nations. It is a wonderful place, enjoying the fresh breezes of the Baltic Sea. Ships from all the countries land here, bringing their cargoes to this open gateway of several nations. It ranks in beauty and importance with the best seaport cities.

Our church is large and commodious and has a strong congregation. German is the language spoken by the people; and I had a fine, educated, cultured German interpreter who also had been called into the service of the Fatherland near the close of the war. He was graceful and fluent and interpreted my plain speech into the most eloquent German. He had the fire and unction of a Martin Luther, and was a wonderful conveyor of truth. The special services were all that we could expect. Many lives were touched and impressed for good. Of all the places I have visited in Europe, I had rather forget them, than to blot out the memory of my stay in the City of Danzig, in the Free State of Danzig. Thanks to the League of Nations, and especially to the just and great Woodrow Wilson.

An article on "What Shall We Wear?" will be run in THE HERALD during our special 25-cent offer. No more opportune discussion could be given than this. Every Christian mother, wife and daughter should be interested in this frank and able presentation of this subject.

A Waking Dream in the Darkness of Midnight.

Elmer L. Brooks.



THIS that I tell is a dream none-the-less because that when I dreamed it my eyes were wide open and my mind was working as clearly as if I were not surrounded by the darkness of the midnight hour. I tell it not for a fact; and more surely not as my own experience. (God grant that I shall never have such an experience). I tell it as a dream.

It was dark, dark as the midnight hour could be. My hand before my face presented not the slightest outline to my vision: but I beheld in my dream a preacher. He was sitting in an attitude of deep meditation. Some strenuous conflict seemed to have the right of way in his soul. And in my dream I listened and I heard that preacher say, "Oh, well, it can't do me much harm. I'll do it just this once." I watched him as he arose and left the room. And I took note that he went slowly as if without the impetus of righteousness.

And I looked again in my dreaming, and now I saw a little country theater. Some little stock company, no doubt composed of the lowest strata of human kind, was putting on a play. It was such a play as the people

might afterward describe as innocent and harmless, but it was in a theater. Then looking closer I saw there that preacher, and I understood what had been the conflict in his heart and what the decision. Nor did I much wonder that he was uneasy and nervous, seeming to be not a little ashamed of the crowd he was in.

Then dreaming on, I saw that preacher in his room again. Again he sat in an attitude of meditation. Once more I heard him speak, and resolve that that would be the last time that he would so compromise right.

My dreaming continued, and I beheld a young man, perhaps, not of the strongest mental make-up, but none-the-less a man with a soul; and he, too, seemed to be meditating on something. And as I wondered what he could be thinking about, in seeming answer to my pondering I heard him speak, "Well, I've heard it said that the theater is not right, but the preacher was there last night so it must be alright after all." His decision was made, and one night in the life of a preacher caused the decision to be as it was.

The years flitted by, while that young man went the way of the theater. His moral standards were undermined, and he fell into the worst of sins, sins that neither he nor that preacher would have dreamed of, that fateful night of that seemingly inconsequential theater. Finally, that young man died in his sins and went to the judgment to receive just condemnation for a life that was spent in wickedness. And that preacher also died and went to the judgment, there to learn, perhaps, for the first time what had been the result of one night of carelessness. He had caused the destruction of an immortal soul. And were it not for his repentance and the mercy of God, he must surely share the fate of that poor lost soul misled by his thoughtlessness.

Then I aroused me from my dreaming to wonder: Will a church member be held to as strict account as will the preacher? And when I had pondered the matter I was forced to conclude that they are made of the same sort of stuff, and that what would be sin for the one must be also for the other. I was unable to avoid the conclusion, that if it were wrong for a preacher to support that profession, which is noted for the fact that it stands on the lowest round of the ladder of immorality, it must be wrong also for all those who profess to follow Jesus.

And again I wondered at an exceeding great mystery: and the mystery is this: How can people be so blind? How can they be so blind as not to see the harm in that institution which has behind it the lowest moral degenerates of the land, and is rushing before it by its sinister influence, thousands of our young people and little children, into the very abyss of hell.

Subscriptions Rolling In.

We are so thankful that the friends are responding so readily on the 25-cent proposition. We believe our Editor's letters to Dr. Fosdick will be thoroughly interesting and instructive. We do not want to begin these letters until the friends have an opportunity to send in a host of 25-cent subscriptions.

We have on hand several of the articles on "The Return of the Jews to Palestine." We must begin these very soon. The subject of Prophecy is a most important subject. We want to call attention of tens of thousands of people to the fulfillment of prophecy. Let us have the names and addresses of a great host of new subscribers within the next ten days.



CAMPAIGNING FOR THE KING.



E. O. HOBBS' REPORT.

When I reported last I was engaged at Guin, Ala. Since then I have finished that meeting, engaged in five others and am now in the sixth. The meeting at Guin resulted in much good and about sixty professions but as it has already been reported by Mr. Springfield I will not speak particularly of it.

I wish now to make special mention of two meetings not already reported. The first was the annual tent meeting at Plainview, Texas. It was held under a good sized tent in the beautiful little city of Plainview. It was conducted under the auspices of the Central Plains Holiness Association, composed of members of different churches, and interdenominational in character. The Association was organized about twenty-three years ago and most of the years since has had an annual meeting. Some of the leading evangelists have labored here and many souls have been converted and sanctified. We had a good meeting this time resulting in around half a hundred professions of conversion, reclamation and sanctification. Rev. C. G. Rayl had charge of the music and rendered good service in song. There are some excellent people connected with the work at Plainview.

The second meeting of which I wish to speak was the annual camp at Acton, near Campbellsville, Ky. This is one of the old established camps, not as large as some, but beautifully situated and kept in good condition. They have a good enclosed tabernacle which made it easier on the preacher in delivering his message. The called workers were the writer and Kenneth and Eunice Wells, Rev. R. H. Higgins, a near-by pastor preached most every afternoon. Bro. Caughron, the local pastor, also preached twice during the camp, and Rev. J. L. Piercy, pastor of Campbellsville, once. We had good crowds throughout and large crowds on Sundays. Much conviction was on the people and a number sought and professed either conversion or sanctification. Brother and Sister Wells made great music and stirred the people with their duets. We were all called to return for the 1923 camp.

I am now at Lafayette, Ky., my fourteenth meeting since January 1st, having preached over three hundred times, traveled into fourteen states, and around nine thousand miles, and have seen many souls converted and sanctified. Please pray that we may see many more before the year is out. To God be the glory. E. O. Hobbs.

BROTHER MCBRIDE'S ITINERARY.

The summer camp meetings for 1922 are made into history. As we retrospect the work of the seven camps where we were one of the called evangelists, we rejoice that we can report that we have witnessed hundreds of souls converted and sanctified, wholly and a goodly number healed of their diseases through faith in Christ. Our work represents much travel and labor; but we never enjoyed the work more. We give God all the glory for all that has been accomplished. Mrs. McBride accompanied me to six of these camps, which was a great blessing to us, and beside she was used of the Lord in winning souls and blessing the people. We enjoyed our association and the fellowship of all the evangelists and singers. May the Lord bless them all. The kindness of the committees, and the respect shown us by the people, merit our sincere thanks and our highest appreciation. Truly the Lord has been good, and the people have been patient and courteous to us, and we say to one and all, thank you, and God bless you. We cannot contemplate the joys of heaven, when we think of the many friends that we shall meet over there. Now as the camp work is over for this season, let us be good, be kind, be faithful, work hard, and pray night and day for souls through the fall and winter campaign, and look forward to next summer for greater camps and more fruitage than in any previous year. May the rich blessings of the Lord be upon the Editors, Staff, and the thousands of readers of the good Pentecostal Herald. J. B. McBride.

A BLESSED VICTORY.

God gave us a blessed victory at Millersburg, O. While we did not see as many come to God as we had hoped to see, yet they said it was the largest event they had ever had, and invited us all back for the next year. A. H. Johnston and his good wife were the leaders in song. I can recommend them to anyone; they are fine.

From there I went to Gauley Mills, W. Va. Here I had the unpleasant honor of having the church door closed against me, this being the first time in thirty-five years that anything of this kind has happened. It came about in this manner. H. B. Lewis, a man of God and member of the Mountain Lake Park Holiness Association invited me, with the consent of his pastor, to come there and hold a meeting. It was to be held in the M. P. Church. The bills announcing the services were out and all was ready. I arrived on time and was introduced to the pastor. He let us understand that he had no time for holiness. I located him at once and could see that we were in for a battle. God gave me St. John 17:17 as the opening message. I faithfully obeyed the bless-

ed Holy Ghost and delivered the sermon with much freedom in the Spirit and with tenderness of heart. All could see that God had gloriously helped me. The pastor's face was full of rage and conviction, sitting all through the meeting with a revengeful and vicious look. He closed his heart against God and the doors of the church against a clean Gospel.

Bro. Lewis tried to have his pastor attend the meeting, hoping it would be a blessing to him, but he said he could not, that he had a revival meeting to hold and that plans were all made for said meeting. He never went to hold any meeting, but closed the church doors against us as stated, the third day of the revival we were to hold; and then went away below us one mile and put in his Sabbath in some other form. I saw the poor man on the train with a big cigar in his mouth, and talking in a very worldly way to some other worldlings.

There was no other church to be had, so God was grieved, and a revival was lost to the town. The people were sad, but a number opened their homes and we stayed for a time, and finally closed. The people in the town showed us the highest respect and supplied all our needs. God bless them; and God have mercy upon that poor unfaithful and cigar-smoking preacher. The carnal mind is a bitter foe to the things of God.

I next went to Loveland, Ohio. God stood by us in this meeting, and we saw much good accomplished. The saints showed us much love and we enjoyed their fellowship. God led a number of people into victory.

I am now in our Nazarene Church at Fort Wayne, Ind., with Howard Paschal, pastor, but only for four days. I am on my way to Winnipeg, Manitoba. I preached Sabbath afternoon for Rev. Canary in a tent meeting at Ft. Wayne, then in our church in the evening service. I also preached Monday night. Five came forward and we had much to be thankful for, but would have liked to see seekers come out a little clearer.

I preached in the College of the Mission Church here, Oct. 3, meeting Rev. Hygema, a teacher in the college and an old friend. I also met Rev. Ramseyer for the first time, and we had delightful fellowship. God gave me much liberty in preaching the Word, the ministerial brethren in the college gave me a standing invitation to return at any time.

I gave my missionary travels in Japan and Korea in the Nazarene Church last evening, by request. Tonight I am to give a Bible address on Divine healing, followed by prayer for the sick. Rev. Paschal is a fine pastor, with a fine church and a good flock of loyal people. On Sept. 30th, Miss Erma Jane Paschal arrived at the parsonage for the first time. All stand back. Three cheers for this new home missionary.

Wife and I are now open for calls. We do not ask for any stated price for our services. Those who want a good meeting on full salvation lines and also to hear our remarkable story of Japan and Korea, write us, Lisbon, Ohio, Box 441.

Rev. F. W. Cox and Wife.

LABOR CROWNED WITH SUCCESS.

For some time have intended writing up my meetings, but have not. The year has been crowned with success, joy and happiness in the salvation of souls. Starting in McLeansboro, Ill. First M. E. Church, where I was a year before, the Lord blessed. Every evening we had a good rousing chorus which became the talk of the town. The church was not built up so in number but spirit.

Then to Warrensville, N. C., where a Methodist meeting was held in a Baptist Church by P. E., W. A. Patton and myself. Conviction got hold on the people and strong men who had the mash ready in the woods for a run, poured it out and fell at the altar of prayer. The Lord blessed in building a good choir, and the music was a success.

I next went to Sutherland, N. C., where I assisted the pastor and his help in a campaign. The Lord gave a sweeping victory. The church was lifted from a low standard to a higher one, many being saved. Next meeting was at Hemlock, N. C., a big country church, where prayer was made and the fire fell. Corn fields were forsaken and people were saved, with Brother Godfrey, pastor. From there to Todd, N. C., where I could not remain for all the meeting; got a good choir started. Brother John Green did the preaching; they had the gospel in full and a good meeting. Brother Green is a good revivalist.

