

PENTECOSTAL HERALD

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Louisville, Ky., Wednesday, May 2, 1923.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 35, No. 18.

THE GREATEST NEED OF THE HOUR.

By The Editor.

NO doubt the greatest need of the hour is a true revival of religion; a revival produced by the faithful preaching of the Word of God; a revival brought down from heaven in answer to prevailing prayer; a revival that will break the hearts of sinners, confound the unbelief of infidels, overthrow the works of Satan and bring multitudes of souls to Christ.

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The revival needed cannot be produced by preaching unbelief; by attacking the Word of God; by undertaking to account for all religious emotion from a psychological standpoint; by ridiculing the altar of prayer, the cry of the penitent and the shout of the regenerated. The revival needed will never be brought about by strong, vigorous opposition to the Bible doctrine of holiness, as interpreted by John Wesley and the early Methodists. We need not expect to produce the revival needed by preaching any one Bible doctrine or laying emphasis upon any one of the phases of Christian experience. We need a revival that covers the whole human need by preaching the whole of Bible doctrine and teaching with reference to Christian experience and holy living.

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There is great need that the fear of God be brought back into the world; that men come to feel that God is in the midst of them; that he is holy; that he hates sin; that in the end, there are but two things he can do with the sinner—eventually pardon or punish; that his pardons are gracious and his punishments severe. We believe that the people need to hear from the pulpit, calmly and clearly presented, the Bible doctrine of the future punishment of the wicked; not so much a reckless and vindictive human threat of hell-fire, but a clear, logical, scriptural statement that will convince and compel belief in the minds and hearts of men that they must repent and be saved, or they must meet with the punishments that are written down in the Word of God in a future state.

* * *

A true revival of religion must have in it a strong element of conviction for sin. Sinners must be made to feel the awful wickedness of rebellion against God. Men have come to feel that there is no danger in sin; that the violation of the Sabbath, profanity, falsehood, dishonesty and uncleanness are small matters; that they need have little or no concern about the coming Judgment and the future state. The sinners of today are bold, hard-hearted and reckless. The whole tendency of destructive criticism is to encourage and increase this reckless spirit. All of this contributes to a bad state of morals, disregard of the marriage vow, the increase of crime, the widespread plague of divorce. The fear of God produced in the hearts of the people by the faithful preaching of the judg-

ments of God will have a tremendous tendency to turn the tide of wickedness, to bring men to repentance and to produce a revival of religion that will have a widespread and lasting effect for incalculable good in the whole realm of church, civic, commercial and social life. There is no other remedy. The Gospel alone is the power of God unto salvation. There must be faithful, earnest preaching of the word which cannot return void, if we want to see a widespread and abiding awakening.

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It appears that there is a disposition on the part of some to feel that God in his good time will give the world a great religious awakening. Very well, but we must not sit down and wait for some remarkable display of power or some sort of spiritual earthquake to bring the multitudes to repentance. The fields are white to the harvest now. There are people in every community that can be won by faithful preaching, joyful singing and earnest prayer. Every man and woman who loves God and the souls of men should be, while they are crying to God for some mighty supernatural movement of the Holy Spirit in the world, at the same time winning every soul possible to repentance and salvation. Who can tell what will be the divine method or from whence the holy winds may come upon the valley of spiritual death? It may be that if the humble, faithful, disciples of our Lord would kindle ten thousand revivals throughout the nation, a gale from heaven might set in which would unite these flames into a mighty conflagration that would burn up much of falsehood and religious debris which has accumulated in the world, and warm the religious heart of the nation into a deep, profound, and holy life. Let us kindle revival fires throughout the whole land.

Shall we Surrender to the Enemy or Contend for the Faith?

SHALL we give up the Bible as the inspired Word of God, as a safe rule for faith and practice? Shall we surrender the Book to those skeptics of the new brand, claiming to be devoutly religious and, at the same time, casting away the Word of God, and seeking by every possible means to destroy the faith of the people in the inspiration and trustworthiness of the Holy Scriptures?

It is not worth while to try to hide from our faces the fact that the Bible is being assailed in the centers of religious influence. In many instances the pulpits of the church, and many of the schools of the church, (I use the word 'church' here with no reference to any special denomination, but the church at large

embracing the evangelical churches of the nation) are being used for the dissemination of the most subtle and dangerous form of unbelief.

It is no longer a secret that prominent men in pulpits and college chairs are denying the divine inspiration of the five books of the Pentateuch. They would take those books, bodily, away from us. They also will tell us that the prophets were in no proper sense inspired to write the prophetic books; that they were zealous statesmen, speaking to the people in the times in which they lived, rebuking, exhorting, warning and promising much as a statesman would do today who has the welfare of his fellow countrymen at heart; but they insist that the prophets knew nothing of Christ; that they were not under the inspiration of the Holy Ghost foretelling future events, especially, the coming and mediatorial death of our Lord Jesus.

These destroyers of the Bible and the Christian faith in the Bible also tell us that the accounts of the Virgin Birth of Christ given by Matthew and Luke are uninspired and untrue. They also tell us that there is much in the Gospels that was simply filled in by men who were trying to make out a good case for Jesus of Nazareth; that they are not only not inspired by God, but that they are also out of harmony with the facts of history. These same men tell us that the accounts of the miracles performed by our Lord and the apostles are not true; that, in the nature of things, they could not have occurred, hence, did not take place. The Book of Revelation is a subject of their mirthful ridicule. Let it be constantly remembered that these critics are not producing proofs; they are simply making assertions. They are not bringing forward anything new in their objection to the inspiration of the Scriptures, but a rehashing of the old objections of infidelity.

The question naturally arises, What have we left of the sacred volume? What part of the Bible can we regard as inspired? Where shall we find a text from which we can preach with conviction and authority? What portion of the Scriptures can we read at family prayer and urge upon our family recognition of divine authority? What sins can we rebuke in the name of the Lord and by the use of Bible teaching? Around what book, chapters, or verses contained in Old Testament or New can we rally the forces of righteousness? With what assurance can we seize upon any portion of the Scriptures as a Sword of the Spirit with which to smite the wickedness of the times? What words of the New Testament can we take as a call of divine authority and promise with which to awaken the souls of men and call the prodigal wanderers back to Christ? These are vital questions, and we must not suppose for a moment that we can be indifferent to them and, to an intelligent answer to them.

(Continued on page 8)

Notes From a Saintly Life.

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

FROM my boyhood days I have loved to read religious biography. My early conversion brought with it love of Bible, hymn book and the lives of the saints. Among the books which came to me early in my Christian experience was the life of Rev. William Bramwell, a Methodist preacher of the early days. He was born at Elswick, Lancashire, England, 1759, and died, 1818. Undoubtedly he was one of Wesley's holiest and most successful preachers. He was perhaps one of the most successful revivalist pastors the early Methodist movement had. Wherever he was sent as preacher in charge he wrought and prayed and preached with the ultimate end of a Revival of Religion in view. At Sheffield, where he labored three years, he had the joy of seeing fifteen hundred souls converted. On the Nottingham work he had a work of grace that added eleven hundred souls to the church. On the Hull circuit in two years he had four hundred and fifty conversions.

An old writer has said: "There are some persons in whom the Spirit of God hath breathed so bright a flame of love, that they do all their acts of obedience to God by perfect choice and without objection; and their zeal is warmer than that it will be allayed by temptations, and if love hath so filled all the corner of our souls, it alone is able to do the work of God."

It is said of Bramwell, "The glories of the Divine presence which irradiated his soul, filled him with profound humility and shone forth with uncommon lustre in his conversation, prayers and daily walk. His preaching, his pastoral visits, conversation and letters were full of holy unction."

1. Mr. Bramwell's career began in a real and deep conversion. He had a deep assurance of God's pardoning love and was happy in God and went on his way rejoicing.

2. He early was led into the experience of entire sanctification and this became his favorite theme in his preaching and ministry. He wrote: "Sanctification, full salvation, is the glory of our dispensation. Talk about it in your class and in the pulpit; enforce it and plead that the people may all live it, God will be with you and though hell rage and men oppose, numbers will believe and be saved."

3. He lived a life of prayer. "I know a man that on the bended knees of his body prays for Bristol thirteen times a day sometimes for hours together" was said of him when he was preaching at Bristol. No wonder that in three months he could report, "The Lord has poured out his Spirit; the last quarter about one hundred and thirty have been saved."

When on the Hull circuit he was wont to "resort frequently to prayer and spend two, three, four, five and sometimes six hours in prayer and reflection. He often entered his room at nine o'clock in the morning and did not leave it till three in the afternoon."

Prayer to Bramwell was both petition and communion. Often it was to him what Cowper depicts in the lines:

Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made
For those who follow thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
O with what peace, and joy, and love,
Does she commune with God!

4. He took delight in the deeper things of God.

He wrote at Sunderland: "I am lost in wonder and praise. My soul enters into Christ, in his blessed work, his own sayings take faster hold of me than ever. I could read and weep and love and suffer! Justification is great; to be cleansed is great; but what is justification or the being cleansed when compared to this being taken into himself. The world, the noise of self is gone and the mind bears the full stamp of God's image. Here you talk and walk and live doing all in him and to him."

Rev. Richard Blackerby, writing of him, said, "He was so crucified to the world and the world to him that all worldly concerns seemed a perfect nothing to him. . . . His deportment was always such as if at that moment he saw God and to his intimate friends there appeared written in his face and demeanor a sense of the Divine Majesty and holiness; a most pleasing conscientious and full dedication of himself to God; a wonderful purity from all sinful pollution and an admirable transformation of spirit into the Divine similitude; indeed, constant holiness seemed perfectly natural to him when it seemed but endeavored after by others."

At one time Mr. Bramwell gave this testimony:

"I have for sometime found myself taken up by God and all things on earth drawn with me into himself. This is done by acts of faith. It is by this I do see and embrace him and am taken up by him. My life is hid with Christ in God. Sometimes I enter within the city and live for some moments in a blessed fellowship with the glorified. O, the hope of everlasting life! Let everything be done every day with an eye to this."

In 1815 he wrote this: "I hope you will unite in praise to God when I tell you that I have received what I call an extraordinary baptism of the Spirit. I do not know that I shall preach any better or look in anything more like an angel; but my soul has experienced such a fellowship with God and heavenly things as I never before felt. O, the glory which shall be revealed. I am swallowed up in him."

Baxter in "The Saints Rest," says, "When a Christian hath been tasting the hidden manna and drinking of the streams of the paradise of God what life doth this put into him. How fervent will his spirit be in prayer when he considers that he prays for no less than heaven. O Christian, thy strength is in heaven and thy life is in heaven, and from thence thou must daily fetch it, if thou wilt have it. Fetch one live coal daily from this altar and see if thy offering will not burn." The attitude of his soul was that depicted by Wesley when he sang:

My soul breaks out in strong desire
Thé perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love.

Give me thyself; from every boast,
From every wish set free;
Let all I am in thee be lost,
But give thyself to me.

Thy gifts, alas! cannot suffice,
Unless thyself be given;
Thy presence makes my paradise,
And where thou art is heaven.

5. Mr. Bramwell lived with eternity in view. He writes:

"I never had such a constant view of eternity and three weeks ago I received a deeper baptism than ever I received before."

Again he writes: "I never till lately had such views of the heavenly country. The

world is gone, self is gone—when I view the place, the company, the eternity. My soul cries out, 'O make and keep me ready.'"

SOME BRAMWELL SAYINGS.

"I have been drinking longer draughts of the love of God. I want to be filled, actuated and inflamed with this continually."

"The world, the noise of self is all gone and the mind bears the full stamp of God's image."

"Let souls be near your heart; this will cure everything. It will make you read, study, improve time, preach and labor."

"I am more than ever convinced of the great advantage we derive from entire sanctification. It preserves the soul in rest in the midst of all the storms of life."

"Nothing short of the image of your Lord will produce suitable union with him or meekness for glory everlasting."

"My brother, I find that to be cleansed from sin is one thing, but to be filled with God is much more."

"O for a closer walk with God! Why should not you and I be as holy as David, serious as Jeremiah, zealous as Paul and as loving as John?"

"The mystery of God, I know not now, I cannot find it out, but he has been with me, the glory I experienced was beyond all that I can relate. I was filled with mercy. I could have shouted 'mercy' continually, yet I never had such a view of the torments of the damned. It was shown me most clearly that the terrors of the law of the Lord are not attended to in our preaching so much as necessary."

"The reason why many who seek to be saved from the remains of the carnal mind, do not obtain the blessing is, because they have secretly backslidden and forfeited the Divine favor. If they were correctly acquainted with their own state they would again seek to be justified by faith in Christ."

"I am using every means by prayer, etc., to be fit to live among angels. O, how pure, how holy must they be in heaven! Lord Jesus make me to do thy will as those spirits do above!"

The Old Testament in the Life of Today.

This booklet which appeared recently in a series of articles published in THE PENTECOSTAL HERALD, is submitted to the public that it may serve a tocsin to awaken the reader to active effort in opposition to the aggressive foe. The time has come when the Church must realize the appalling menace of German Rationalism which has invaded our schools and pulpits. Every true Christian should take the Sword of the Spirit and accept the challenge of the enemy and press the battle to a glorious victory. This book has been put in an attractive booklet of 78 pages, and may be had for the small sum of 75 cents, of The Pentecostal Publishing Company.

RENEW your subscription at once so you will not miss a single issue of the paper. We shall continue to be a wide-awake, aggressive, religious weekly.

WHEN HE IS COME!

Lelia M. Conway.

John 16:8.



HE Holy Spirit, the third person of the blest Trinity or God-head! As the time of Christ's departure from earth draws nigh, he repeatedly calls the attention of the disciples to the coming of the Holy Ghost or Comforter. He seeks to impress the fact upon their minds, to get them awakened to its deep significance and looking forward to that day of the Spirit's descent with eager, glad anticipation.

In vision we see Jesus with his loved followers gathered in a quiet spot apart from the world. "A little while and ye shall not see me," he is saying, "because I go to the Father." All eyes are turned upon the Master. "Ye have heard how I said unto you, I go away." "These things have I told you that, when the time shall come, ye may remember that I told you of them." Happy are they in the presence of Jesus, gloom dispels at his approach. These all-seeing eyes read their thought. "Can the children of the bride chamber mourn as long as the Bridegroom is with them?" No, only joy do they know when Christ is near. "But now I go my way to him that sent me," and "these things I said not unto you at the beginning, because I was with you." A shadow o'er-spreads the little group, 'tis as if their sun has suddenly gone into an eclipse. Sadness sits on every countenance. A low, suppressed sob is heard from someone, and tears trickle down the cheeks of John the beloved. Their Lord going to leave them—he, with whom they have walked and had sweetest fellowship—oh, what ever shall they do?

Again, that tender voice is speaking: "But because I have said these things unto you, sorrow hath filled your heart." And Mary, she who once bathed Jesus' feet with tears and wiped them with the hairs of her head, methinks answers, "Lord, to whom shall we go, who is a friend like unto thee?" From Thomas, the doubting disciple, we hear: "Lord Jesus, we know not whither Thou goest, the way is dark and mysterious." Speaks another, "Our foes are many; 'twill be hard to stand alone." Does not Mary the mother of Jesus add in plaintive tone? "Son and Savior mine, Thy presence is our hope and balm. We can endure pain and reproach if thou art here." And isn't Peter's cry heard, too? "Lord, abide thou with us. Do not part, but remain thou by our side."

Oh, what love reflected from the face of Jesus as he looks round on the little company! "I will not leave you comfortless (orphans, margin): I will come to you." The promise falls soothingly on their troubled hearts, but what meaneth this, "I will come to you?" Will he return? Their hopes revive. The Master speaks on: "Nevertheless I tell you the truth; it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you: but if I depart I will send him unto you." They know now for sure that Jesus will not return again, but he will send Another in his stead. Oh, it is Jesus that they want! He satisfies! But a look from these tender eyes halts entreaty, for in silent, gentle rebuke it is saying, "Would you hinder my will? Can you not trust my love and wisdom? The Holy Ghost, blest promise of the Father, cannot come should I stay, but if I depart I will send him unto you." A glimmer of light like first of dawn in the eastern horizon breaks within. Their Lord is showing this coming Comforter much to be desired. Yea, more than if he were to remain with them, and a never-to-be-forgotten epoch in their lives. Now flits across memory words that in the past they heard fall from the lips of

the Master,—“These things must needs be fulfilled; what I do thou knowest not now, but thou shalt know hereafter,” and hearts take courage.

They are assembled on the Mount of Olives. The hour has come and Jesus is giving his last parting words, commanding them “that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of Me. For ye shall be baptized with the Holy Ghost not many days hence.” Then, he lifts up his hands and blesses them, wondrous benediction resting softly on each bowed head. One more look into his dear face, and while they behold, he is taken up. Through fast falling tears they watch him go, their gaze steadfastly fixed upon the beloved Form in the ever-widening distance till a cloud receives him out of their sight.

Though loathe to leave the sacred spot, within their breasts an aching void, they descend from the mount to return unto Jerusalem, which is a day's journey. The parting assurance of Jesus is ringing in their ears. “Remember ye the words which he spake while he was yet with us?” commune they with one another by the way. “Yes, he oft told of the Comforter, ‘the promise of the Father whom I will send in my name.’” Suggests some tearful voice, “Let us try to recall all our Lord did say of this coming Comforter.” Memory gets busy, for each heart wants to add a glad word of recollection. Perhaps, John the beloved disciple, is the first to speak: “Dost thou bear in mind that day, our souls mourning his soon departure, when he looked round on us so lovingly and said, ‘I will pray the Father, and he shall give you *another Comforter*, that he may abide with you forever?’” How real and personal it sounds! Those words have a new meaning. “Another Comforter, 'tis just what we are needing,” re-echo they. Mary the mother of Jesus gently murmurs “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye—‘when he is come’—know him; for he dwelleth with you, and shall be in you.” Repeat the disciples, “To know him; ah, no stranger then, and in closer relation, for *he shall be in us*.” As hearts muse, the fire burns. Peter is speaking, hope upon his brow, “Ye shall receive power after that the Holy Ghost is come upon you.” He is longing for this endowment from on high and to be made strong in the might of the Spirit. Again the silence is broken and another says, “The Lord also promised, ‘He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’” Bosoms thrill with gladness. The Holy Spirit will impart wisdom not learned from earthly lore and without measure; also bringing back into dull, forgetful minds all the words of Jesus. “Don't we long for him?” sighs one, her eyes lifted upward. “Yes, yes, even so,” ring voices in unison; “soon he will come, for said our Lord, ‘Ye shall be baptized with the Holy Ghost not many days hence.’” The very self-same Spirit, whom some of them saw that day at Jordan's brink descending from heaven like a dove and lighting on the head of their dear Savior, and oh, desire grows more ardent! Remarks another disciple reminiscently, “This, too, spake Christ of the coming Comforter. ‘He will show you things to come.’” Yes, they have read in the prophet Joel, “Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions,” these words become life now. “Wonderful!” bursts from the lips of the disciples, as from faith's mountain peak they behold

the on-coming Holy Spirit with gifts for men. A dear soul reverently adds, “One more saying foretold the Savior of him, who is to come: ‘He shall glorify me, for he shall receive of mine, and shall show unto you!’” The Spirit's office also, to exalt their Redeemer; to take from Jesus unending treasures of grace, joy, inspiration, and bring unto them; ever revealing new wonders of divine, dying love. “Verily, we could not do without this Comforter,” cry they. “Yea, our heart thirsteth for him ‘as the hart panteth after the waterbrooks.’”

The city of Jerusalem rises to sight, “and when they are come in,” the disciples go directly to a house, perhaps, where they partook of the last supper with their Lord, and begin to mount the stairway leading into an upper room. “Halt, there, Andrew, they are looking for you at home,” sounds shrilly upon the ear. “Tempt me not, neighbor, my Lord comes first. He told me to wait until the Holy Spirit be given.” A noise as of hurrying feet seems borne upon the air. “Matthew, there's a business matter which demands your immediate attention, or you will lose.” Quickly comes the answer, “Go your way, brother, I cannot miss the Comforter for worldly gain. This I seek is more than wealth.” A detaining touch on the shoulder; “Come, Philip, for an hour's worship at the synagogue, 'twill not hurt if absent that short time.” “Sorry to refuse you, priest, but the Lord Jesus commanded us to tarry for the Holy Ghost,—our one and sole object now, and I dare not leave.” Runs in a messenger breathlessly, “Mary, your friend Ann at Bethany is sick and calls for you. Can you come quickly?” A gentle but firm denial, “'Tis impossible, my lad, for our Christ bade us not to depart from Jerusalem till the Comforter be given.”