We were called to Callis Grove camp meeting, Bedford, Ky. Dr. Morrison's old home, where Rev. S. H. Pollitt and I were the leaders. The Lord did bless in a wonderful way and while the writer was called as a song leader he had to preach the first sermon; the fire started burning from the first services in a marvelous way and remained so to the close of the meeting. Each morning the singer would conduct a prayer and praise service at 9:30. Some days the preacher would not preach as the people would get under such a burden of prayer and those who were unsaved and not sanctified would come to the prayer service for victory. Mrs. Lewis was with me and conducted children's services. The

last day one of the grandest scenes my eyes ever beheld was a great number of children praying. Those who were hard-hearted broke down and wept. Mrs. S. H. Smith, pianist, did her part well.

Then to my home camp, Fig, N. C., where Rev. and Mrs. E. C. Wills were the helpers. We laid our lives on the altar the first day and the Lord honored it. Bro. Wills preached the old-time gospel in a wonderful way; many fell at the altar and were saved and sanctified. We have never worked with a more lovable man than Bro. Wills. Mrs. Wills played, it seemed, with inspiration from above. The Lord helped me to sing and direct the choir with a new spirit. Meeting closed at high tide, and people are looking forward to our next encampment. Pray that the Lord may wonderfully use me in bringing the gospel in song.

M. V. Lewis, Song Evangelist.

BROTHER HATFIELD IN MINNEAPOLIS.

Evangelist John T. Hatfield came to us for the fifth time in twenty-three years. His strength is renewed like the eagle's in his 72nd year. God met with us and the altar was full at almost every service.

Evangelist A. C. Zepp goes on with the meeting daily until Oct. 22, when Rev. S. C. Taylor will continue the meeting for two weeks. The services are held at 125 Nicollet Ave., and is convenient to all car lines. Some have driven as far as 140 miles to attend the meeting. Preaching daily at 2:30 and 7:30. God is blessing us graciously and we are rejoicing in the glad hope of his soon appearing.

Evangelist J. A. Dooley and Wife.

A WONDERFUL SUMMER'S CAMPAIGN.

We have just completed our summer's campaign with a big all day rally and home-coming in the large tabernacle at Carrollton, Ohio, Sunday, Oct. 1. In starting in our summer's work our first meeting was held at Smithfield, Ohio, in the Friends Church. This meeting was not largely attended but some splendid results. From there we went to Dellroy, Ohio, in our first tent meeting. This meeting was a great success with large attendance and fine results. From Dellroy we went to Georgetown, O., where we had been twice before, but this time the Lord seemed to specially honor the efforts and the attendance was by far the largest of any of the meetings with splendid results. From Georgetown we pitched tent at Bowerston, O. Here we worked with the M. E. and U. B. people, both pastors, Rev. Roe, of the Methodist Church, and Rev. Whitehair, of the U. B. Church, heartily co-operating in the work. The spiritual tide kept rising higher and higher with a great closing day the last Sunday. From Bowerston we pitched tent at Leavittsville, O., a small village in a thickly settled community. This was probably the best meeting held throughout the entire campaign so far as results are concerned and also in attendance. People came from many miles to the meeting. The interest was so great that it was deemed best to continue the meeting one week longer than first planned. From Leavittsville we went to Sheroddsville, O. This was a hard-fought battle but here, as elsewhere, God had a few faithful men and women who stood for the truth and helped pray through, and the Lord gave some real victories. Our next place was Amsterdam, Ohio, a mining town with more than 2,000 population. The pastor of the M. E. Church, Rev. Beale, was instrumental in putting on this campaign and stood by us loyally until he had to go to Conference. Here the Lord put his seal on the work and the last Sunday night was especially a great crowning meeting.

In all these campaigns some were saved, believers sanctified, backsliders reclaimed and the saints built up. No account was kept of the people bowing at an altar or who found the Lord away from the meeting. Eternity alone will be able to reveal the great work done. The large crowd that gathered at Carrollton on Sunday, Oct. 1st, testified to the great work accomplished during the summer months.

The Carroll County Evangelistic Association, with Chas. Mitzel as its efficient president, together with about two hundred members, can be congratulated for putting on such a wonderful summer's campaign. Many testified during this home-coming meeting that they could truthfully say that the past summer had been the richest in experience and best in results in the history of their lives. The interest and enthusiasm reached its climax in the afternoon meeting when a report of the summer's work was made by the writer and a move was made for aggressive work during the winter months to be carried on under the direction of the above Association with the undersigned in the field. Financial support to the amount of about \$700.00 was pledged for work to be done in the coal camps of West Virginia, Virginia and Tennessee, beginning with January 1st and closing with the week before commencement of Cleveland Bible Institute. The Carroll County Evangelistic Association is working in connection with this Bible Institute of which the undersigned is extension secretary.

We were wonderfully favored in the big rally day

meeting with the presence of the Bethany Male Quartet from Canton, O., and also Rev. Raymond Dobie, pastor of the Friends Church of Beloit, Ohio, who preached for us Sunday afternoon and Sunday night. Miss Sams and Miss Shefmire, who have been in the work in all these campaigns, also assisted in the singing.

For all the victories given we ascribe to him, who alone is worthy, all praise and honor.

F. H. Tormohlen.

BROTHER McCORD REPORTS.

When I last reported we were in a meeting at Hollow Rock, Junction, Tenn., where the Lord gave us a good meeting with Rev. Paul Redfern, pastor. We organized a Southern Methodist Church with a number of substantial members made up of railroad folk, a few farmers and sawmill people. They have some choice souls at that place.

After ten days there the writer hurried on to Dyer, Tenn., to assist in the Vincent Spring camp meeting. My co-workers were Prof. S. W. Strickland and Miss Essie Morris. They are both fine workers in their respective fields. Brother Strickland is one of our strongest holiness preachers and I predict for him a bright future. Miss Morris is a good singer, fine altar worker and a strong Christian character.

Our next meeting was a camp under a tent near Ashburn, Ga., with Rev. G. H. Doty. Brother Lawrence, his good wife and others projected this work under the leadership of their pastor. People came for miles out of four counties and at times the tent did not accommodate more than half the folk. Like at Vincent Springs camp, some prayed through to victory for justification and sanctification.

I am now at Coffee, Ga., and desire the prayers of The Herald readers that I may be used for the Master in the salvation of souls. Calls are coming by wire and mail that I cannot fill.

MILAN, MISSOURI.

Brother Peter Mobley and I held a revival near Milan, Mo., which proved to be an old-time meeting. Conviction was upon the people and 47 prayed through to victory, from the child of eight years to the grandmother of 75.

My next meeting was with Rev. Young at the Dogwood camp meeting, east of Springfield, Mo. Miss Denny performed her part well as organist and was a great help in prayer and testimony. Brothers Rogers led the singing well. The fight was hard but six were saved and sanctified and we had a good time.

I next went to Dadeville, Mo. My singer failed to come and I had to tackle it alone, but the Lord was with me. The scripture, "Fear not, for I am with thee; be not discouraged for I am thy God and will strengthen thee; yea, I will uphold thee with the right hand of my righteousness," was applied to my heart and I went forward trusting in the Lord to see me through. There were large crowds and some found the Lord in old-time salvation. I am now planning a trip into Kansas and Colorado where I hope to hold some meetings. Pray for my success.

Jerry Clevenger.

HUNDREDS CONVERTED AT MORRIS MEETING.

Our town has just witnessed the greatest revival in her history—that conducted by Judge Frank Morris and wife and which closed last evening. The Judge has spoken to thousands of people and many have been turned away from the tabernacle unable even to procure standing room within hearing of the speakers.

During the meeting there have been between three and four hundred conversions and reclamations and more than 140 have already joined the different churches. Of this number 118 united with the Methodists, and there will be many more to follow. About three-fourths of the conversions and reclamations have been men.

Something of the power of Judge and Mrs. Morris' speaking is shown by the fact that ten or more were converted or reclaimed at every meeting and on occasions there were fifty or more at one service who gave their hearts to the Savior.

It would be unfair to close this article without special mention of Mrs. Morris' very efficient work and the excellent solos rendered by the singers, Prof. Kennedy and his wife, of Pasadena, Cal. They share the honors with Judge Morris.

CAMP MEETING REPORT.

In the suburbs of Circleville, Ohio, surrounded by the fertile fields of Pickaway county, lie six acres of ground purchased by the liberality and faith of God's people, set apart and consecrated to God entirely for camp meeting purposes, and called "The Mount of Praise Camp Ground." The fifth annual camp, held August 23-Sept. 3, 1922, was one of great victory and fraught with definite results. The engaged workers, Rev. John Thomas and wife, Rev. C. W. Ruth and Prof. Allan W. Caley came to us with faith strong and the fires of old-time evangelism burning bright and plunged into the meetings with no thought of anything but victory. The Lord made them a great blessing toward the success of the meetings, and endeared them to the hearts of our people with love-ties that will never be broken. In addition to the engaged workers, a large number of evangelists, pastors and gospel workers were present

ent for part or all of the camp to help push the battle for God and souls. Evangelist Samuel Polovina filled the pulpit on two occasions, which proved a great blessing to the meetings. Two hundred or more found their way to the altar of prayer, most of whom confessed faith in God for definite victory, either for pardon or purity. The altar work had the co-operation of God's people in general who attended the meetings, all seeming to feel a sense of responsibility that caused them to stand in their places and assist the struggling ones through to victory.

God has seen fit to hold his mighty hand upon the five camps now held on this ground, and prospered the work on every line, until the camp has outgrown its quarters, and demands a larger tabernacle, a larger dining room, more dormitory room, etc., etc. God is well able to see that these needs are all supplied. The camp is under the supervision of the Churches of Christ in Christian Union of Ohio, but is run on interdenominational lines, with God's people co-operating together in blessed fellowship and purpose. The date is fixed, being the fourth Wednesday of August of each year, closing the second Sunday night. The outlook is good for the greatest camp meeting in 1923 yet held on the "Mount of Praise."

E. A. Keaton, Sec'y.

A HARVEST OF SOULS.

It has been some time since we reported through The Herald, but we have been on the move for God, and he has greatly blessed our ministry in song to his glory, for which we are grateful. We have had gracious seasons of refreshing in our summer camp meetings. Our first camp was in Greensboro, N. C., with Bro. W. R. Cox and his splendid corps of workers. Our co-laborers here were Charles Slater and Rev. Wm. Smith. We enjoyed sweet fellowship with them and God gave us real victory.

On our way back, we stopped at the great convention at Wilmore, Ky., and also the great Revivalist Camp at Cincinnati, and enjoyed meeting many friends. Then came to Louisville, Ky., for a meeting with Rev. Montgomery. We were associated here with Dr. S. S. White, of Bethany, Okla., who preached with power and unction, and God gave us souls. We then came to the Kenton, Ohio, camp, being associated with Revs. W. E. Shepard, R. G. Finch and J. A. Fields. This was a hard battle, but God gave the victory and some souls prayed through in the old-fashioned way. One young man stood on the street while we sang "A Friend in Heaven," testified afterward that God spoke to him to come to the altar then, but he waited until after service and came to the rear door of the tabernacle telling us this story. We urged him to come, and he yielded and was wonderfully saved and the next night came and received the Holy Ghost. We feel there is a bright future for this young man. Pray for him.