Entering the “upper room,” they “all continue with one accord in prayer and supplication.” Every believing heart with a specific purpose—the world forgotten—and constant in prayer, waiting for the Holy Ghost as one that looketh for the dawn; yea, with fervent, absorbing desire as him who seeketh for hid treasure. Do we not catch a glimpse of those trustful, expectant faces turned heavenward, faith's eye piercing the veil and beholding Jesus at the Father's throne, from whence the Holy Ghost is to be shed abroad? “And when the day of Pentecost was fully come,”—blessed be our faithful, covenant-keeping God, who is never late, neither a moment too soon—“suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting,” the blest gift of God's Spirit. “The Comforter! the Comforter is come!” recognize these hearts, and far beyond highest thought of fancy. The heavenly Shekinah is brooding o'er the little company; in silent, deepest adoration and holy awe, bow they before God's majestic presence. “And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.” Visible sign and seal of “the Spirit of burning.” And “they were all filled with the Holy Ghost—the Holy Spirit entering the temple of clay therein—and began to speak with other tongues as the Spirit gave them utterance,” glorifying Jesus. Yes, the Comforter has come! the peace of God floods the soul like a river, leaving in its wake great billows of joy and blessedness.

Breaks now upon them the true import of Jesus' words, “It is expedient for you that I go away”—surely, even so “for if I go not away, the Comforter will not come unto you.” What they would have missed—both the presence of Jesus and the Holy Spirit

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HUMAN ENEMIES.

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

CHAPTER V. DEATH.



THE former chapters have had to do, in the main, with processes, or, in other words, our enemies in action. We wish to examine the outcome of it all—what the harvest will be as the program is reaching the time when the curtain is ready to fall on the closing act of the drama. "Then when lust (desire) hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death."

Here is another startling figure, illustrated by the laws of human procreation: *desire—conception—birth*. But observe the shock at the thing brought forth—DEATH. Let us closely and carefully examine this figure a bit farther. May we see in our mind's eye, home-loving parents thrilled with hope and expectancy at the soon coming of a little stranger. There is no duplicate for this experience; life takes on many new and wonderful anticipations as the climax draws near.

We do not wish to be coarse, or suggest the grewsome in this figure, but its force cannot be fully appreciated with any milder terms. Let me say, also, there is no duplicate for the sensation of parents when they look for the first time into the eyes of their new-born babe. Think, however, of the grief and anguish that is inevitable, should there be instead of the precious little pink lump, a *monstrosity*: some hideous, inhuman form.

Now back to our scriptural figure—lust—conception—birth. All sin is conceived of unholy desire—lust: go over the catalog, and this truth will be evident, whether it be revelling in the lower passions of life, or in the realm of ambition and covetousness—sin is conceived in their mental attitudes. The mind is the controlling force in the deeds that follow. Conception means that sin springs into life; it becomes an actual thing. After that, the birth—with it is acted out.

Sin makes wonderful promises, and her experiences give gratification. The lure of sin is like the song of the Sirens beckoning us to their shores; and humanity, weak and blind, will obey the call eagerly for the promise of pleasure. But millenniums of human history corroborate this scriptural figure: "When sin is finished, it bringeth forth death." When the birth takes place it brings forth the monstrosity!

Therefore, sin finally brings us into the clutches of a fearful enemy—one we all recognize, cruel and intolerant. Death came by sin, and passed upon all the world; no one is exempt. He enters a palace as boldly as he does the hovel. He breaks hearts, throbbing beneath purple and fine linen, as freely as the hearts covered with rags. He is no respecter of person, as a grim, terrible enemy; he is an enemy to all our plans and programs. The aspirations and dreams of a life time are smashed in a moment of time by the Pale Horseman. But this enemy is not limited to the physical demise of the body; it has a far wider meaning, and must be viewed from several angles, if the full import is understood.

First of all, sin will bring death to the Conscience. Psychologists have much to say about the conscience, as related to the fundamental laws of ethics, and we shall not undertake to intrude on their realm, as we lay no claims in this field of scholarship. However, as a student of personal experiences, we know that conscience is a divine monitor in every heart, guiding, warning, rebuking, and chastising us for misconduct. The conscience, we are told, can be educated and refined; also, that it may be warped and de-

graded to low levels. According to this philosophy, men have committed the grossest sins, and the bloodiest crimes—"for conscience's sake."

We question this proposition, all things being equal. The healthy, normal conscience, we believe, to be an unerring guide in righteousness. The same divine law that established the principles of righteousness, is also the author of this silent voice within; but this silent voice often speaks in Sinaitic thunders: "Thus far, and no farther." "Thou shalt not." "Thou art the man." It is a voice from which we cannot escape, though we fly to the uttermost part of the earth. Thus it is when the conscience is healthy and vigorous. It is the pilot, alive, active, watchful, as he guides the vessel through the darkness. The skilled pilot is familiar with the channels, whirlpools, snags, rocks, and diligently avoids them.

Suppose, however, the pilot becomes intoxicated, doped, or sleepy, while on duty so important. What may be expected to happen? A shipwreck is almost sure to be inevitable. Who would want to embark on a sea or river voyage knowing the pilot in charge is reported drunk, asleep, or careless about staying at his post? Such a venture would be suicidal. The conscience becomes intoxicated, doped, or sleepy because of sin; so that when sin obtains, danger is also imminent. That is not all; sin will continue to poison the conscience until it dies. The first installment of the sin penalty is death to the conscience. We are told, that if we should grasp a red-hot iron with the hand, at first the pain will be indescribable; but shortly the pain will cease. While nerve ends are alive, there is pain; but soon they are killed, seared, until there is no sensation. The conscience is as sensitive as the nerve ends of the body, until it is throttled by continued transgression; until it is unable to protest. Satan is too wise to pay his servants in full at first; he gives it to them as they can stand it. The first payment is a *dead conscience*.

The second installment is death to the spiritual nature, in the process of liquidation. There is something in us that seeks after, and is capable of apprehending, God. The cry of a hungry soul, while it may not be able to interpret the meaning, is the call for God. We have a divine nature, though buried under the rubbish of the Fall, that can be satisfied with nothing but communion with the Heavenly Father. Good literature, inspirational addresses, music, art, and science—any kind of intellectualism will not satisfy the God instinct. The æsthetic in us, human sympathy, altruism, and morality are often mistaken for this higher spiritual nature. It is different from any of these sublime qualities; it is different from the conscience. It is a sphere all alone, and above all other traits of human character.

We now reach the most terrible tragedy as a resultant of sin: death to the highest qualification of our being. By and by, it is possible for us to so untie the cables binding us to God, that our frail barges will drift out and away on the ocean of reprobacy, until God cannot reach us. The voice of the gospel is a jargon of noise—has no meaning. Comrades may die giving the most frightful testimonies of their doom; or see in others the triumphant entrance into the Holy City, but it does not stir the soul of those who have received the second installment—a dead spiritual nature. A dead conscience is a tragedy, but the case is not hopeless; the victim sinks lower and lower into a sinful career. The Holy Spirit can arouse a sleeping, or dead conscience; but Sinai has no thunderings that can awake the dead spiritual na-

ture. This is not all: another installment is due before the debt is paid. We are able to understand in a measure, the significance of a dead conscience, and a dead spiritual capability, as they live and act among us; but the last installment has no definition. Dictionaries and encyclopedias are silent and can give us no light. The word of God almost closes the vista before our eyes, and the term has no counterpart of speech known in our tongue. What is the last payment laid up for those whose life places them on the list of Satan's beneficiaries? Here it is—who can know it? Eternal Death!

The two words stand over against each other, yet they are eternally alligned. They stand as a paradox impossible; an inconsistency, irrational and unreasonable. Death means the end—separation; the place that knows us will know us no more forever. Yet, here it is, sweeping aside all laws of language and definition of words. Eternal death—dying, dying, dying, and never die. *In articulo mortis*, but forever living with faculties alive and more acute than at any time during the earthly pilgrimage. We can but modestly draw a veil over this scene; we have no powers that will enable us to penetrate beyond a vague imagination.

Are we not justified in listing death as a star in the cast of soul enemies? A human soul, the value of which the Savior uses the most extravagant figure to bring its meaning within our comprehension. "Gain the whole world, and lose the soul" makes paupers of billionaires. Whatever makes for woe to the soul, as outlined above, is an enemy, fierce, terrible, overwhelming. "And sin when it is finished, bringeth forth death."

In the battle royal, between the forces of good and evil, death is called the last enemy to be conquered. That is true of those who triumph over death; but not true of those who are conquered by death. There is to them, one more act in the drama; one more enemy barricaded in the trenches of our antagonist. No wonder that heaven and hell are alike anxious spectators to the scenes of this planet.

Christian Perfection: A Second Blessing.

Rev. Samuel Chadwick, of England.



HERE is a deep-rooted prejudice against Christian Perfection as a second definite experience assured to the soul. The prejudice is so great that even Convention teachers rarely use the term. Substitutes have been invented which takes away the offence because they take off the edge. Both in regeneration and in sanctification there is a shrinking from the sharp and definite experience of a crisis.

Theology has been taken captive by the modern spirit. The theory of evolution has relegated everything sudden and supernatural to the limbo of superstition. We are impressed by the operations that take millenniums, and suspect whatever is wrought by process we cannot trace and powers we cannot schedule. We can understand culture, but distrust conversion. Growth appeals to our sense of reason, but a sudden elimination of inherited tendencies is not in harmony with the process of nature. That is why so much modern preaching is vague and ineffective. It is of the sheet-lightning sort; it shines but does not strike. Glittering generalities may dazzle, but they accomplish nothing.

Wesley reproached his preachers in Launceston Circuit because they "either did not speak of Perfection at all (the peculiar doctrine committed to our trust) or they speak of it only in general terms, without urging the believers to go on unto Perfection, and to expect it every moment, and wherever this is not done the work of God does not prosper."

WHY CALL IT A SECOND BLESSING?

Is it worth while to contend for a term? That depends upon what is involved in its surrender. Not infrequently we hear men told to "call it what they please, it does not matter what you call it if you get it." That is true, and yet the more general terms reveal a dislike of the experience which comes as a crisis. The names substituted are beautifully suggestive and singularly evasive. "A Deeper work of Grace," "the Higher Life," and "a Great Blessing" have a gracious and soothing sound, but they lack definiteness, certainty, and assurance. The new names are more indicative of pietism than of testimony. Why this vagueness and laxity in defining entire sanctification? True, in matters of life there cannot be the same exactness as in machinery. Experience varies in sanctification as in conversion with temperament and education. No one pleads for uniformity. There are Twelve Gates into the City, and they are equally distributed to all points of the compass. Some enter the blessing as they enter the Kingdom without consciousness of time or place, but an assurance is given them of cleansing as of pardon and reconciliation. Whether we call it a Second Blessing or not that is what it is. It is distinct from regeneration and subsequent to it. Those who contend that they received all that is involved in salvation when they were "born again" do not distinguish between potentiality and conscious possession. The man is in the child, but manhood can only be attained in stages. Regeneration is the gift of life—sanctification begun. Entire sanctification is the point at which the soul passes into the experience of a nature wholly cleansed from sin. The "First" Blessing comprehends justification, regeneration, and adoption; and the "Second" Blessing brings cleansing of the carnal mind, and the anointing of the Holy Spirit. The term is not scriptural, but that is true of many doctrinal terms, and can be no objection so long as it stands for an equivalent of biblical teaching.

"SECOND BLESSING" A METHODIST DOCTRINE.

Wesley taught it as a definite blessing instantaneously received by faith. He held that believers are not entirely sanctified in regeneration, but are delivered from the remains of sin by a second work of grace. He called it a "second blessing" and a "second change." He tested those who professed the experience with the care and fidelity of a scientist. He cross-examined the witnesses with the severity of a lawyer. His conclusions were not based upon a few exceptional cases, and so sure was he of the doctrine that he says if he is mistaken in this he is clearly convinced his whole meaning of Scripture must be mistaken. So strongly convinced was he that three months before his death he wrote: "If we can prove that any of our Local Preachers or Leaders, either directly or indirectly, speak against it, let him be a Local Preacher or Leader no longer."

With some Methodist preachers Dr. W. B. Pope has more weight than John Wesley. In his sermon on the Healing of the Blind Man, in Mark 3, he says:

"I have sometimes very delicately scrupled at this, that, and the other expression, and I have wondered whether it is right to speak of a 'second blessing' . . . in the face of this text, and in the face of the experience of multitudes of our fathers, in the face of multitudes now living, and in the face of the deep instinct, the hope and desire of my own unworthy heart, I will never again write or speak against the phraseology referred to."

I heard these words from his own sainted lips, and shall never forget the humility and emotion with which they were spoken. He lacked the assertive confidence of shallower men, but his testimony was not wanting, and his spirit was its daily exposition. There has been much confusion and many abuses of the doctrine, but thousands can testify to the experience. It is scriptural, and that is more important than being a Methodist. It was for this testimony the Methodist Church was raised up, and this is the special "depositum" committed to its trust.—*Joyful News.*

Heart Talks to Converts.

Rev. E. E. Shelhamer.

No. 5.

FORGIVING AND FORGETTING.

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

HAVE you been badly injured and mistreated? If so, you have the advantage of the other party—you can forgive him. You cannot afford to hold an old grudge, or even a feeling of inward disunion. It will do you more harm than the other party. Many people are suffering in soul, mind and body who would be all right if they could only forgive and forget some unpleasant things.

It does not require any bravery, or a good memory to harbor ill will and revenge. But it does require a big soul to forget ugly things and think on those things only that are "pure, lovely and of good report." We once heard a bishop preach a great sermon. The text was great, the logic was great, the eloquence was great. But we have long since forgotten everything in that great sermon except one statement, viz: "I try to forget the unpleasant things of life and on the other hand study to remember such things as are to the advantage of everyone." What a statement! How it would add to the happiness of a world of strife, if everybody cultivated this habit.

It is utterly impossible to say a cutting, unkind word, or show a bad spirit, until there has first been a sore feeling within. Long before one breaks fellowship with another outwardly he has nursed a distant feeling inwardly. See to it then that you never allow the first beginnings of evil surmisings to lodge in your breast. If you cannot rise above it and forgive and forget, do the next best thing—make all haste to cast the fire out of your breast. How? By talking face to face with the one with whom you are grieved.

The devil takes as much delight in getting one to cherish a hard feeling toward another, as to see them later on in a law suit. For had not this thing been entertained inwardly, that thing would not have taken place outwardly ten years later. Watch your heart and your hands, head and heels will fall into line. "Let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord."

Perhaps you have heard Heb. 12:14, quoted very glibly: "Follow peace with all men, and holiness, without which no man shall see the Lord." But read on until you get to a period. The next verse says, "Looking diligently lest any man fail (fall from) the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." This "root" may be small and for a while trouble but "one" person. But unless eradicated "many" will be infected and defiled. Yes, every war, feud, church fuss, or family row started from a bitter root in one or two individuals. Others took sides,

CONVENTION AND COMMENCEMENT AT ASBURY COLLEGE MAY 24-30

Take this personal invitation to be with us. A number of prominent preachers have promised to be present; also song leaders of wide reputation. Prof. W. B. Yates will be in charge of the music. Bishop Ainsworth will preach the Baccalaureate Sermon on Sunday. Bishop Joseph Berry will preach on Friday, May 25.

Free entertainment for all guests who write for reservations. Let the people pray earnestly for an outpouring of the Holy Spirit. Address Rev. W. L. Clark, D.D., Business Manager, Wilmore, Ky.

the bitterness spread and finally the entire community was affected. This is why every convert should seek the experience of holiness—so that it will be easy to "follow peace with all men."

And now dear beginner, what are you going to do about it? Many have started well and for a time were greatly used of God to bless others, but they have made sad shipwreck because of old "bitter-root." Do not cover it up and make believe it is not there, for like "Johnson grass," it will multiply rapidly. The better way is to dig it up and expose it to the sun, ("Sun of righteousness.")

As the saintly John Fletcher would say, "Grieve that your heart, which should be all flesh, is yet partly stone; that your soul which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. Through grace detect these evils by a close attention to what passes in your own heart at all times, but especially in an hour of temptation. By frequent and deep confessions drag out all these abominations. These sins which would not have Christ alone to reign over you, bring before him; place them in the light of his countenance and, if you do it in faith, that light and the warmth of his love will kill them, as the light of the sun kills the worms which the plow turns up to the open air on a dry summer day."

Indian Spring Camp Meeting.

The Indian Spring (Ga.,) Holiness Camp Meeting Association will hold its thirty-fourth annual meeting August 9-19, 1923, beginning Thursday night before the second Sunday in August and closing the third Sunday.

The leaders will be Rev. H. C. Morrison, D.D., Rev. Joseph Owen and Rev. John Thomas. Fifty to seventy-five pastors, as hitherto, will assist and enjoy the meeting.

There is a growing belief that this camp meeting with its history of over a third of a century's faithfulness to the Wesleyan and Scriptural doctrine of Entire Sanctification and of unquestioned loyalty to the church, has a providential mission for the Southland; and for that reason will be advertised more widely than before.

Pastors of all denominations will be entertained free of charge, being called upon to help make the meeting to fill a crying spiritual need everywhere existing.

G. W. MATHEWS.

Missionary Secretary South Georgia Conf.

WHEN HE IS COME!

(Continued from page 3)

within, oh, blessed that he went away! "But if I depart I will send him unto you." And he is come, entering the temple of the body for "the Holy Ghost dwelleth with you, and shall be in you." A complete death unto self and Christ formed in the soul. "When he is come!" Oh, "the mystery of godliness," and "which things the angels desire to look into." On earth the Lord Jesus was *with* them, whereas now he is *in* them.

At the word of power three thousand are converted that selfsame day. Moved by the Holy Spirit the disciples go as flaming firebrands proclaiming the Gospel tidings. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." A continuous revival is the result, for "the Lord added to the church *daily* such as should be saved." The Word of God grew, "and believers were the more added to the Lord, multitudes both of men and women." (Acts 5:14). "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed *every one*."

Praise God, 'tis being repeated much the same these last days through the restoration of the Spirit's power and fulness as in the beginning. Marvelous, the gift of God to believers! Dear reader, have you received the Holy Ghost? On the day of Pentecost, the inaugural day of the Holy Spirit's dispensation, Peter looks over that assembled throng and cries under deep inspiration, "The promise is unto you, and to your children," then seeing you, me, every child of God, down through the coming ages, he calls exultantly, "and to *all* that are *afar* off." Thirsting soul, put in your claim, wend your way to the place of prayer and "tarry until" the Holy Ghost be given. And "when he is come"—the same precious Comforter as came to those disciples in the upper room at Jerusalem, ye, too, "shall be endued with power from on high" and made bold witnesses of your Lord at home and abroad. The wonderful Christ will be lifted up, and drawn by his loveliness, for who is like the tender, compassionate Jesus? Souls will come flocking to his feet, an abundant fruitage given and the fruit shall remain. Praise be to God!

Dear harvest laborer, "when he is come," there shall flow rivers of living water out of your innermost being, "for this spake Jesus of the Spirit, which they that believe on him should receive." (John 8:39). Far as eye can see stretches the field, the poor, famishing world, and in direst need of the life-giving flow; yes, the same refreshing streams as in Ezekiel's vision. At its blessed touch the leper is made whole, dead souls are raised to life, evil spirits cast out, and the sick healed. The day is far spent. Jesus, the heavenly Bridegroom, will soon descend to catch away his waiting ones, then "cometh the night in which no man can work." Away, away to the field, O toiler, but *first*, "tarry ye," until the Holy Ghost be given. Venture not to go without him, for the arm of flesh will fail; self-sufficiency cannot avail. And "when he is come," the Spirit of power and might, speed with the fourfold Gospel message to lanes, streets, and cities. A co-worker with Jesus, "for he that believeth on me, the works that I do shall he do also." What works are performed by the Son of Man? "The blind see, the lame walk, the lepers are cleansed, the deaf hear, to the poor the Gospel is preached." (Luke 7:22). "And greater works than these," speaks Jesus of the believer, "shall he do; because I go unto my Father," and through "the Holy Ghost which dwelleth in us" (1 Tim. 1:14), he doeth the works. Oh, blessedness untold, "when he is come," the living Spirit of God!

"Prepare your Hearts Unto the Lord."

Charles V. Fairbairn.



WE need a revival, not a little local shower, we need that, but we need more than that. We need a mighty rain, a real old soaker. You need it. I need it. The church needs it. It is need-

ed everywhere, a mighty, world-wide, genuine, heaven-born, Holy Ghost-inspired revival.