We then went to Findlay, Ohio, where we enjoyed laboring with John Hatfield. Here we met some of the salt of the earth and God is blessing them. We then journeyed to the Eldorado, Ill. camp, laboring with Rev. John Owen and Howard Sweeten. Sweet fellowship and harmony prevailed throughout the camp. God blessed our labors and many were saved and a number received the Holy Ghost. One afternoon while Bro. Owen was preaching eight or nine souls arose from their seats and came to the altar weeping and praying, and needless to say they found him whom they were seeking. We then came to Portage, Ohio, camp with Rev. J. B. McBride and Bona Fleming. God honored his word, and there were a number who received him as their Savior and Sanctifier. Our next camp was at Roanoke, Va., with Rev. John Thomas as the evangelist. We enjoyed very much being associated with him as he is a man of prayer and faith. A number of souls prayed through to victory. We go next to Carlisle, Ky., with Rev. E. T. Adams. Please pray for us.

Mr. and Mrs. R. A. Shank.

HOLLOW ROCK CAMP MEETING.

Hollow Rock camp is beautiful for situation; it was the battlefield, where for ten days the "fight was on" against sin. We came off more than conquerors and greatly blessed. This was the first year without gate fees. The finances were easily raised, but many feel that the large Sunday crowd should help to defray the expenses. Which is the better plan is hard to determine. The weather was ideal and the roads were good. The street cars not running, hindered many from coming. However, the last Sunday brought a capacity crowd. The workers enjoyed the new cottages built this last year, which were homelike and away from the others, giving them the advantages they so much need.

The workers were Revs. David Anderson, Chatfield and wife, Thomas and wife, Rinebarger and wife. That they did good work is needless to say. No preachers or singers can compete with the holiness folk. The Mackey Sisters had charge of the children's and young people's services.

The music is a feature of the camp that adds greatly to its results. "Songs of Perfect Love" was the book used, and "Music way down in my heart" seemed to be the camp song. Several specials were sung. Prof. Smyth, of Cleveland Bible Institute, sang. Brother Cox of East Liverpool, and Sisters Benedum and Pritchard also sang. The preaching was good and to the point, and perhaps a hundred or more seekers found pardon or holiness. The prayer meetings were times of refreshing, and God heard

and answered. The ring meeting and People's Meetings were times of rejoicing. Perfect harmony existed throughout the camp and God was glorified.

Sister Thomas represented the National and a good offering was given for its work in China. We feel that a work of caution ought to be given here as to giving at our camps. Holiness people are unsuspicious and are sometimes imposed upon. We were told of a case where thousands of dollars were raised by the holiness people and the property fell into individual hands, and he being unsaved, used it for his own advantage. We are thinking also of a brother, who received thousands of dollars through sympathy and what he did with it no one else knows. No one should make merchandise of his experience. If this same brother needed money, the laborer is worthy of his hire and he could obtain money even as others do. Reader, when you give, give to something that is worthy. We are glad to recommend the work of the National and our holiness schools. If the writer hasn't made himself clear, ask yourself if you were ever imposed upon in this way.

W. M. Zimmerman.

REPORT.

I have just finished my summer's camps, closing up at Kingswood, Ky., which was a great camp. Brothers Slater, Finch, Bierns, Woods, Stikleather, and a number of other preachers were a great blessing to the camp. Nearly every one said this was the best camp that had ever been at Kingswood. This has been the best summer of my life; in the last five meetings I have seen about twelve hundred seekers kneel at the altar. I have never had so many calls for meetings in my life. The Lord has been good to me in every way. My next meeting will be in Indianapolis in the First Church of the Nazarene; my next after that will be in Pasadena, Calif., First Church.

John Fleming.

GOOD MEETINGS.

We have been so decidedly busy this summer we have not taken time to report; however, God has been good to us and we have been moving on and up pushing the battle for God and holiness. Our labors have been with the Methodists, Nazarenes and International people and in five different states. Have seen a great number seeking God in saving and sanctifying grace, scores of family altars erected and a goodly number join the Tithers' Band.

Our last meeting for the summer was at Malden, Mo., with the Nazarene Church. We had big crowds, good singing, rousing testimonies, pretty good preaching maybe, and lots of folks at the altar. Altogether about 135 definite seekers at the altar. Crowds would range from 1200 to 2000, except in case of rain. We have no open dates this fall, but can give some church a three weeks' date in January or April. Pray for us.

J. E. Williams.

REPORT FROM NORTH CAROLINA EVANGELISTIC FIELD.

This Conference Evangelist is glad to report glorious meetings from the good old North State. Many souls have been converted, 240 have been added to the churches and a number of believers have sought and received the Holy Spirit. In ten meetings 850 have been blessed. The gospel of Jesus is a glorious gospel. I feel somewhat impressed to give the winter months, preaching in those churches, especially where believers need to hear and enter the victorious life. I feel that the Lord is giving me a message for the churches. I crave a deep interest in the daily prayers of all Herald readers.

Jim Green.

MILLFIELD, OHIO.

Just closed at Millfield, Ohio, our last tent meeting of the season. Rev. G. W. Erskine was my co-laborer and God was with us. This was a new field but God gave us the hearts of the people, and they soon got acquainted; gave us a hearty welcome; took us into their homes, fed us with the best they had, and helped push the battle at the tent. Some of the best cases of full salvation I ever saw occurred in this meeting. Old gray-headed men and women came to the altar as well as the young. Tobacco, pipes, etc., were given up. Others were prostrated on their backs by the power of God. One preacher fought the altar until the last Sunday and then came and got blessedly sanctified. Oh it was glorious.

"Sam the Methodist" of Eldorado, Ill., and Evangelist Edwards, of Nelsonville, Ohio, were visitors at the meetings and each gave a stirring gospel message. Our financial needs were well taken care of by the freewill offerings, and we also took several subscriptions for different holiness papers.

We went out this summer in tent meetings without the promise of financial backing from any church or people, but our heavenly Father has supplied all our needs according to his riches, in glory by Christ Jesus. Amen! Glory to God! I feel like traveling on! I want to serve notice on the devil that

"I am in this way to stay,
To go every step of the way."

I am now making out my slate for winter revivals, and if the big evangelists are all busy and you can't get them and you think you could use a little preacher with a big gospel, I will be glad to correspond with you. My home address is London, Ohio.

W. W. Loveless.

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He is Well and Full of Grace.

In my travels friends often ask me about Dr. J. W. Hughes. I am glad to say Brother Hughes is in excellent health and full of grace and preaching power. He is by no means on the shelf. He will draw a crowd and greatly help the people anywhere. His home is in Wilmore, Ky.

Open Letter.

My Dear Brother:

I understand that you constantly object to anyone witnessing to full salvation, or the sanctifying power of Jesus' blood. They tell me you say, "Get all the religion you can and live it, but do not testify to it."

You have not forgotten that Jesus Christ said: "Ye are my witnesses." In the civil courts, a witness is valuable because of his sworn testimony. If the witness is of good character, good reputation and gentle appearance and speaks in an intelligent and convincing way, his testimony has great weight; but however good his appearance or reputation, if he says nothing he is not a witness at all. He must testify to what he knows if his good reputation and favorable appearance are to amount to anything in the court.

This will hold good with regard to Christian life and testimony. I once preached in a town where a confirmed infidel lived. He was a man in fine circumstances. He dressed well, he was courteous, he was affectionate in his family, he was kind to his neighbors, he was just in his dealings, he was prompt to meet his engagements. If he had been a professor of entire sanctification, his neighbors would have said that his outward life in business matters was in harmony with his testimony, but he sneered at the Bible, rejected Jesus Christ and, to all appearance, died in the dark.

A sanctified man must be honest, truthful, kind and courteous. He must meet his obligations to his family and community. It is not an uncommon thing to have men do this who make no pretensions whatever to Christianity. So you see that men must not only live right, but they must also testify. They must tell of the saving power of Jesus. They must recommend him to others by proclaiming what he has done for them. It goes without saying, that their testimony must not be

in the spirit of brag or boastfulness, but in the spirit of humility and love. There is no reason however, that it should not be in the spirit of joy and gladness. Jesus Christ wants a witnessing people. He spreads the news of his saving power through those he has saved. I do not think that you can have any logical, scriptural or reasonable ground to object to the Lord's people praising and giving him glory for his sanctifying grace and keeping power.

Faithfully,

H. C. MORRISON.

Gipsy Smith's wonderful sermon on "The Lost Christ" will be run in THE PENTECOSTAL HERALD during our special 25-cent offer. This alone is worth the price of the paper for a year. Have you a backslidden friend, relative or neighbor who needs to read this sermon? Send them THE HERALD until February 1.

Prosperity and Prohibition

MRS. H. C. MORRISON.



HERE is an old adage that, "There is none so blind as those who won't see." The advocates of the saloon are making all kinds of untrue assertions regarding the effect of prohibition in the United States. When we were in England some months ago, the papers over there were quoting the most flagrant misrepresentations about the results of prohibition in our country. Said an Englishman to us while dining at the same table, "If you do not make liquor in the United States how can you ship so much out of that country?" Dr. Morrison told him that we did not use it and we were getting rid of it as fast as possible.

The public press had the following to say regarding the prosperity that is following in the wake of prohibition:

PROHIBITION AND THE PRESENT AMAZING PROSPERITY.

"The present situation has its black spots, but all in all, we are in the midst of the most general prosperity any nation has ever enjoyed.

"The mere fact that there are over ten million automobiles in this country is amazing. Every tenth person in the nation owns an automobile. There is a car for every two families, and, viewing the situation over a period of months, it is hard for the automobile factories to turn them out fast enough.

"Look at the cost of building. A modest home costs ten thousand dollars to erect. A few years ago, few men of moderate means would have felt justified in spending ten thousand dollars for a house. Today, building is proceeding apace despite the exorbitant prices. Plumbers and machine workers, small tradesmen and artisans are erecting houses that cost ten, twelve and even fifteen thousand dollars.

"More milk is being consumed by the children than ever before. Tropical fruits are on every table. The finest cuts are in demand at the meat market.

"Look into the colleges. Full to the doors and running over. At some of our institutions they are discussing the advisability of selecting those who are to be granted admission. A few years ago, practically no college was full to capacity and anyone was admitted who could show good character and adequate previous instruction.

"The laboring people of this country are so far ahead of their situation a few years ago that the truth is hard to realize and it isn't simply because they are making more money. It is because they are making better use of the money they get.

"The present prosperity of this country is based principally upon the fact that we are saving five billion dollars a year which would be wasted in drink if we had the saloon."

Mr. Emil J. Hohenthal, who has just completed a tour of Central Europe for the Prohibition Foundation, says that the prohibition movement among the young is apparent in all these countries and in a most aggressive form. The older and more conservative workers seek to restrain them, but they say they must take drastic action and tackle the job now else all is lost. Mr. Hohenthal says:

"As I leave these European countries to return to America, I am impressed with the grave responsibility resting upon the United States. Having put her hand to the plough she must not only not go back, but she must lend a hand to these Central European lands—in this terrific conflict. These workers are courageous as any I have met, and are as resourceful and determined. They recognize that Prohibition is the only solution for the drink evil. I have suggested the slogan: 'An alcohol free nation by 1930,' and the workers have accepted it with enthusiasm and are doing their best to bring it about."

Our 25-Cent Offer.

We are offering THE PENTECOSTAL HERALD until February 1, for the very small sum of 25 cents. We know from our correspondence that thousands of our readers love this paper, find it a great help, and would like to pass on the help it brings to them to others. We are making this offer to give them an opportunity to place the paper in the hands of their friends.

You cannot invest a dollar to better advantage. Send us the names and addresses of four persons and one dollar. Many of these people will become regular subscribers. It must not be forgotten that there is a most energetic propaganda to spread abroad through the land all manner of false teaching. We must meet this as far as possible, with the saving truths of the gospel. Help us in this good work.

Brooklyn Convention.

The annual Interdenominational Holiness Convention held in Brooklyn will meet this year in the Duryea Presbyterian Church corner of Sterling Place and Underhill Ave., Nov. 3rd through the 12th. The Church is easily reached by the Seventh Ave., Subway, and also by several surface lines. As usual we open Friday (Nov. 3rd) at 2:30 P. M., with the Lord's Supper and a season of prayer.