Sin shows its brazen features everywhere. Lustful worldliness surges all around. Formality throttles the churches. Deadness and unspirituality obtain on every side. . . . All the churches feel it. I do not say that all acknowledge this, yet all are suffering from the awful drought, some to a greater, some to a lesser degree. . . . Those churches which are distinctly holiness churches possibly enjoy more of the presence of God than others, yet even in these, is there not an apparent and appalling lack of that deep spirituality which once characterized them.

The only cure for this awful plague is a real revival; a revival not of card signing, nor hand shaking, nor yet of preaching, but one of falling fire; not a revival of feeling, (thank God for feeling) for feelings are stirred up within and may be more or less human and we need more than that! We need a something from the sanctuary of the skies, from the council chambers of the Trinity, a real outpouring, even a mighty Baptism of the Holy Ghost and Fire. Lord, let it come!

The primary cause of this barrenness, so in evidence today, is the neglect of secret prayer. Even good folks often let little things, (big things could not manage it) even legitimate little things, creep in between the soul and its God. Consequently they soon cease to properly appreciate the privilege of secret prayer and the neglect which follows opens the way for all the coldness, indifference and unspirituality extant today. If the first cause of it all is a neglect of prayer, the remedy can only be *get back to the secret closet*.

Jesus, with the burden of the world's salvation upon him, set us the example, as again and again he had recourse to his Father; and the silent stars of midnight often saw him engaged in prayer. It was the travail of his soul; and if he, very God that he was, must needs wrestle in prayer as he launched the great plan of redemption which made revivals possible, how much more must we, incapable, limited, insufficient, handicapped by our very humanity as we are, cry out in agonizing prayer for a mighty, energizing baptism of the Holy Spirit, by whose power alone revivals are possible.

Pentecost, the birthday of this dispensation, was ushered in with remarkable demonstrations of the Holy Spirit's power and immediately followed by the greatest ingathering of souls the church has ever seen. But the Spirit came and the revival came only after ten days of fervent, importunate prayer.

Jonathan Edwards' famous "Call to Prayer" was the cause of a mighty awakening in the eighteenth century and before he preached that wonderful sermon on "Sinners in the hands of an Angry God," several members of his church spent the *whole night in prayer*. The Holy Spirit was so poured out during the preaching of that sermon that conviction seized even the elders and throwing their arms around the pillars of the church, they cried out, "Lord, save us, we are slipping down to hell." Whole days and nights of prayer, characterized the re-

vivals of Wesley and Whitefield. Brainerd's work among the red Indians was a triumph of unceasing soul travail.

Hath not God said, "For as soon as Zion travaileth, she brought forth her children." (Isa. 66:8). There is a crying need these days for real intercessors, men to stand in the breach, men of the type of Abraham, Moses, Daniel, Ezra and Habbakuk. Men are needed who would rather die groaning under the burden than see one soul miss heaven.

Although the outlook, today is dark and vengeance is threatening, though it seem that any day the forked-lightnings of judgment may break forth from the final wrath-cloud of Jehovah, remember that while Judgment is foreordained, many of God's foreordinations are conditional. Was not Nineveh destined to be destroyed? Had not the mandate of Jehovah gone forth? Yet when the conditions that had provoked wrath were altered and a whole city, covered with sackcloth, in deep humiliation and repentance, cried mightily unto God, "God saw their works that they turned from their evil way and God repented of the evil that he had said he would do unto them." (Jonah 3:10).

Think of it! The Repentance of God! He listened to Nineveh's bitter cry "and shall not God avenge his own elect which cry day and night unto him? I tell you (said Jesus) He will avenge them speedily." "Ask of me," pleads Jehovah, "and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession."

We need a revival. Yes, we need a mighty flaming revival; not a revival of sermons but one of falling fire in answer to importunate prayer. Jesus wants to send one upon us; the promises are ours; the sprinkled blood cries in our favour. Let us rise, in the name of God, rise to our privileges, our responsibility and pleading the blood, grasp the promises and literally seize this victory, take it. It is ours in Jesus.

Yes I know it will be hard to get down to it. The devil will see to that. It will be hard to find the time to pray. We will have to simply push the door shut and even then the old world, with its clatter and bang, will try to force our closet door. The first five minutes may be a struggle with the call of other things; the next five minutes may be a struggle with wandering thoughts, but hold on! Hold on! Keep at it! Pray through! There is a world of significance in the words of a girl, up near Georgian Bay, "I find it so easy to pray after I have prayed an hour."

Napoleon at Waterloo knew that if he won the little farm-house and garden of Hougomont, the battle was his. It was the strategic point. He hurled Reille's corps like a thunderbolt at it. Twenty battalions were decimated. Duplat, his Marshal was killed. The English guards under their leader, who recognized the strategic importance of the position, held Hougomont, defeated the French and won the battle for England.

That secret place of prayer is the strategic point. "The devil makes his mightiest effort here, to dislodge the fighters and wrestlers who with tears and groans are holding out to the last on their knees, knowing that everything depends on this last stand for God." "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it *shall be done* for them of my Father which is in heaven." (Matt. 18:19). "Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not." (Jer. 33:3).

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration. During April the two for only \$2.75.

PENTECOSTAL PUBLISHING COMPANY,
LOUISVILLE, KENTUCKY.

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OF ASBURY THEOLOGICAL SEMINARY



REVIVAL FIRES ARE BURNING.



MANY FIND THE LORD.

Haynes and Sewell, General Evangelists of the M. E. Church, South, have just closed one of the greatest meetings Monroe St. Church, Nashville, Tenn., has ever experienced resulting in 100 conversions and sanctifications, the church greatly revived, and 54 additions. Rev. Sam Haynes, Atlanta, Ga., did the preaching, and his fearless and uncompromising gospel brought real conviction to the people.

Prof. Hamp Sewell, Atlanta, directed the singing, and with a large choir, two pianos and orchestra, the singing was a real feature of the meeting. Bro. Sewell's solos were greatly enjoyed by the people. Haynes and Sewell go to Rome, Ga., for further meetings.

Sam Haynes.

GRACIOUS CAMPAIGN.

Evangelist A. E. Davis and wife, Oklahoma Conference evangelists, have just closed a very gracious campaign in the Methodist Episcopal Church, Covington, Okla. In spite of the inclement weather, and the necessity of renting a hall for the first week of the meeting—while the new church auditorium was being finished—the Holy Spirit began to manifest his power. When we moved into the church auditorium, the convicting and guiding power of the Holy Spirit began to work in a remarkable way. Meeting after meeting the altar was filled with seekers who prayed through to triumphant victory. The evangelist seemed to be especially endowed with the Spirit's power as he preached the burning gospel truths of full salvation.

Mrs. Davis had charge of the children's services each afternoon after school. Many conversions were obtained at these meetings. The power of prayer and witnessing attained by the children in these meetings was remarkable. The children will never forget the messages of this consecrated worker, whose sweet voice and tender love for children brought to them such passionate and Spirit-filled messages.

The results obtained were 112 victories at the altar of prayer, 12 family altars established, 30 tithers added to the roll, 22 new subscribers to The Pentecostal Herald, 36 new members taken into the church, and a thorough spiritual awakening which cannot be estimated. Some of the older residents declare that it was one of the most fruitful and spiritual meetings ever held in the city and church.

H. E. Lacy, Pastor.

IN THE THICK OF THE BATTLE.

We have been in the thickest of the battle for some time and the devil has made a stiff fight but God has come off conqueror. We assisted Rev. W. O. Stone at the Trinity M. E. Church, South, Jackson, Tenn. Most of the members were railroad folks and were out on a strike which made it hard for a meeting but the Lord helped to straighten things out, the church was revived and forty-eight professed Christ at an altar of prayer.

We went from there to Richlands, Va., to help Rev. W. A. McKee. He is a wide-awake pastor and knows how to preach and pray. He had everything arranged to help further the meeting. We opened fire and the dancing crowd got mad and made several threats, but one hundred and sixty made profession of Christ in the three weeks. In this meeting Prof. L. F. Mays, of Knoxville, Tenn., did the singing and his work was very fine.

We go next to Hanson, Ky., to assist Rev. Qualls. Pray for us.

The month of June is open and we have an open date after Aug. 5. Any one desiring our services write 1917 Cephas Ave., Nashville, Tenn.

J. A. Collier.

AMONG THE METHODISTS.

It has been four months since writing to you last. We have been busy in the large Methodist churches. From Kansas we went 1,500 miles to Crisfield, Md., down on the coast. Do you know that Crisfield is the greatest Methodist city in the world in proportion to population? In this city of 4,500 population there are 2,800 Methodists. First M. E. has 1,500 members and a \$100,000 building. Second M. E. has 700 members and a new \$125,000 building. The M. P. has 600 members and a fine building. The meeting was a union meeting with the Methodists. Had several conversions, among them the whole soccer football team. This was one of the sweetest meetings of my life. Here I met Bob Kilgour, former evangelist. He is pastor of the Baptist Church in Crisfield. We spent many interesting hours together.

From Crisfield we jumped to Flint, Mich., to hold a meeting in Oak Park M. E. Church. In eight years this church has grown to 1,200 members with a new \$75,000 building. We had dozens of conversions and reclamations. I like Dr. Pierce, the pastor, and hope to be with him again at another point. Eight years ago I held a union meeting with all the Methodists of Flint. How this city has grown! They have three Methodist churches of more than 1,000 members.

From Flint we went to Bloomington, Ind. Bloomington has the State University, also one of the great

churches of Methodism. The First M. E. Church has 1,400 members and a \$300,000 building. For months I dreaded this meeting. I know of the conservatism of this church and the worldly influence of a state university, but did not know that Dr. Taylor had never had an evangelist in his thirty years of ministry. We had a great time. Dr. Taylor said amen to all I said and did. He even said amen to my sermon on the dance when I preached it to a packed house, half of whom were university folk, and nearly every one of them dancers. We were called back to this church for next year. Brother Taylor is one of the finest souls I have ever met. We are planning to spend some time together in the Northern Michigan woods this summer.

Herald readers, listen. I have been preaching in a number of large churches in state university cities of late and have calls to more, but let me warn you to send your children to small religious schools. It will pay you throughout eternity to do this. The Frat Houses and Sorority Houses are full of sin in these big universities.

Hope to drive down to Danville in old Kentucky and see my mother and sister in a few weeks.

W. N. LaMance.

CAMPAIGNING IN OLD KENTUCKY AGAIN.

After conducting three successful revival campaigns in northern Indiana and Michigan the Callis-Grenfell Evangelistic Party is again in Kentucky. Callis and Grenfell have been called "The Kentucky Team" for many years by those outside the state. Now that they are being employed so much of the time within the state they are truly meriting the epithet. Since Mrs. Callis has become a permanent member of the Party they may more properly be known as the "Kentucky Trio."

In their last engagement at Perryville, Ky., there were about sixty definite seekers at the altar during the two weeks' campaign. On the last Sunday, Membership Day, there was a fine class of new material added to the church, the majority of whom were men and boys. Both The Pentecostal Herald and Central Methodist were well represented and a good list of subscribers secured for each. The pastor, Dr. J. Frank Richardson, expressed his appreciation of the Party in very strong terms, saying that never had he associated with him evangelists who did a more thorough work and whose conduct was more gratifying to both himself and his church. There were no gaps to be laid up after the evangelists were gone. Dr. Richardson further stated that never had he seen evangelists so far from anxious concern about their finances. Yet when the time came Perryville did herself the honor of remunerating them handsomely and very cheerfully.

All the churches co-operated in the campaign. All mid-week and Sunday evening services being dismissed in deference to the meeting. Each church shared in the benefits resulting from the meeting.

Perryville is both historic and sacred. It was there on October 8, 1862, that one of the most bloody battles of the Civil War was fought, the writer's grandfather being in that battle. A fitting monument to the occasion is erected there and soon there will be a beautiful park with some wartime decorations for it. Then to those who are acquainted with and interested in the great Holiness Movement of the past and present generation, it will be of interest to know that Perryville was the home of the late and sainted Dr. W. B. Godbey, and that Dr. H. C. Morrison preached his maiden sermon in that old church. The people there call him "Henry," which is a term of endearment. Nobody speaks of him in other than the highest of appreciation and esteem.

From Perryville the Party went to Middlesboro where they are now in the first week of a promising victory. They desire much the prayers and co-operation of The Herald family.

"Reporter."

BROTHER GLASCOCK IN LOUISIANA.

A Christian lady, with her husband and family, now living in Cincinnati, formerly, for many years, lived in Many, La., and that vicinity, and many of her relatives still live there. For some time she had a heavy burden on her heart for the salvation of her relatives and many friends in Many, and recently that burden was greatly increased on account of the untimely death of one of her sisters at Many. More recently she had been earnestly praying for the way to open for holding a revival and for the Lord to show her the person to conduct that revival. Her attention was called to the writer, and in prayer, she says, that she was shown that he was the man to hold the meeting. At the same time the Lord was, through her, working with her relatives and friends in Many, and the pastor of the M. E. Church, South, and his people opened their church for the meeting, the pastor of the Baptist Church and his people co-operating. The meeting opened Tuesday night, March 20, and closed Sunday night, April 1. The population of Many is said to be one-half Roman Catholic, which puts Protestantism at a very great disadvantage there, and indeed this is true of the whole state of Louisiana, because of the almost undisputed sway of the Roman Church.

Mrs. L. L. Latham, the lady referred to in the beginning of this article, and her daughter, Miss Joy, and Miss Beatrice Neff, all of Cincinnati, Ohio., had charge of the children's meeting, which was held in the afternoon, and the latter two had charge of the service of song. The meeting started well, and upon the first invitation for seekers some presented themselves at the altar for prayer, and prayed through to victory. But the meeting had not progressed very far till the rain began to fall, and many times it poured in torrents day and night, and continued to do so up to the close of the meeting with a few short intervals. The muddy roads made it impossible for any of the country people to attend the meeting. The streets of the town not being paved, and there being no crossing at many of the streets, and the mud being so deep and slippery, well-nigh ruined the meeting, for the conditions were such as to make it almost impossible to reach the church. However, a faithful few came to every service, and when the weather was anything like favorable the church was full.

We preached twice daily most of the time, and despite all the hindrances, about two dozen people professed to be reclaimed or converted, and the membership of the church was blessed. Some very fine young men and women, and some young married people were very graciously saved, and declared their intention to give up dancing, cigarette smoking, and other worldly practices, and henceforth, by the help of the Lord to live Christian lives. The pastor of the church and the people were extravagant in their praise of our work, for which we give thanks. We were royally entertained at the home of Brother and Sister W. S. Mitchell, who ministered to our every need. Blessing rich and abundant upon them and all the people at Many.

The camp meeting board of Fort Jesup, which is located six miles from Many, gave us a unanimous invitation to hold their camp meeting next August, from the 10th to the 19th, inclusive. We accepted the invitation, and propose to give the devil another round at that time, the Lord willing.

J. L. Glascock.

THE SPIRIT HONORS THE WORD.

On April 8, we closed a good revival at Albany, Ky., with Rev. R. W. Russell, pastor of the First Methodist Church. Albany is the county seat of Clinton County, and is a very beautiful little town nestled near the foot of Suel Mountain and Ball Knob, four miles of the Tennessee state line. The town has a population of about one thousand of the finest class of people I have ever met. They are about forty miles from a railroad, therefore have not come into close contact with the sinful things of the world that other people are exposed to. A picture show cannot live there as they have tried it a few times and starved out and left. We found first-class modesty without exception among the fair sex. Their dresses were long enough and high enough: in fact, that town has the finest class of young ladies I have ever seen, in any town near its size.

Fifteen miles south of, and across the state line, lives that immortal famed world war hero, Alvin C. York, who bagged twenty-five Germans and brought into camp one hundred and thirty-two prisoners.

Brother Russell had the spiritual condition of his people well in hand when we arrived. We preached thirty-four sermons and an altar call was made to which the people responded at the close of each. In all, two hundred and seventy-five penitents were at the altar. We are not able to say just how many found God in pardon or purity but we counted eighty-four that testified to salvation and twenty-seven to sanctification. A goodly number of those that found the Lord were from the High and Normal school. Some of the professors prayed through in fine shape. I believe at least fifty young ladies found the Lord.

After six penitents had bowed at the altar, we asked for those who would consecrate their lives to God for life service in the home land or the foreign lands to come to the altar and give themselves to him, and twenty-two young men and women came and put their all on his altar to be used by him anywhere. On the last Sunday morning the pastor baptized and took into the church twenty young people and others are to follow. Brother Wade, the P. E., came by on the last Sunday in the afternoon to hold the quarterly meeting. He gave us a good instructive message and presented the altar and we helped him to exhort and two hungry souls came to the altar and stayed until eleven o'clock. He gave us an invitation to come back.

I have some dates open. I want to keep busy for my Lord.

Your brother,

L. E. Williams, Evangelist.

The Sixth Edition of "The Way of the Cross," by Dr. J. Gregory Mantle is nearly exhausted. Paul Rader calls it "a wonderful book," and recommends it as a text-book on the subject with which it deals. You will do well to order a copy at once from The Pentecostal Publishing Company. Price \$1.50 post-paid.

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Foreign Countries 2.00

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PENTECOSTAL PUBLISHING COMPANY
523 South First Street Louisville, Ky.

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(Continued from page 1)

The destructive critics in the churches are writing question marks over every page of Holy Writ. They deny that the prophets knew anything of Christ; they deny the Virgin Birth of Christ; they deny the gospel accounts of the life of Christ; they deny the atonement made by Christ; they question any need of such an atonement; they deny the resurrection of Christ; they are now calling revivals of religion, "mob psychology." They are putting the Holy Ghost entirely out of what the church has regarded as conviction for sin and the regeneration of souls. We would not claim that the destructive critics are all agreed on all of these points, but prominent among the critics can be found those who deny all these fundamental truths.

Shall we surrender to these men? Shall we give up the Bible? Shall we remain silent? Shall we assume that it cannot be hurtful to the faith of the people and the morals of the people for the Book to be constantly assailed by these cultured, suave, persuasive representatives of an infidelity that leaves us no word of God to believe, no Christ to seek for salvation and to worship with a holy devotion?

Suppose that representatives of the Mohammedan world should come to Washington City and demand of the national administration that the American people burn up their Bibles, and should accompany the demand with an assurance if our Bibles were not destroyed by a given date, that an invading army would be landed upon our shores and carry forward an aggressive war, ruthlessly destroying life and property until every Bible in the United States was thrown into the fire and turned into ashes. Would we submit to such terms? Rather than submit would we take up arms and do battle upon the field of carnage in defense of the Word of God? My judgment is that such a challenge from the Mohammedans would bring a tremendous army into the field ready to fight for the Bible to the last ditch. If the Mohammedans should make such a challenge I am quite confident the Christian public would not rally under their banner and furnish them with provisions, arms and ammunition, to carry on a war in this country for the extermination of the Word of God.

Is it not possible that the work of the de-

structive critics is much more dangerous than such declaration of war by the Mohammedans would be? We have been taught that a wolf in sheep's clothing in the fold is the most dangerous enemy, possible, to the welfare of the flock. This is doubtless true.

Has not the time come for the whole church to declare war against the destructive critics? Is it not a Christian duty to refuse to supply arms and ammunition, that is, money, support, sympathy and any sort of assistance, to the men who are making constant attacks upon the Word of God, therefore, upon the Church of God and everything our holy religion stands for? The time has come to declare ourselves, to draw the line, to take a stand, to be true to conviction. We cannot serve two masters. Jesus himself says, "Ye are for me, or ye are against me." The men who are attacking the Scriptures that Jesus endorsed, the Pentateuch, the prophecies and the Psalms, the Virgin Birth, the atoning death and the bodily resurrection of Jesus Christ, are not for him; therefore, they must be against him. And if we give such men sympathetic or financial support we are aiding and abetting the enemies of Christ.

Many devout people are in great distress on these all-important questions and they have a right to be distressed. They believe the Bible; they trust in Christ for salvation; they want to see the gospel carried around the world and spread through the earth, but are not willing to assist in the propagation of destructive criticism; they are tired of being urged, commanded, and threatened with reference to their obligations to institutions that seem to be under the domination and direction of these enemies of our Bible and our Lord.

A Great Pastor and a Great Church.



It was my privilege to engage in an eight-days' meeting, beginning April 8th and closing April 15th, at St. Luke's Church, Oklahoma City, Okla. As is well known to many of our readers,

Rev. Forney Hutcheson, D.D., is pastor of this church. In point of building, membership and various religious activities this is one of the greatest churches in Southern Methodism.