Election day (Nov. 7th), there will be, God willing, a memorial service to our precious Brother, William Howard Hoople, who always when holding an all-day meeting in his own church on Election day, firmly emphasized the fact that it was the second work of grace that was enabling him to "make his calling and election sure." Brother Hoople was one of the earliest promoters of this annual Convention. He also loved the Tuesday meeting, and when there, his burden of prayer was always for a mighty holiness revival in Brooklyn. He would also pray, "Dear Lord, gentle us all." And that is a good prayer for us all to pray. For further information, address Mrs. C. H. Cooke, 568 Atlantic Ave., Brooklyn, N. Y.

Something Ahead.

During our special 25-cent offer we will give a series of articles on "The Theory of Evolution; Does it Tend to Atheism?" by the distinguished leader of the Fundamentalists, Dr. W. B. Riley, who is waging a strong fight against destructive criticism and evolution. There is no one who is more fully prepared and thoroughly able to expose these false theories than Dr. Riley. Subscribe for THE HERALD for a friend that they may have this fine discussion.

The Pentecostal Herald from November 1 to February 1 only 25 cents.

How we Spend our Money

Silas C. Swallow.



It may be of interest to your many readers to take a glance at the following figures which it has been my pleasure to compile from various reliable sources.

The monthly bulletin of the New York State Chamber of Commerce is authority for the statement that the yield of the seven great cereals, such as wheat, rye, oats, corn, rice, etc., for the year 1920 was 5,885,140,000 bushels having a value of over four billions of dollars, or to be more minute, \$4,362,883,000.00; while the yield of the 16 supposedly lesser products but of larger value, viz: flax seed, potatoes, hay, tobacco, cotton, sugar, peanuts, beans, coffee, onions, hops, cranberries, apples, peaches, oranges and cabbages, was worth \$9,148,519,000.00, which by the way was a decrease from the year 1919 of nearly five billions of dollars.

Now the United States Commissioner of Education gives us some facts quite humiliating to the real patriot. In the year 1920, only two years ago, there went up or down, or sidewise, or possibly in all these directions, a general howl, on the high cost of living and yet we spent over \$22,000,000,000.00 on luxuries alone. Or, if you please, four times as much as we spent for the all-important cereals, and two and a half times as much as we spent for the 16 supposedly less important products.

Now let us remind ourselves that in the year 1918 we paid for elementary and higher education but \$919,729,258.00, which included every item for every grade of school, viz.: cost, upkeep, equipment of buildings and salaries of instructors; the latter alone reaching well on to five millions of dollars, and that from the beginning of American history up to A. D. 1920, there had been devoted to all educational purposes less than seventeen billions of dollars, while as stated before it has cost our people in the single year of 1920 for luxuries alone over twenty-two billions.

And in this reminder let us not forget to hide our faces in shame that such figures are possible in this enlightened, educational and religious promoting age and country.

But let us look even with shamed faces upon the wanton waste and inquire "What were some of the luxuries?" We quote from some of the statistical tables: For face powders, cosmetics, perfumes, etc. \$750,000,000.00.

And it is a common occurrence in city, village and country to see young ladies with dresses reaching little lower than the knees, locked arms with a young man who is smoking a cigar or cigarette or pipe, while the lady is peering into a pocket mirror held in one hand while she paints or powders her face with the other hand. But what says the further figure. Toilet soaps, \$4,000,000,000; Cigarettes, \$800,000,000; Cigars, \$510,000,000; Tobacco and snuff, \$800,000,000; Jewelry, \$500,000,000; Chewing gum, \$50,000,000; Ice cream, \$250,000,000; Luxurious service, \$3,000,000,000; Joy rides, pleasure resorts and races, \$3,000,000,000.

It is somewhat humiliating to think that the one hundred and five million of our population threw away in physical and mental paralyzing cigarettes and tobacco over two billions of dollars in a single year as compared with the less than one billion spent on our schools for the same period.

The practical question of the hour is what can be done by the pulpit, papers and schools of the country to correct these evil tenden-

cies and to place our beloved America on a better basis of health, wealth and morals. We must depend largely on the pulpit, the pew, the schools and most of all on the papers of the country. Yes, and on the religious papers of the country.

Echoes From Dear Old Waco.

B. F. Gassaway.



We were greatly blessed in our ministerial help this year. From the beginning Waco camp has been favored with the very best talent in the evangelistic field, and the standard was not lowered during the late meeting. Bros. Mingle-dorff and Carter preached with great acceptability, and gave us sermons wisely adapted to needs of the hour. While results were not up to the usual average for Waco camp, yet quite a few penitents were converted, believers sanctified wholly and backsliders reclaimed.

The insidious advances of "modernism," "higher criticism," and the "assured findings of the best scholarship (?) proclaimed from many of our Methodist pulpits have had a most vicious effect upon the people at large, deadening not only the spiritual but the mental perceptions of the people to such an extent that the real teachings of God's word which bring conviction for sins committed or duties omitted, have but little effect upon them.

The adult population is so given up to money-getting and our young people so completely swept into the whirlpool of pleasure-seeking that there is no room for serious reflection or seeking after God. Indeed, night after night given to the "movies," with their salacious and suggestive appeals to the animal nature of our youth, the awful effect of the "jazz" dance and the indiscriminate mingling of male and female in a seminude condition in our natatoriums and swimming pools, has brought about a state of affairs truly alarming to thoughtful minds. The undermining of the faith of our people in the inspiration of the Scriptures, the virgin birth and the Deity of Jesus of Nazareth, and the decided leaning of many of our so-called "greatest" preachers to the exploded doctrine of Darwinian evolution preached in pulpits and taught in lecture rooms in our Universities, is apparent in certain conditions of the Church. We have sown to the wind and a whirlwind reaping is now at hand. What shall the end be? May God help us, and may we help ourselves.

The holiness revival needs reviving. Our people have, in many instances, ceased to fast, neglected prayer, drifted into worldliness, departed from the standard of interdenominational holiness, exalting sectarianism and insisting on all who profess holiness to unite in one denomination, thus isolating and attempting to "corner" the Holiness Movement, and leaving the rest of the world without the leavening influence of holiness teaching. "But," they say "if they want holiness let them come to us." But they will not come to "us," hence we must go to them in the spirit of the Master and with faithful, earnest, loving persistence, win them, not only to a holy experience but to holy living day in and day out. The home altar, which in many instances has fallen down from misuse, must be rebuilt and the daily offering upon them burn and blaze with fire from heaven. More evangelists, God called—must take the field with tent and tabernacle and without reference to "call" or "remunera-

tion," go where "called" and where they are *not* called, with the spirit of Elijah, John the Baptist, Jesus of Nazareth, the Apostle Paul and Wesley spread scriptural holiness over the whole world. If we have no calls from churches or men, we have God's call upon us to "Go," and as we "Go," to proclaim the inestimable riches of the Kingdom of God. If we have no tents or tabernacles we can build brush arbors and take to the "highways and hedges" and beg and persuade, and with loving compulsion snatch them as "brands from the burning." If there ever was a time for holiness to manifest and prove itself it certainly is now.

Except on Sunday, the day attendance was comparatively small. At night and on the Sabbath the crowds were good. The collection amounting to over one thousand dollars came quickly and eagerly. Several Waco pastors looked in upon us; and Brother Hatfield, pastor of the Nazarene Church, and many of his congregation, camped with us and rendered great and much appreciated aid in all the services of the occasion. Sister Catherine Hines came from Colorado to lead the children's meetings and with the assistance of Miss Berdie Cagle with her "chalk talks," and the other girls from the Home at Arlington, accomplished great good among the children.

Brother Waddell, pastor of the Nazarene Church at Dallas, did good work as song leader and in the pulpit for an afternoon service. Rev. Andrew Johnson, D.D., looked in on us in passing from one of his meetings to another and was cordially greeted by his many friends on the grounds. Brother Jimmy Upchurch, and wife "Sister Maggie," with several of the young ladies of Berachah Home, gave great aid in song, sermons and personal work and were always most welcome visitors to Waco camp. A neat sum and a freewill offering was contributed to Berachah which is doing a wonderful and much needed work for fallen girls and the cause of Christ, and deserves the hearty support of God's people of every name and order. The boarding house under the management of Sister Thorne took care of the temporal wants of all the visitors.

Brother Curtis Green, a member of the board and for many years a regular attendant on the meeting, passed to his reward during the year. He was an ex-Confederate soldier and for many years had been a faithful soldier of the cross. He contributed liberally to the support of the meeting and was always ready to do what he could for its spiritual advancement.

Brother Augerbracht, an old ex-Confederate soldier, and Brother Shepherd, a superannuated preacher and ex-Confederate from the Confederate Home at Austin, were with us strong in faith, though feeble in body. The presence of these aged veterans of the cross is always an inspiration to the meeting. May it be with them "light at eventide."

Brothers Thompson, Bailey, Lawson and Dameron, of the Board, were present, but Brother Beresford, our Secretary, was absent with typhoid fever. Brothers Hunt, Vinson, Ferguson, Dan White, Owens, Berry, of Dallas, and many others including elect sisters, not a few, whose names are in the "Lamb's Book" were present "in labors abundant."

With renewed determination to be faithful to the end, we look forward with faith to 1923 for a great meeting at Waco camp. Fasting and prayer, with faithful effort, will bring results. Let us so live that when the end comes it may be said of us, "Soldier of Christ, well done; enter thou into the joy of thy Lord." Amen.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I have just read Charles M. Sneider's reply to the young man who criticised "The Old Fossil" for not knowing the new theory of "Evolution." The lad should learn the difference between evolution and creation before he poses as a "critic." I thought the writers in *The Herald* put it pretty strong about the teaching of the new doctrine in the colleges till I had a talk with my niece who has been two years in College in Chicago who told me what she had learned there of the "present day teaching." She asked me if I believed the Bible statement of the creation? I told her I did. The Creator who had power to create a monkey could create a man in his own image and breathe into his nostrils the breath of life and give him a living soul. I believe the Bible and will not give it up till I find something better, which I have not found in the teachings of these new "thought teachings." I go to Sunday school every Sunday and am much interested in the Old Testament. I admire Nehemiah so much for his trust in God and manner of proceeding to accomplish the purpose he had in view and his executive ability in carrying it out. I thank God for giving me life in this beautiful world and the opportunities he has given me to develop what talent he has given me and for Christian parents. They belonged to the M. P. Church when they were married and erected a family altar which they kept up till the heavenly Father took them home. I am trusting to see them there in the sweet bye and bye.

Mary Hudson.