Doctor Hutcheson is a man of marked ability, of many superior and very pleasing qualities. He is a great pastor, deeply interested in the welfare of the people. He is genial, full of the milk of human kindness, clear-cut and manly. He warms up to the people. There is nothing pretentious about him, but sincere and severe against sin and shams of every kind. The people of Oklahoma City believe in him and love him. They pack his large auditorium Sunday after Sunday and there is a constant stream of additions to the church. St. Luke is a beautiful church, well located, capacious and well appointed for the various activities of its membership of some twenty-two hundred, and growing rapidly.

I do not know when I have preached to greater throngs or to a more interesting people. The Sunday school room was open every night of the services, with one exception, and that was an extremely rough and rainy night, but a large audience packed the main auditorium. Every other night the Sunday school room was always full. On Sabbaths, every place was filled; many chairs were brought in and some people stood throughout the services. This was not because of a visiting preacher so much, but because of the great influence of the pastor and the great throngs of people that regularly attend his services to hear an evangelistic and pure Gospel.

Doctor Hutcheson is one of the most delightful Christian brothers it has ever been

my privilege to work with. The meeting was not intended so much to be a time of ingathering as it was designed to be a time for the instruction and uplift of the membership of the church. Quite a number of people, however, were at the altar, some seeking pardon and some perfect love. Several claimed to be blessed, and there were quite a number of additions to the church.

Oklahoma City claims something like ninety thousand population. It is growing rapidly. It is a remarkably clean, beautiful and progressive city. The people are pouring in there from every quarter of the country. I met a host of old friends from Kentucky and many states of the union. I was delighted to meet with Doctor Beeson and family. Doctor Beeson was at one time associated with his brother in the great school at Meridian, Miss. He has now been for some years Dean of the Agricultural University of Oklahoma and has had great success, both as an instructor and in his moral influence with the students. It is a remarkable fact that this State University, with some two thousand students, hasn't a student that uses tobacco. They have no dancing in the Institution. This speaks well for the great young state of Oklahoma, for the Dean, and those in charge of the University.

We closed our meetings on the evening of the 15th, with every indication that a great revival was possible, if we could have gone forward for two or three weeks.

A Week of Rare Privilege.

Mrs. H. C. Morrison.



As Dr. Morrison came through Louisville from Oklahoma City en route to Wilmore, I joined him in order to have the opportunity of being in Wilmore during the time of Bishop Candler's lectures, as well as to visit the school. Wilmore and Asbury College are favored above most other places, in that it is not an unusual thing to have preachers of note, lecturers, and various diversions which contribute to the intellectual and spiritual development of the student body.

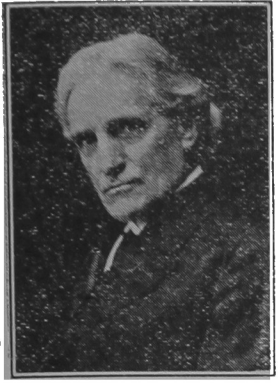
Bishop Candler drew apart from his busy life and multiplicity of duties to give us from Wednesday to Sunday evening a series of sermon-lectures which, for depth and information, have not been excelled, if equaled, on the platform of Asbury College. His lectures dealt with the fundamentals of our Christianity, exposing the false positions of the skeptics and answering the perplexing problems which confront students at the present time. His sledge-hammer blows were dealt in support of the Resurrection as the center of our holy Christianity, showing that Jesus and the apostolic writers taught and preached it most emphatically.

We wish every body of students could have the privilege of listening to this champion of the fundamental doctrines, as he holds up the Bible as the inspired word of God, and Jesus as the crucified but risen Lord. His fund of knowledge gathered from a diversity of sources, makes him a most instructive and interesting, as well as convincing preacher.

We deem ourselves fortunate in having this strong, intellectual, and earnest man to lecture to our student body. Many of them took notes and will continue to digest the strong meat that was given them from the brain of Bishop Candler. He is a preacher of unusual strength, and wields the sword of the Spirit as one having the authority of the Divine back of him. We shall always be grateful that it was our privilege to hear him in his defense of the Word of God, and the exaltation of our Divine Redeemer. May his days be lengthened into years for the defense of the faith once delivered to the saints.

MONTHLY SERMON.

Text: *The Fruit of the Spirit.* Gal. 5:22-23.



The inspired apostle, writing to the Galatians, draws a vivid picture of the two natures in man,—the evil and the good—the carnal nature, which is not subject to the law of God, and the spiritual nature, which “delights in the law of God after the inward man.” This inward man which delights in the law of God is the *new man* born of the Spirit; but this carnal nature is the *old man* who must be endured or must be “crucified.”

The apostle gives us a beautiful description of the fruits produced by the Spirit in those who are under his reign and guidance. The apostle does not say the fruit of a *good man*, but the “fruit of the Spirit.” This fruit is produced by the Holy Spirit in the man. This does not mean that the man himself ceases to be a free agent and responsible for his conduct, but he, of his own will, receives the Spirit; he yields himself up to the work of the Holy Spirit which dwells in him. The result is the fruits produced by the Spirit.

Our Lord Jesus gives us a bit of very sound philosophy that will be almost universally accepted without controversy when he says, “The tree is known by its fruits.” He also illustrates the truth by saying that “men do not gather grapes of thorns, or figs of thistles.” I suppose no chemist could give us the secret of the difference in the nature of the sap of the tree which makes it bring forth fruit after its kind. Here is one tree laden with delicious pears; another is yielding luscious peaches; another is bending its boughs under the weight of beautiful apples. Somewhere, hidden away in the heart and sap of these different trees, is the secret that brings forth fruits so diverse from each other in appearance and flavor.

The secret of a holy life of glad obedience to the law of God, of joyful submission to the will of God; the secret which makes the yoke of the Lord easy, and his burden light, is hidden deep in the soul of the child of God by the indwelling of the Holy Ghost and, where he indwells the buds of life appear, the blooms of beauty are produced, and the rich fruits of righteousness grow and ripen. These fruits, the inspired writer tells us, are “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.”

It must not be understood that such a state of grace delivers one from obedience to the Ten Commandments or submission to the whole law of Christ—the law of love—but there is no violated law, no warrant for the arrest of any one possessed of this fruit. The fruits mentioned here place one in such harmony with God and such co-operation with him, that he is not subject to pursuit or arrest by any high sheriff of heaven. He walks free anywhere and everywhere in God’s universe. He is indeed in Christ a “new creature.” He is regenerated, he is sanctified, he is Spirit-filled; he has victory over himself; his appetites are well regulated and controlled; his attitude toward his fellow beings is one of forgiveness, compassion and kindest solicitude. He is altruistic toward all the world. He is deeply concerned for his neighbors and his sympathies go out over all seas. He loves God supremely and his neighbor as himself. This state is not natural. It is quite unlike, and indeed contrary to, the natural man. As the sap of the healthy fruit tree

flowing through roots, trunk and branches manifests itself in delicious fruit, so the Holy Ghost dwelling in the children of God produces these fruits. A man finds his nature changed; his old desires are gone; he is possessed of a new and entirely different life; supernatural powers from another world and another personality have come into him and wrought a great miracle of grace—a glorious change.

The apostle tells us of the lusts of the flesh, that is, of the carnal nature in the man before the change takes place, prior to the incoming and blessed work of the Holy Spirit. The contrast is something marvelous. Listen to what he has to say of the characteristics of the old man of sin, the natural products of the “body of sin,” the desires that proceed from the flesh, that carnal nature which is not, and cannot be, subject to the law of God. It is a fearful catalogue of evil. Read it for yourself; “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.”

Note that the conditions described here may exist at different times in the same man. The conditions are as adverse as one could imagine. They seem as wide apart as demon and angel. Those under the domination of the flesh are in a most fearful state. Those who are filled with the Spirit are blessed indeed. This remarkable change must be wrought by the regenerating grace, the sanctifying power and indwelling of the Holy Ghost. All of this is pledged and promised through faith in Jesus Christ. Outside of the Christ there is no hope for this change, but in him dwells all the fullness of the Godhead. In him is omnipotent power and infinite love. At his feet the insane and violent man, possessed with a legion of devils a few moments ago, now sits with joy beaming in his countenance, clothed and in his right mind.

It is hardly necessary to say that no one can be possessed of all these excellent qualities and the fact not become known to the family, the church and the community. It may take time. There may be misunderstandings, persecutions even; some will never know. There are people who cannot see one wink on a fair day at high noon. There are those who are so blinded by the god of this world that it is impossible for them to discover any sort of consistency or beauty in the life and character of the most devout saint. Jesus himself said, “The world will know you not.”

You can no more hide the child of God who is filled with the Spirit and bringing forth the fruit of the Spirit described by the inspired apostle here, than you can hide a city set upon a hill. It is understood that those wholly sanctified are filled with the Spirit, and in them he produces the fruits mentioned here by the inspired writer. Along with our testimony and witnessing should go this fruit. If we fail to produce the fruit, we must not rail against the Lord, justify ourselves or give comfort to others who testify beyond the facts revealed in experience and life. We must not pull down the standards, but we must at once have recourse to the Christ, the source of our salvation, and the Spirit who produces the fruit. To be filled with the Spirit is to produce the fruit. We shall not make headway in the Holiness Movement and in our desires to promote a genuine revival of religion, by finding fault with the Word of God, limiting the power of salvation in Christ, or being contented with a few scrawny specimens when our lives should be full of fruit and the tree of our

personal experience bending under a weight of love, joy, peace, longsuffering, gentleness, and all the rest of the fruits mentioned by the inspired writer.

Most of us saw oranges long before we saw orange trees. When we did see the trees we knew them by the fruit which was on them. It is possible to profess an experience that does not possess us; that does not reign and rule in our lives; but no one can uniformly and continuously produce the fruit mentioned here without the experience of a clean heart and the indwelling of the Holy Spirit; and, in modesty and humility, such an one should bear witness to those who inquire after the fruits, how and why the fruit is produced, namely, by the cleansing power of the blood of Christ and the indwelling of the Holy Spirit.

No degree of sanctification destroys free agency. Temptations will come and the free agent may choose wrongly; he may neglect the means of grace and leak out an experience of full salvation, yield to temptation and fall into sin. Such a person may continue to testify to a full redemption, but the experience is gone and the fruit will disappear.