Dear Aunt Bettie: I do not see many letters to the Children's Page from Maryland, so I am coming in to chat awhile and hope I may be of some interest to you. I hope you will not be shocked when I tell you of my relationship. I am a daughter, wife, mother, grandmother, sister, aunt and cousin. I am not an old-fashioned grandmother with white hair, as you will probably picture me to be. I am a busy, hard-working, lively, up-to-date grandmother. If you should try to follow me for one day to prove it I am sure you would take me to be twenty, that is if you did not see my face. I look older of course. I did not mean to speak lightly of the dear old-fashioned grandmother either, because I really love them, with their snowy locks and a heavenly smile upon their faces. When we think of the trials, crosses and burdens they have borne, because of love for their dear ones and know how patient and meek they have been, it brings to our memory the verse in Rev. 7th chapter, 13-14 verses: "And one of the elders said unto me, what are they which are arrayed in white robes? And he said, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." Both of my parents and my husband's parents are living. My father is a Methodist preacher. I have five sisters and six brothers. I have five children, three girls and two boys. I have two dear little boys in heaven. My home in heaven seems more real to me because of the tie of love that binds me to them. Thank God for that. I have one daughter teaching school; this will be her fourth year, and my eldest daughter is married; she was also a teacher before her marriage. I have two dear little grandsons. My daughter wrote me and said, "Mother dear, I only wish you could be here and know how good our baby is. He is as perfect as an angel; all he needs is wins." He ought to be good, when he has two great-grandmothers, two great-grandfathers, a grandmother grandfather and a number of aunts, uncles and cousins. Don't you think so boys and girls? I surely love children. They are so interesting and worthy of notice. I have been superintendent of our Sunday school for five years. I have had great oppor-

tunity to watch their lives and to find out their disposition. I have not the words to express how precious this work has been to me. I have always loved church work; was a Sunday school teacher at fourteen. I am striving to do my best for the church. I joined the prayer League and vowed to spend a portion of my time each day in the reading of God's word and prayer for those who are doing God's work, that they may be made stronger in faith and love and for the salvation of sinners. I long to see the people wake up to their lost state and repent for they cannot be saved unless they repent. I am striving by God's Spirit to live a consecrated life. I try to rebuke sin in every form. I am a firm believer in sanctification and hope to ever be able to trust to God my all, to trust his promises and let him fight my battles against sin for me. I can reach him by the eye of faith and my hope is secure. I also believe in divine healing. I know I can trust God to keep my body as well as my soul. I pray earnestly for those who ask our prayers in *The Herald* for healing of their diseases. I know God answers prayer. I had a direct answer to prayer last year. My dear husband was ill with the "flu" and heart trouble. The doctor told me he could only live a few hours. No one but God knew how I felt. I just said to him, "O Lord, I cannot give my dear one up; thou canst restore him to his health again. Make known unto me if he shall live, so I can feel satisfied." Then I had a sweet calm and holy feeling to pass over me, and I felt assured from that hour he would get well and he did. I really believe God sends such things upon us to prove us and see if we are sincere. I love *The Herald*, I just could not do without it, and keep near to my Master as I do. I have been taking it for fifteen years and I feel perfectly at home with all of those who correspond for it. I am glad that so many of our boys and girls are saved. That's right, give your hearts and life to God in your youth before the stronghold of Satan binds them down. Yours in the Master's service,

Mrs. Cora E. Plummer.

Dear Aunt Bettie: I have been reading the cousins' letters which I always enjoy. I would like to have some of the cousins write to me. I live right near the depot on the outskirts of town. Dad and I farm a quarter of a section of land. We belong to the Mennonite Church. I love the Lord and find him the dearest friend I have. When everybody forsakes me he will stay with me. My other letter W. B. got, so I thought I would try again. My address is Bloomington, Neb.

William Roehm.

Dear Aunt Bettie: I have bought a ticket to the Sunshine Band and hope that when I arrive you will let me come in. I have blue eyes, brown hair and light complexion. I am sending you the words to a beautiful song, the subject of it is "The Sunshine Band."

"The Sunshine Land is a big bright Land,
Where the sunshine folks abide,
And every one lends a helping hand
In the sunshine land so wide.

"The sunshine folks are a joyous race,
Where the happy moments fly,
And every one wears a smiling face
In the land of cloudly sky."

If any one has my birthday, May 10, I would like to correspond with them. My address is Gibbon, Okla.

Zella Miller.

Dear Aunt Bettie: I am a little girl 9 years old. I have blue eyes and white hair. I have one sister and two brothers. I have a Christian mother and papa. I've been reading *The Pentecostal Herald* a good while and this is my first letter. I am in the 4th grade. My address is Warren, Tex., Box 12, Route 1. Clotel Holder.

Dear Aunt Bettie: My only brother and I live with our grandpa on a farm. Grandma's health is poor; she is getting old and is not able to stand the toils and hardships of life. We are very lonely since the death of our dear grandpa. Our mama died when my brother was a little over two years old and I was four years. We were the only children mama ever had. Grandpa and Grandma have since that time fed and clothed us and given us all the education they possibly could. I thank the Lord for our dear Christian grandparents.

Mrs. J. A. Murray.

Dear Aunt Bettie: I certainly enjoy reading the Boys and Girls' Page and I am glad I am one of the cousins. I have dark hair and blue eyes. My age is between 12 and 17. I will write a letter to the one who guesses my age. Rhoda Van Meter, I guess your middle name to be Minnie. Am I right? I live on a farm in Minnesota. I am a Christian girl and I love Jesus with my whole heart. I want my life to tell for him in the sinful world. I would certainly enjoy a letter from any of the cousins. My address is Spring Valley, Minn.

Verna Michener.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of boys and girls? This is my first letter to *The Herald*. I am staying at grandmothers going to school. I am in the 6th grade. I like to go to school fine. I have an awful good teacher. My grandmother takes *The Herald* and I enjoy reading the Boys and Girls' Page. We are having a revival here. I was saved and sanctified at the meeting. I intend to be a missionary some day. My address is College Mound, Mo.

Mabel Cross.

Dear Aunt Bettie: We are cousins. We go to Sunday school every Sunday and enjoy it. We have just read some of the letters and we decided to write. We hope Mr. W. B. is listening to the radio when this comes. Won't some of the cousins please write to us. Our address is Attica, Kan., Box 25.

Lucine and Helen Smith.

Dear Aunt Bettie: Will you admit two blue-eyed Kentuckians into your cozy circle? We do not take *The Herald* but borrow one from a neighbor, and think the children's corner is the best part of the paper. We are 16 and 14 years of age and live in the northern part of Kentucky. We both go to school and are in the 8th grade. Our school consists of two rooms, two teachers and 75 pupils. We sure do love to go to school. We would like to correspond with any of the cousins that would care to write; would try and answer all letters we can. Our address is Goddard, Ky.

Flora Hamilton,
Marie Hammond.

Dear Aunt Bettie: I want to thank you one and all who have sent, in answer to my request, so much literature to my invalid grandfather. He certainly appreciated it. I take this method of thanking you all. He has gone to be with Jesus. He passed away the 28th of August. He was 77 years of age in November. If any one cares to write to me my address is Flemingsburg, Ky., Rt. 1, Box 62.

Frankie Nelle Hurst.

Dear Aunt Bettie: I feel that God would have me send in my testimony this morning to the healing power of God. The Lord raised me up from a serious illness, for which I praise him. I am up again and gaining strength every day. I praise him for full and free salvation; also for *The Herald* which has been a great blessing to me.

Marie A. Nagel.

Dear Aunt Bettie: This is my first letter to *The Herald* and hope to see it in print. I am a Christian and love the Christian life. I have been in California for the last three years. I liked it fine, but I wanted to come back to my old home. We are living with my grandmother and grandfather. I enjoy country life fine. I think there is nothing like true Christian

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I play the violin and hope to teach some day. I live out in the country and don't have any way to get to school, so daddy got me the prettiest little pony and buggy, so I could go to school. Besides the pony I have two pet chickens, three cats, a pet rabbit and a dog. My uncle Charlie takes *The Herald* and I enjoy reading the Boys and Girls' Page. What do I hear? Mr. W. B. coming? My address is Vine Grove, Ky., Rt. 3.

Martha R. Glenn.

Dear Aunt Bettie: I will drop in and see how you all are getting along. I go to Sunday school and church every Sunday. I have been attending camp meeting. Aunt Bettie, I wish you and some of the cousins would come and see me. We have a good many chickens large enough to fry. I guess you all have forgotten me by this time. I will not stay long, so I will leave and come again sometime. My help cometh from the Lord which made heaven and earth. Your niece and cousin,

Mattie L. Brooks.

Dear Aunt Bettie: Here comes a little Texas girl to visit you. This is my first letter to *The Herald*, but I hope it won't be my last. I am 5 years old. Mother died when I was two months old, 1917, and my grandmother and aunt raised me. My oldest brother died in 1918. My grandmother died 1919. Then my father died in 1920, so we children were separated then. My aunt Roxie Burkhalter, who had raised me, married, and took me with her. I lived with her a year and she died. I lived with my great-aunt until she was physically unable to take care of me, so I'm living with my father's brother, where my youngest brother lives.

Marie Burkhalter.

EIGHT BEAUTIFUL SPECIAL SONGS.

Evangelistic singers and every home singer will enjoy these. We only take space to name "The words that we did not say," "He will make it all right some day," "Hallelujah, we shall shine." They are out of the ordinary; really fine songs. Great solos or duets. The lot 25c. Three lots for 50c, and with them a free copy of the great patriotic, 25c sheet song, "The U. S. A. for me."

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ATTENTION!

Second Edition of "Must We Sin?" by Howard W. Sweeten just off the press. A book that discusses a vital theme in a convincing manner. From how much sin can God save us? What is sin and what is not sin? A proper conception and right answer to these questions are essential to our present happiness and our future destiny. You will find the answer to these questions safely and sanely presented in this new and convincing book. Price, postpaid, \$1.25.

An evangelist writes: "Have just seen your Victorious Songs Enlarged. Am very favorably impressed. Believe it the best you have ever issued. Shall use it as I have opportunity." He is right. It is a great evangelistic book. Price, 25c. Special rates to evangelists.

"Careful Cullings for Children" is fine for the young. And even the old folks enjoy it. Bro. Pickett says, "It's good for children between ten and ninety." Be sure to get it. \$1.25.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

Fallen Asleep.

TAYLOR.

Elizabeth Knowles was born in Delaware, Nov. 8, 1826, died Tuesday, August 29, 1922, aged 95 years, 9 months, and 21 days. Deceased was married to James Taylor in 1846; and came to Barry, Pike county, Ill., in 1852. Moved to Wellsville, Mo., in 1885. Sister Taylor was converted at the age of 15 years; sanctified later when she first heard holiness preached as a second work of grace, and rejoiced in the precious experience the remainder of her days.

The writer was called to preach her funeral and did so in the Presbyterian Church at Wellsville, Mo., Thursday, August 31, from the text of her own choosing, Psal. 16:8, "I have set the Lord always before me." Bros. McDonald and Coleman of the Presbyterian Church assisted in the funeral by prayer and reading the 90th Psalm. I give the readers some especially high points in this most remarkable life.

Saved 80 years, sanctified about 50 years. She was possessed of remarkable physical and mental powers, all preserved for nearly a century; continued interest in the Lord's work and everything about her (her children and their problems), ripening and maturing without any bitterness or self pity because of great age; a beautiful adornment of the life of holiness with a dignity and chastity of life that cannot be gainsaid; her home provided a beautiful haven for weary hearts to find comfort and help. Her life was lived as to commend the experience of holiness to all in her town, though she had to stand practically alone. She was possessed of unusual refinement and womanly dignity, strength of character and superior intellect, coming from a stock of strongly pious and godly folk. May God comfort the children and other beloved ones and bring each of them to association again in the heavenly city, is the writer's earnest prayer.

A. C. Watkins.

SARMAN.

The 27th of April an accident occurred at White Oak, Ga., in which two beautiful children of Mr. and Mrs. Frederick Sarman were instantly killed. Margaret Annette, who was born at Tallulah Falls, Aug. 21, 1908, and Emma Pauline born at White Oak, Feb. 6, 1918.

Margaret, a very intelligent girl, was very much beloved by her schoolmates and her friends were numbered by all who knew her. To her parents and teachers she was obedient; and was always willing to forego her own pleasure to serve others. As a musician she had unusual ability for one her age; and had been organist for Sunday school for several years. She will be missed in the home circle, the League, Sunday school, and in the church she attended regularly and served so well.

Emma Pauline was the youngest

child in the family, and a comfort and joy in the home. Although very young, she loved the Sunday school and was always in her place in the infant class. She was a perfect picture of childhood in all of its innocence and beauty—"a flower budded on earth to bloom in heaven." We shall miss them but we know that our loss is their eternal gain.

Besides their mother and father they leave one brother and two sisters. May our heavenly Father comfort them with his abiding love. "They have gone and we shall miss them."

There are now two vacant chairs; But we linger to bless their memory, As we breathe our evening prayer."

HASTINGS.

Rev. C. A. Hastings departed this life in a hospital at McComb City, Miss., Sept. 26th. Bro. Hastings held local license in the M. E. Church, South, and was a real preacher of the gospel. He was a native of Wilkinson County, Miss., in which county he has resided all of his life. In early life he was married to a Miss Henly who survives him, with seven children. He came to be a well informed man in several lines as he formed the habit in early life of reading good books. He was a student on many subjects and was indefatigable in his efforts to obtain truth first hand that he may form conclusion, of which he was a champion in all gatherings. He was a logician of force. He was a theologian ranking with many of the best I ever knew. Once in a class room during a recitation at Asbury I gave a few thoughts I heard this man give and the Professor wanted to know what author I had been reading. He was orthodox to the core. He was at times eloquent in preaching the gospel of our Christ whom his soul loved to elevate to a listening congregation.

Since first I came to notice things and people from early life I have held this dear man close to my heart as a friend and co-worker in the Master's harvest field. We have walked together, prayed out on the hills 'neath God's ancient stars, listened to one another preach of the riches untold as yet, had glimpses of the invisible speaking with John often in our joy 'till doth not yet appear what we shall be.' He beat me to the landing a little; at times I am sorrowful, bereaved, lonely. The mood of life grows curious to meet the dear ones on ahead and I sit in the gloaming and sing the swan song of Henry F. Lyte: "Change and decay in all around I see:

O Thou who changest not, abide with me."

Rev. J. A. Wells and the writer participated in the obsequies. He is laid to rest near his home in a country graveyard to await the call at the last day.

He told us near the end, "all is well." "I have found life has three arch enemies—the world, the flesh and the devil. Tell all of my friends I have met them all bravely in Jesus and conquered them all." His testimony in death was beautiful. He believed in and held to the doctrines that Methodism presents to the world. He was faithful in these convictions and wavered not. His life here reminds us of the lines of Emily Dickinson—

"If I can stop one heart from breaking,

I shall not live in vain;

If I can ease one life its aching,

Or cool one pain,

Or help one fainting robin

Into his nest again,

I shall not live in vain."

"Blessed are the dead that die in the Lord." Farewell, my brother.

Delos Cassells.

TESTIMONY

"The Lord hath done great things for us, whereof we are glad." First of all, I praise God for his saving, sanctifying, keeping and healing power. Several years ago a little pimple started on my chin, and as the time went by, it began getting worse, and

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Pentecostal Publishing Company, Louisville, Ky.

I felt that something must be done. I knew that God could do it, and had prayed a good deal about the matter, but could not seem to get faith.

Finally I decided to go to a doctor and see what help I could obtain. I went to a doctor whom I had known, but he said, "I am very busy today, suppose you drop in tomorrow and see me." According to my promise, I went to his office the next day, but again he said, "You have come rather early, can you not come later on in the afternoon?" I did not promise that I would return, for a voice seemed to whisper, "Why do you not leave the matter in my hands? I am able to help you when all others fail." As I returned home, I said to my parents, I feel that I must trust God this time, so in the evening we had special prayer together, and believed that God would answer.

As I was praying the thought came, If I heal you, will you be willing to testify to it, will you tell others what I have done? I answered, "Yes, Lord, I will." Before retiring that night, I picked up a "Daily Light" and opened up to the reading for that day, and my eyes fell on these words, "I have seen his ways, and will heal him. I am the Lord that healeth thee." and again, "Thy faith hath made thee whole." He has touched me, and today I am praising him for all his goodness, and for the answer to prayer.

Miss E. B. Fuge.

LONG TO SEE DEMONSTRATION
OF THE HOLY GHOST.

Ever since I became a minister in the Southern Methodist Church, I have longed to see a demonstration of the Holy Ghost. I have studied your booklet entitled "The Baptism with the Holy Ghost," and similar booklets and articles on the same subject. Ever since I was sanctified and a few months later called to preach, I have been preaching at different times this second definite work of grace, but not until this month have I seen the fruit

of my study, preaching and prayers.

Not having been able to secure special help for two of my meetings, it was left to me to hold them myself. We started our meeting at Live Oak Church on Sunday; on Tuesday night the Spirit found its way into hearts. A deep conviction was upon many. Wednesday morning was graced with a beautiful consecration service around the altar. Friday morning's service proved a blessing to many after the pastor had given a full explanation of the Methodist doctrine and preached on Bible holiness. We all sang "The Old-Time Religion" and shook hands around the altar. On Sunday morning the fire fell in all its sanctifying power. The pastor preached on "The Baptism with the Holy Ghost, Subsequent to Regeneration, not at, but after pardon" from Acts 2:1 to 4 inclusive. The altar was opened to all who would seek the baptism with the Holy Ghost. The altar was soon filled while the pastor's wife sang, "All on the Altar for Jesus," one of her touching altar songs. At the close of an earnest, soul-burdened prayer by the pastor, several testified that all was on the altar for Jesus, and that they had received knowledge that they had never known before.

It had been several years since such an outpouring of the Spirit had come upon the Church. Such a feast had not been spread for many days and there were hungry souls there. Thank God for the Old-Time Religion, for the simple and true message and the power of the Gospel unto salvation.

Yours in Christ,
Claude H. Mayo, Pastor.

"Uncle Sam, or the Pope, Which?" is a book needed all over the country. Its extensive circulation will do great good. It is certainly an eye-opener. Price, \$1.50. Good rates by the quantity. It sells well.

Great Songs. Making a decided impression everywhere. 23 songs, words and music, by Rev. Jack Linn and wife. Price, 25 cents. Pentecostal Publishing Co., Louisville, Ky.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VI.—Nov. 5, 1922.

Subject.—Jesus the Great Physician. Luke 5:17-26.

Golden Text.—Himself took our infirmities, and bear our sicknesses. Matt. 8:17.

Time.—Summer of A. D. 32. Corrected chronology, A. D. 28.

Place.—Capernaum.

Introduction.—“Following the baptism and temptation of Jesus and the wedding in Cana of Galilee, Jesus spent several months in what is called his first great Judean ministry. This is supposed to have covered the summer and autumn of A. D. 27. In December he returned to Galilee by way of Samaria, at which time the conversion of the Samaritan woman took place at Jacob's well (John 4:4-42). In March, A. D. 28, he returned to Jerusalem to the Passover and in April returned to Galilee which marks the beginning of the great Galilean ministry. After his rejection at Nazareth he went to Capernaum, preaching and teaching through the summer and autumn in and around Capernaum and the country bordering the Sea of Galilee. The incidents covered in this lesson assignment occurred in May and June of this period.”—Arnold.

The Lesson Proper.—Jesus never lost any time, never frittered away the precious hours in foolishness. Wherever he went he taught the people, and healed their diseases if they had need and faith. His diligence should be a lesson to us to do our very best. His theme was sin and salvation. Other things could come in as mere incidentals, but could not take the place of the all-important theme.

On the occasion of the lesson he had a mixed audience, made up of many of the common people who always heard him gladly, and a group of Pharisees and doctors of the law. This latter group had not come for any good purpose, but for criticism. Their jealousy of him made them miserable; so they followed him from all quarters that, if possible, they might find something against him whereby they might silence him forever. Some modern men seem to be closely related to those Pharisees and doctors of the law. Judging from what really happens, one must conclude that they would rather see souls lost forever than to have them saved by any means that would cast some reflection upon a barren ministry. John Wesley met that sort of thing in his day, and many others have had to deal with it since that time. Really it makes little difference how men are saved, by the usual methods or by no method; the important thing is to get them to Jesus at any cost. If my church cannot reach them, then by all means let some other church bring them in.

Modern church people need some of the faith and zeal of the four men who brought the palsied man to Jesus. Our faith needs hands and feet, and a determined effort to save the lost. The method of these men was a bit out of the ordinary, but that did not disturb the Master. What if they did climb ladders, tear the roof off the house and scatter dust in the eyes

of a few proud Pharisees and doctors of the law. That was a small matter with them. Their friend had palsy and must see the Great Physician. Jesus had no fuss to make about it. His meeting could be disturbed, broken up if need be, in order to give that poor, sick man a chance to come to him. After all, it was not so much the sick body that needed attention as the sick soul. Jesus began at the right end of the job by forgiving him first. That is contrary to the notions of social service. That system would have healed him first; but Jesus knew better; and we should know better. It is not poverty and bad environment that ruin men, but sin. We may make men rich and change all their environment, but that will not save them from sin. If it would, why are not the wealthy people of the world saved? They have all that heart can wish, coupled with the best environment possible, without salvation; but very few of them know anything about salvation. They crucified Jesus when he was on earth, and do not want him now. Sin produces bad environment, and bad environment makes sin worse; but good environment will not save men. Get people saved from sin, and they will improve their own surroundings quickly.

The question of divine healing is ever at the front, and will not down. It is an interesting question and very important, and yet one that needs to be handled with great care, lest some one be hurt. Here is the brother who sees it in the atonement in the same measure as salvation from sin is in the atonement. Another brother declares that the atonement has nothing to do with it. And the matter is so delicate that either one of them is likely to get his bristles up if one tramples in the least upon his peculiar notions; but I shall risk it and say my say. Every good thing we get in this world, or in the world to come, comes to us through the merit of Jesus; for had he not come and died for us, we would have been done forever; but we miss the meaning of the atonement when we undertake to put everything into it after the same fashion. The atonement was intended specially to cover our sins and to deliver us from every taint of spiritual defilement; but many other things come to us through the grace of God, that are not in the atonement in the same sense as our salvation from sin. Not seeing this has been the cause of no little confusion and misunderstanding in many quarters. God has many suffering saints who will never have sound bodies in this life. Some are born blind, some without hands, some without feet; some are born totally deaf, some with harelip, some idiots, etc. It was no fault of theirs, but it will follow them to the grave. Many have so lived as to ruin their constitutions beyond all help. Thank God, that by grace the most permanently afflicted may be saved from sin; but nobody now living has sufficient faith to restore all of them to normal condition. Empty sockets will not have new eyeballs put into them. All this, and yet, thank God, there is divine healing for many

a sick body, if they and their friends will but meet God's conditions.

When the Master forgave the sins of the palsied man, the Pharisees and doctors of the law cried: “Blasphemy”; and they were right, if he was not God, then the Unitarians, Russellites, Eddyites, and all destructive critics and New Theologians who deny his Deity are right; but if he is God, they are a set of blasphemers. This is no play matter. If he is not God, then the angels who worship him as God are guilty of idolatry. If he is not God, all the people who have worshipped him as God are idolaters. Have all such made a mistake? Have they all been guilty of the sin that damns men forever? Were Luther and Knox, Wesley and Asbury, Finney and Mahan, Spurgeon and Moody just idolatrous sinners against God? God save the mark. One has no words to tell the difference between the spiritual life and power of such men as these and that of these modern wiseacres. If they were right, their traducers are all wrong.

Thank God, Jesus was able to deal with Pharisees and doctors of the law who disputed his Deity and his right to forgive men their sins. When they cried: “Who can forgive sins, but God alone,” he said to the sick man: “Arise, and take up thy couch, and go into thine house.” That was a test for blasphemy, as well as for Deity. “And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.” Hallelujah! Why do not some of the critics do something, if they know so much? What have they to say about a scene like this? They simply deny that such a thing ever happened; but it is easy to deny a thing. Every liar in court does that. One thing is certain: there is no record that the Pharisees and doctors of the law denied it. They knew better; for they had seen it with their own eyes.

“They were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.” Well, most of us have seen things just as strange. Pray was not the conversion of Jerry McAuley, a river-front thief, a greater miracle than this? How about the conversion of Old Born Drunk? The salvation of any sinner, the transformation of his entire being in a moment, in the twinkling of an eye, is as great a miracle as raising the dead. Human systems cannot do such things; and the proof is that they have never done them. Thank God for Christ Jesus, the God-man, who is able to heal sick bodies, to pardon sinners, and to make them holy through the merit of his precious blood. Truly he is the great Physician for both bodies and souls. Lean on him! He is God for all worlds: “Jesus Christ the same yesterday, and today, and forever.”

BROTHER KELLEY TAKES UP WORK.

I have sufficiently recovered from my recent illness to again take up the work in the field. As you know, we are expecting to locate permanently in California, and Mrs. Kelley and the children are for the time being at 220 Oakwood Place, Riverside, Cal., but we are hoping to be in the middle west for some weeks in meetings, en route to the coast; and will be pleased

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NOTICE!

Frank P. Allen, song leader and soloist of fifteen years' experience is now making engagements for assisting in revival meetings. Mr. Allen is now a member of Trinity M. E. Church, Charlotte, N. C. Pastors and evangelists may address him at 303 West 4th St. References: Rev. J. E. Abernethy, Charlotte, N. C., Rev. O. G. Mingledorff, Wilmore, Ky., Rev. Raymond Browning, Hendersonville, N. C., Rev. Arthur J. Moore, San Antonio, Tex., Rev. John M. Outler, P. E., McRae, Ga., Rev. J. C. Flanders, P. E., Waycross, Ga.

to take on meetings along full salvation lines for the brethren wherever we are called. Our terms are very simple: expenses and a free-will offering. Surely that should be satisfactory to all. Write me to Laclede, Mo., as that will be my post office until we are permanently located.

Yours and Christ's.

Edward R. Kelley.

ONE OF OUR STRONG EVANGELISTS.

My former schoolmate and now fellow-evangelist and neighbor, Rev. Life E. Williams, of Wilmore, Ky., is giving his whole time to the work of evangelism. Those who have known of his labors can likewise testify of his ability and success in this field. To those who have not as yet had this privilege there is awaiting you a rare treat. For your camp meeting, mission or church you could make no mistake in calling Brother Williams as your evangelist. He is a strong preacher, of good physique and personal appearance and commendable qualities that make him acceptable anywhere. He is no novice in this great work. His experiences both as pastor and evangelist have won for him success and great blessings in revival meetings. Any pastor of church or mission wanting a real old-fashioned revival this fall or winter should write him at once. Camp meeting committees will take note and write him relative to engagements for next season. Good and efficient men are rare. Keep them busy.

Faithfully yours,
O. H. Callis, Evangelist.

You that have “Victorious Songs Enlarged” be sure to work it up well. Try especially Nos. 6, 8, 10, 25, 40, 54, 88, 133, 166, 172, 174, 207, 221. These and many other numbers stir the heart.

ANNOUNCEMENTS.

Rev. W. S. Bennett, Macon, Ga., has recently closed a meeting at Macon, Ga., in which a number were saved and sanctified. He has a tent and will be glad to hold meetings anywhere his services may be desired.

Rev. J. A. Wallace says: "I wish to announce that I desire to do evangelistic preaching. I have been a member of the Louisville Conference for eight years, doing pastoral work all this time, but feeling a call to the evangelistic field. I am a sanctified preacher with zeal for evangelistic work. Anyone desiring my services may address me Monticello, Ky."

Rev. L. G. Marlin, West Plains, Mo., is open for calls to evangelistic work, and will be glad to assist pastors needing such services.

Rev. A. F. Ingler reports a good meeting at Norma, N. D., in which a number were saved. From there he went to Carrington, N. D., for a meeting.

Rev. Ural Hollenback asks that we announce that he is a man and would be glad to have mail addressed thus. Some have confused him and his wife as two ladies who are traveling together. Their home address is Greenfield, Ind.

Rev. W. O. Self has recently closed a good meeting with the Nazarene Church eight miles northeast of Andalusia, Ala., in which several were saved and the church strengthened and encouraged. Rev. L. Gaston Adams is the pastor and is doing a good work at that place.

Rev. Edwin P. Phillips writes that Rev. Harry P. Beck, 4546 Arco Ave., St. Louis, Mo., who has been connected with the Lighthouse Mission as assistant pastor, is now open for calls as song leader. He is an excellent chorus leader and soloist, also a good preacher and is available on short notice.

A DAY AND NIGHT AT THE OLD CAMP GROUND.

Many of the saints that still live know something of the old Hudson camp ground located in Winn Parish, North Louisiana. Your scribe had the pleasure of attending this camp on the closing Sabbath day of the meeting, September 3, 1922.

The location of this camp is beautiful for situation. Nature has done her part on every side. The tabernacle stands yonder on the brow of the hill, encircled with a beautiful young grove of the long-leaf pine. The history of this camp is in the life work of the Rev. W. M. D. Gaar. Brother Gaar is a lovable character, loved and honored by all good people, and hated by the devil and his crowds. God put it in his heart twenty-five years ago to build up a holiness camp ground at his place, and his first step was to set apart forty acres of his most valuable land and build a tabernacle in the center thereof for the promotion of holiness. This he did, and for twenty-four years the camp has been running without a break in the chain. The camp is honored and blessed of God in many ways.

Brother Gaar led by the Spirit of

God and a consecrated pocketbook, went to work with time and money and built the Gaar Institute at a cost of several thousand dollars. From the beginning he was President, with a fine collection of teachers and pupils that would be a credit to any town or country, and for a number of years they sent out their pupils to teach and to be a blessing to all mankind. Some of them who got their start in the Gaar Institute are today over the seas telling the story of God and holiness to those who have never heard about Jesus. Brother Gaar could not go, but he prepared others for the mission fields, and is now preaching holiness through them over there.

You may write about and talk about holiness camp meetings, but the last day and night of this meeting, the fire fell and burned many sacrifices, sinners converted, backsliders reclaimed and believers sanctified. I have been in love with holiness meetings for thirty-six years, feel at home in them, and comfortable in the pulpit or pew.

This meeting reminded me of the holiness meetings of thirty years ago when the Lord would save a little fellow down on the farm, call and separate him for evangelistic work of preaching holiness, and just as long as that little fellow obeyed God he brought things to pass that surprised the natives. So it is today, the man that obeys God rather than man has his hand on the keyboard that unlocks heaven and brings the mighty power of God on the people that surprises the wisdom of this world. Such men have their credentials from God and he renews them from day to day.

The leader of this camp in the pulpit this present year is the Rev. S. S. White, of Bethany, Okla. Brother White, it was said, was at his best and God was with him, and he is a power for God and holiness. The singing was fine, conducted by Brother A. H. Clayton, and his daughter, Miss Lois, at the organ playing and singing those songs of precious memory that led so many people to Jesus.

A. J. Quattlebaum.

WHAT GOD CAN DO.

I do recant from the anonymous missive sent you a few weeks ago regarding the question of holiness being given such prominence in the editorial page of *The Herald*. That missive was signed "Defeated," which doubtless was the truth then, because I was living under a great cloud of doubt and darkness had settled on my soul, that I dared not go back to the world in open mingling with it. I was subject to great spasms of hatred and malice against certain persons and conditions that found expression in my voice when no listening ear nor observant eye saw me. I, at times would get so mad that when out in my car I would stamp my foot on the gas so as to send it speeding to the danger of my life at the same time muttering invectives against those I supposed to be my enemies, and who had done me great personal harm in a social and business way that I had suffered irretrievably in a financial way.

I thank God for giving me the courage and power to publicly renounce my sin, and though a member of the church and being looked up to as a good earnest and consistent Christian, living up to what I professed in an outward life, but my heart was hid

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from those who thus saw me, I knew deep down in my soul that there lurked a vile and dangerous monster that was fast chaining my better self with the sin of hatred and malice that was unfitting me for any place in the church. But the end came in view when I went to the penitent form in a little holiness church on Friday, Sept. 22. While there trying to get through to God the devil did his best to drive me from my knees, but I stuck although my feelings seemed to be against me; again on Saturday night, Sept. 23, I went back determined to yield all. I came away much blessed but not satisfied; on Sabbath morning when I arose I prayed and between 7 and 8 A. M. the blessing of a sense of forgiveness fell on me and I was then and there assured of a clean heart and the baptism of the Holy Spirit.

Today my heart is full of a deep sense of love for everybody and for those whom I had before hated. I have now a horror of sin, even in the least suggestion of thought.

Yours in Jesus and the spread of holiness,
Henry Jackson.

A PATHETIC CASE.

There has recently come to my attention a case of demoniacal possession so strange and so pathetic that I am asking you who may chance to read this article to join with me in earnest prayer to God that relief may come immediately.

A refined and godly woman in South Carolina has one lovely daughter who at the age of fourteen was sent away to a church school to be prepared for college. While there she fell under the care of a woman teacher who is one of those strange monstrosities described in Romans 1:2. So completely did she get control of the girl's will that she turned her against her own mother and separated her from all the friends that once she knew. The strange and unnatural love that developed in the girl for that teacher made her threaten to commit suicide if separated from the woman. After years of agonizing endeavor to get the girl



Rev. Raymond Browning, Hendersonville, N. C., a very devout and successful evangelist. He is in 'labors abundant', winning souls for the Master.

from under the woman's control the mother was compelled to give up in despair.

Ten years have passed by and today the girl and that woman are living together in apartments in a western city. Money is supplied them by a doting grandmother of the girl who does not understand the strange relation. So completely does this evil woman control the girl that she will not allow her own mother to touch her or kiss her, and on the last visit to her home town she would not even see her mother.

In all my evangelistic career I have never seen anything more tragic than the sorrow of this lovely Christian mother. My heart aches for her and I want those who feel moved to do so to pray that the Lord may break the influence of this demon-possessed woman even if it takes death to do it and that the girl may be restored to that mother. As soon as relief comes I will report the matter further to the readers of *The Herald*.

Yours in Christian love,
Raymond Browning.

EVANGELISTS' SLATES

C. M. DUNAWAY'S SLATE.
 Hurlock, Md., Oct. 22-Nov. 12.
 Groveland, Fla., Nov. 19-Dec. 10.
 Address, 433 S. Candler St., Decatur, Ga.

JOHN THOMAS' SLATE.
 Ferrell, Pa., Oct. 29-Nov. 19.
 Perkasee, Pa., Nov. 24-Dec. 4.
 Rochester, N. Y., Dec. 10-20.
 Permanent address, Wilmore, Ky.

SLATE OF C. E. FUGITT.
 Athens, Ohio, Oct. 16-23.
 Holliburg, Ohio, Nov. 3-12.

BONA FLEMING'S SLATE.
 New Castle, Pa., Oct. 18-Nov. 5.

JOHN J. HUNT, JR.'S SLATE.
 Camden, N. J., Nov. 4-26.
 Home address, Media, Pa.

W. B. YATES' SLATE.
 Dodge City District, Kan., Oct. 1-Dec. 18.
 Scott City, Kan., Oct. 1-22.
 Garden City, Kan., Oct. 23-Nov. 19.
 St. John, Kan., Nov. 20-Dec. 17.

T. M. ANDERSON'S SLATE.
 Adams, N. Y., Oct. 16-Nov. 5.
 Alexander Bay, N. Y., Nov. 7-26.
 Northville, N. Y., Nov. 28-Dec. 10.

W. W. McCORD'S SLATE.
 Thomson, Ga., Oct. 18-Nov. 5.
 Rome, Ga., Nov. 5-19.
 Sale City, Ga., (camps) July 19-29, 1923.
 Winder, Ga., July 30-Aug. 12.
 Greensboro, Ga., Aug. 13-26.
 Home address, Sale City, Ga.

J. B. McBRIDE'S SLATE.
 Lynn, Mass., Oct. 17-Nov. 5.
 Lowell, Mass., Nov. 7-29.
 Home address, 481 So. Lake Ave., Pasadena, Cal.

CARL TUCKER'S SLATE.
 Greenfield, Ind., Oct. 15-29.
 Mitchell, Ind., Nov. 5-26.

H. E. COPELAND'S SLATE.
 Joliet, Ill., Oct. 15-29.
 Home address, 5258 Page Blvd., St. Louis, Mo.

JAMES V. REID'S SLATE.
 Durham, N. C., Oct. 15-29.
 Home address, Oakland City, Ind.

WILLIAM O. NEASE'S SLATE.
 St. Johns N. B. Can., Oct. 13-29.
 Darby, Pa., Nov. 5-19.
 Home address, Box 42, Olivet, Ill.

SLATE OF GEORGE TUCKER AND R. E. TURBEVILLE.
 (Soloist and Song Leader)
 Franklin, Ky., Oct. 31-Nov. 15.
 Home address, Guntersville, Ala.

G. F. JACOB'S SLATE.
 Junction City, Kan., Oct. 22-Nov. 19.

CHAS. L. SLATER'S SLATE.
 Milton, Pa., Oct. 22-Nov. 5.
 Cambridge, Md., Nov. 12-26.
 Cincinnati, Ohio, Nov. 28-30.
 Home address, Kingswood, Ky.

SLATE OF THE MACKAY SISTERS.
 Cleveland, Kan., Oct. 22-Nov. 5.
 Attica, Kan., Nov. 5-26.
 New Cumberland, W. Va., Dec. 1-29.
 Front Royal, Va., Jan. 1-21.
 Rising Sun, Md., Jan. 22-Feb. 11.
 Home address, New Cumberland, W. Va.

S. W. STONES' SLATE.
 Escandido, Cal., Nov. 5-26.
 418 So. Fern Ave., Ontario, Cal.

HARRY MORROW'S SLATE.
 South Whitley, Ind., Nov. 5-26.
 Williamston, Mich., Dec. 3-24.

SLATE OF URAL HOLLENBACK AND WIFE.
 Open date, Oct. 26-Nov. 12.
 Open date, Nov. 16-Dec. 3.
 Gary, Ind., Jan. 7-26.
 Home address, Greenfield, Ind.

A. A. PRICE'S SLATE.
 Nazareth, Pa., Nov. 5-19.
 Deal Island, Md., Nov. 21-Dec. 24.
 Address, Denton, Md.

L. E. WILLIAMS' SLATE.
 Casey, Ill., Sept. 29-Oct. 29.
 Home address, Wilmore, Ky.

H. D. WARNER'S SLATE.
 Louisville, Ky., Oct. 10-31.
 Home address, 234 East Walnut St., Louisville, Ky.

A. F. BALSMEIER'S SLATE.
 Lincoln, Neb., Oct. 9-29.
 Ottawa, Kan., Oct. 30-Nov. 12.
 Permanent address, 1018 Filmore St., Topeka, Kan.

J. T. MAFFIN'S SLATE.
 Ashland, Ky., Oct. 15-23.
 Home address, 775 York St., Marion, O.

J. L. GLASCOCK'S SLATE.
 Greensburg, Kan., Oct. 20-31.
 Home address, 1350 Grace Ave., Cincinnati, Ohio.

SLATE OF H. W. GALLOWAY AND WIFE.
 Miller, Neb., Oct. 15-29.

HARRY S. ALLEN'S SLATE.
 Macon, Ga., Oct. 12-30.
 Home address, Macon, Ga., Route 1.

ALVIN YOUNG'S SLATE.
 Alexander Bay, N. Y., Nov. 7-26.
 Northville, N. Y., Nov. 28-Dec. 10.
 Home address, Clarence, Mo.

HOWARD W. SWEETEN'S SLATE.
 Norfolk, Va., Oct. 21-Nov. 5.

SLATE OF E. E. SHELHAMER AND WIFE.
 Modesta, Cal., Nov. 26-Dec. 17.
 Watts, Cal., Jan. 5-21.
 Pasadena, Cal., Jan. 25-Feb. 5.
 Address, 5428 Walnut Hill Ave., Los Angeles, Cal.

ROY L. HOLLENBACK'S SLATE.
 Jeffersonville, Ind., Oct. 12-29.
 Address, Clarence, Mo.

A. S. CLARK'S SLATE.
 Pretty Prairie, Kan., Oct. 15-Nov. 5.
 Open for calls for camps during the summer. Home address, Winfield, Kan.

JOHN E. HEWSON'S SLATE.
 Open date, Oct. 1-Nov. 26.
 Winchester, Ind., Nov. 26-Dec. 17.
 Home address, 127 N. Chester Ave., Indianapolis, Ind.

EDWARD R. KELLEY'S SLATE.
 Holtville, Cal., Nov. 15.
 Open dates, Oct. 22-Nov. 10.
 Address Laredo, Mo.

SLATE OF GEO. AND EFFIE MOORE.
 Duncan, Okla., Nov. 2-19.

S. B. RENSNAW'S SLATE.
 Marshfield, Ore., Oct. 1-29.
 Home address, 4345 Trumbull Ave., Detroit, Mich.

H. A. LEIGHTLEY'S SLATE.
 Open dates, October and November.
 Home address, Ashland, Ky.

SLATE OF L. J. MILLER AND D. WARD MILAM.
 Moundsville, W. Va., Oct. 29-Nov. 26.
 Elkins, W. Va., Nov. 28-Dec. 17.
 Dallas, Texas, Dec. 20-21.
 Nashville, Tenn., Dec. 23-30.
 Parkersburg, W. Va., Dec. 31-Jan. 21.
 San Antonio, Tex., Jan. 28-Feb. 18.
 Racine, Wis., Feb. 25-March 25.
 Meridian, Miss., April 1-22.

SLATE OF P. F. ELLIOTT.
 Three Oaks, Mich., Oct. 20-29.
 Stroudsburg, Pa., Nov. 19-Dec. 3.
 Dayton, Ohio, Dec. 10-17.

MISS IMOGENE QUINN'S SLATE.
 Orland, Ind., Oct. 8-29.
 Home address, 909 N. Tuxedo, Indianapolis, Ind.

B. T. FLANERY'S SLATE.
 Mitchell, Ind., Oct. 8-29.
 Home address Clam Falls, Wis., Rt. 1.

A. BRITTON PETERSON'S SLATE.
 Lebanon, Pa., Oct. 11-29.
 Morrisville, Pa., Oct. 31-Nov. 6.
 Upland, Pa., Nov. 8-19.
 Mt. Airy, Phila., Pa., Nov. 22-Dec. 3.
 Mt. Nebo, Pa., Dec. 6-17.
 Forty-third St., Philadelphia, Dec. 31-Jan. 14.
 Epworth, M. E., Philadelphia, Pa., Jan. 17-Feb. 4.
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 Winter dates open.
 Permanent address, Connelley's Spring, N. C.

F. J. MILLS' SLATE.
 Fillmore, Ill., Oct. 29-Nov. 13.
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 Gaffney, S. C., Nov. 2-7.
 Raleigh, N. C., Nov. 15-19.
 Gardand, N. C., Nov. 22-Dec. 3.
 Dallas, Tex., Dec. 20-21.
 Defiance, Ohio, Dec. 23-Jan. 1.
 Permanent address, Box 1291, Columbus, Ohio.

T. T. ADAMS' SLATE.
 Carlisle, Ky., Oct. 22-Nov. 12.
 Open dates after Nov. 12.
 Home address, Wilmore, Ky.

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 Mooers, N. Y., Oct. 15-29.

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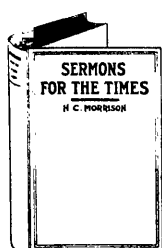
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EVANGELISTIC REPORT.

Though it has been sometime since I have reported in The Herald I have not been idle. In July, assisted by Rev. R. L. Selle, we held a gracious meeting in Partridge, Kan. Although in the time of year when most of the farmers were busy with their wheat harvest and threshing we had a fair attendance. There were nearly 50 who were either saved or sanctified, and two who consecrated themselves to some special work; one is in college now preparing for that work.

Bro. Bartlett, the pastor, is a deeply consecrated man of God. He is entering Drew Theological Seminary this fall. He goes there with the blessing of full salvation and I feel sure he will return with it and be a real blessing to the church that secures his services.

Our next battle was pitched in the same tent in Canton, Ohio., with the Methodist people. Bro. W. W. Martin was the pastor. Though the weather was hot yet the people came and at times we could not find room for them in the tent. This was a stubborn meeting at the start, but the second Sunday morning the break came as we were bringing the message when people began to weep. When the call was made they began to come in real earnest and prayed through to victory in old camp meeting fashion. Dr. Selle and I preached alternately.

At the close of this meeting Dr. Selle and wife went to Dalhart, Tex., for a meeting and I back to Kansas on the Hutchinson North Circuit with Rev. Grosdidier. This too was a busy time and the attendance was not as much as we desired but God was with us. I had the pleasure of having my only sister and her husband with us in the meeting a few nights. They rendered good service in the choir. Many said that it was the best meeting they had ever been in. What a joy it is to see people pray clear through and come up with a shining face and something they know about. Many of the services were times of real melting when the Spirit moved among the people. Not the emotional effect of a death-bed story but the presence of him—"The Holy Ghost."

Rev. Grosdidier and good wife have the respect and hearty support of his people. He is clear along the line of holiness. It is easy to get sour if one does not keep the Holy Ghost, and sour professed holiness blights and kills.

My next meeting was with Dr. Selle again at Fargo, Okla., which proved to be a community meeting rather than a Methodist meeting. The people were so well pleased with this meeting as well as the Canton meeting, they have established a camp for another year and have called the same workers back. We found the tracks of our old time friend and co-laborer, Rev. J. B. McBride.

Sister Selle did some excellent work with the children and young people. We can recommend Dr. and Mrs. Selle as winsome workers in the evangelistic field and bid them God-speed. Rev. Dunham, the pastor, has labored faithfully with this people and now he has seen some of the fruits of his labors. God bless him.

In each of these places we met some of the choicest people of the land and would be delighted in saying a lot of nice things about them but space forbids and we will have to refrain.

I am here in Rago, Kan., in a meeting and sincerely desire the prayers of all The Herald readers and friends.

Yours in the field for scriptural holiness.
Rev. Amon S. Clark.

REPORT OF JOHN T. HATFIELD.

We have just closed a couple of camps, one at Cleveland, Ind., and the other at Ola, Mich., and as they were so near alike we will report the two together. There was nothing unusual about them; they were an average camp meeting of the modern type, the usual program was carried out; we couldn't bring anything to pass that would spoil the plan; it took its usual course and continued that way until the close. We had three sermons a day, interspersed with song, with much of it sung to jazz time. We had prayer meetings, the saints would get blessed among themselves but it was so common and powerless that it had but little effect. We were not lacking for seekers—plenty of them—but nothing happened that gave evidence of a new birth; they all claimed something but it didn't sound right. We want more than a doctor's certificate that the child is born; we want to hear it squall until everybody in the house is convinced that a live child is on the scene. There was no doubt much good done, perhaps more than we could see, and give credit for. The saints were very much helped and refreshed, but the supernatural was not in prominence in a definite way. We did our best, and closed with a good shake hands, got our pay, and hurried off to the next place to carry out another program. For Jesus' sake do pray for us, for we sure do need it.

John T. Hatfield.

REVIVAL NOTES, ASHTABULA, OHIO.

It was the writer's privilege to hold a tent meeting August 23 to Sept. 10 at Ashtabula, Ohio. The attendance was good throughout the campaign. Rev. Frank Lehman and wife are the pastors of the Nazarene Church under whose auspices the meeting was held. They are both gospel singers as well as pastors, and with the assistance of Miss Leah Tish, of Canton, O., rendered some Spirit-filled songs that touched many hearts. The meeting grew in interest and numbers and conviction settled down and the fire fell the first Sunday night and seekers were ever after that at the altar during the meeting. There were sixty seekers and most all prayed through to real victory. Some were saved and many sanctified. Eight were received into church fellowship with more to follow.

On the last Saturday night a healing service was held in which more than fifteen bowed at the altar before the Lord for healing of the body and many of these were definitely healed. Quite a number drove to the meeting from out of town and some came as far as 25 miles. God gave us a glorious wind-up on the last Sunday and we believe that he has blazed the way for a glorious future for the Church of the Nazarene in Ashtabula. To God be all the glory.

Evangelist R. J. Kiefer.

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