There can be no question, but the fruit spoken of here by the inspired apostle may be manifested in the life of the children of God, but this can only be so when the Spirit indwells those children; when they are subject to him; when he moves and works in them as the sap flows through the tree. Let us not limit the Holy One, discount the fulness of the atonement, or try to pull down the divine standard, but in meekness and humility let us, Jacob-like, insist upon such complete cleansing, such constant abiding of the Holy Spirit, such a complete giving of ourselves to him to pray in us, to live in us, to work in us, to reveal Jesus Christ to us and through us, that we shall enjoy the fulness of the blessing of the Gospel, producing the fruit mentioned by the apostle.

We grant you that Satan will never be contented with any state of grace attainable; that he will always find fault and bring accusation. It is so with his children. We have known preachers to boast that they could make any and every one they had ever known mad, who professed full salvation. Indignation against sin is not sinful anger. It is an evidence of righteousness. Excitement if one’s house should catch on fire is not wickedness. Holy people may disagree about various and sundry things and each may argue his point very earnestly. This need, by no means, indicate a lack of purity of heart. There is no promise in the Scriptures that we will come into any state of grace in which we would all agree on any subject. Paul and Silas had a contention which was evidently with a good deal of warmth. They were honest, earnest men, but there is no ground which justifies the conclusion that they had anything approaching sinful anger or wicked designs against each other.

There are those who are very diligent in seeking out ground for excuses for themselves, or arguments to prove that full salvation from sin is impossible. Let none of these things disturb our spiritual composure or interfere with our faith. Let us hold steadfast to Christ. Let us see to it that the Spirit abides, that we keep him in full possession of all the keys to every department of our being, and that we constantly bring forth the fruits of “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”

Just to Demonstrate

We want you to know just what a good Commentary that we are selling every year. We are offering you Arnold’s Practical Commentary on the Sunday School Lesson for the year 1923 at 50c, which is just half price, but we propose to keep your name and address and sell you the book for 1924.

OUR BOYS AND GIRLS

Dear Aunt Bettie: It is with great pleasure I write to you. You know I wanted to become a Christian, and I have succeeded, for I know the prayers of the dear cousins and my own humble ones have been answered. I know I have been forgiven, and never again shall I lose hold of Jesus. In getting rid of my heavy burden I have been made into a new man; each day is one of sunshine; to know the forgiveness of our Savior is worth all the gold in the world. When I gain my freedom from this prison I mean to use every opportunity to tell what Jesus has done for me.

Mother's Day.

'Twas a mother's kind and loving hands,

A mother's loving heart,
That reared us and protected us;
So a day is set apart
In honor to that mother who,
Toiled long and weary years;
That we might have life's comforts
And a pathway free of tears.

A flower—the white carnation—
A symbol of purity,
Was chosen the badge of honor,
And emblem of maternity;
It's worn throughout this land of ours
By daughters and sons today,
In reverence to a mother dear,
On this seventh day of May.

John R. Davis,

Box 55, Stillwater, Minn.

Dear Aunt Bettie and Cousins: Here comes another warm breath of Southern atmosphere to mingle in with the Northern, Eastern and Western wind. Do you know, you cousins of the "Snowy" North, that we are having days like good old summer time here in Florida. Orange blossoms, Wisteria blooms, Wild Honeysuckle, Yellow Jessamine and a great many of those wonderful gifts that spring brings with her are here. Never you mind how hard the March wind blows or how many April showers, there is still June to look forward to. Oh blissful month of the year! She will surely bring some of those gifts to you too. Though it won't be orange blossoms—it might be lilac, and they are just as sweet.

Cousins, when the dark clouds of sorrow and disappointment threaten our horizon, don't despair. There are bright days ahead—lots and lots of them. Perhaps just around the corner. Who knows? There are two sayings I like and they are "Every cloud has a silver lining," and "Tis always darkest just before dawn."

I agree with you, Orville Hoffpauir. I read what you said about giving the impression that the Christian life is a hard one to live thus casting a reflection on our dear Savior. Oh, I did not mean to do that! We all have temptations to withstand and as long as we live in this world, we cannot be without tribulation and temptation, therefore, every one ought to be careful, and to watch in prayer, lest the devil find an advantage to deceive you, for he is never asleep, but goes around seeking whom he may devour. I have come to the conclusion that I was not strong enough a Christian, and did not have my door completely closed to the world, or it would not have been so hard for me to give up dancing. We know not oftentimes what we are able to do, but temptation shows us what we are. Some suffer great temptation in the beginning of their conversion, others in the latter end. Others again are troubled almost through the whole of their life, still others are but slightly tempted, according to the wisdom and equity of the Divine appointment, which weigheth the states and deserts of men, and ordaineth all things for the welfare of his own chosen ones. We should not despair when we are tempted, but so much the more fervently pray unto God that he will vouchsafe to help us, for he surely will, according to the words of Paul, and make with the temptation a way

to escape, that we may be able to bear it.

I will tell you of an experience I had last summer. My chum and I had our vacation at the same time, and we decided to go down to the Beach to spend it. Mother and father were going too, however, as we couldn't all go in one car, and with our luggage too, my chum and I went down late Sunday afternoon, and they were to come early Monday morning. Sunday night found us alone, and nothing to hinder us from doing just anything we pleased. And, well, a moonlight night in May—and in Florida—you can imagine how nice it would have been, if it hadn't been Sunday night, to be out on the pier, where soft music played along with the tune the waves made as they rose to crests and fell in foamy white lines. A cooling seabreeze, that made you forget how sultry the day had been, and the early moon rising over the horizon. A few thoughts entered my mind (I know the devil put them there). "You don't want to hunt an old hot, stuffy church. You have a good excuse, as you don't know where one is anyway." Then came another thought—that still, small voice that lives in us all, our tiny compass that will guide us aright if we only heed it—my conscience. "Don't miss this chance to lend your influence for good." "You know your chum isn't a Christian." So I took her arm, and we proceeded to hunt up a church. Walking down toward one of the hotels, we met a lady, and, apparently, her daughter, dressed in modern sport clothes (necessary Beach paraphernalia) and when I asked them they pointed the way for us, but exclaimed "Everyone here generally goes down to the pier and dances on Sunday night. This is the big day of the week." We thanked them for directing us, and we did find the church. True, it wasn't any too cool in there, and nothing unusual happened for me to relate, however, as we came out we received the warm, hearty, handshake of the minister, in appreciation for our encouragement to him, which was enough to pay us full well—but aside from that—the sweet oil of contentment burned within my soul. I had listened to my conscience, and are we not always repaid with that sweet inward consolation when we know we have done right? I know the other feeling too, when we do not heed our conscience, and it isn't one bit satisfactory.

I have a little card that hangs in my room. Mother gave it to me, and it has these three mottoes on it—"Go no place you would not like to be when Jesus comes." "Say nothing you would not like to be saying when Jesus comes." "Do nothing you would not like to be doing when Jesus comes." I wish you all had one of these cards to hang in your room as a constant reminder.

I would like to hear from all of you, and if you care to write—my address is Box 1175 Jacksonville, Fla.

Very truly,
Estelle Pauline Foster.

A fine letter, Estelle. Write again soon.
Aunt Bettie.

Dear Aunt Bettie: Here I come again trying to join you cousins. I tried once before, but didn't succeed, so after reading the Junior Circle this afternoon, I repeated the motto, "If at first you don't succeed, try, try, again," and that is what I am doing. I think there is a great lesson in that motto for at school we read a subject and say, "I can't get it," but we have got to keep trying until we do. I wonder if every girl and boy has an ambition (though of course they have) to do great things "by and by." I think for anyone to be really successful, they should early in life have an ambition and strive with main force to overcome all obstacles, and then what a "grand and glorious feeling" to come out victorious, and then we will know and feel that we have

not made a failure of life after all. I am five feet, two inches tall, have black hair and brown eyes. My age you can guess. I am a member of the M. E. Church. Pardon my intrusion, Aunt Bettie, for I have always heard it said that "little girls should be seen and not heard."

Naomi Smith.
Big Rock, Tenn.

Dear Aunt Bettie: Will you please permit a girl from Indiana to join your happy band. I read *The Pentecostal Herald* and like it very much. I am a sophomore of the Graysville High School. I am 15 years old. Who has my birthday, Sept. 22? I like to read the Bible and believe every word of it. I am secretary of the Sunday school and I am second vice-president of the Epworth League. I love music and like to sing songs of the gospel. I will correspond with anyone who cares to write to me.

Alta Marie Monk.
Graysville, Ind.

Dear Aunt Bettie: Please permit me to enter your band of boys and girls. Oh, no, you needn't offer me a chair. I will just sit in the door here and watch for Mr. W. B. I hear you all talking so much about, but being a stranger in camp I fear I would not know that gentleman were I to see him coming. Nevertheless, I will watch for him, but cousins, I am not one bit afraid of him because Aunt Bettie told us sometime ago, we were in no danger whatever of Mr. W. B. when she was around, and Auntie is here, I believe, so I am sure I will not be molested. I live in old Missouri, on, or rather by the St. Louis, Fredericktown and Cape Girardeau road, about midway between Patton and Sedgewickville, Mo. It sure is some pretty place to live, especially when it is nice and sunny but it has been raining here all day, and is so muddy the cars can hardly go. Write again, Mr. Locke, we like to hear from you. You said something about Marvin College, and I happened to know where Marvin was, as my brother and two sisters went to school there, so I was looking at the Minutes of the St. Louis annual conference of 1922, and there I saw a picture of the life service volunteers of Marvin College, and if I mistake not, Earl Locke was one of them, the first one of the second row left to right. Am I right? Miss Kate Rains, your letters are fine; the only fault I find with them is that they don't come often enough. Perhaps the reason I am just a wee bit anxious for you to write is that our names are so near alike, almost every one around here calls me Kate or Katy for short. Carthel Dold, your poem was fine. I have heard some funny stories about Arkansas, but I don't believe everything I hear. I think Arkansas would be fine were it not for "Captain Shakes." I don't like him very well though. However I think Mr. Dold's poem would have been much nicer had he used Missouri instead of Arkansas, but perhaps he thinks different, so we won't change it for him. If any of the cousins wish to write to me my address is Patton, Mo.

Kathleen G. Ellis.

Dear Aunt Bettie: Will you admit me to join your happy band of boys and girls? My father takes *The Herald*, and I enjoy reading the Boys and Girls' Page. I go to school at the Mortimer Jordan High School. I was 14 years old Feb. 16. I am in the 8th grade. My teacher's name is Miss Lavada Curtis, and I love her dearly. I go to the M. E. Church, South, every Sunday. Brother Nimrod Dobbs is our pastor; he preaches three Sundays every month. I have bothered Aunt Betty long enough, so give me my boots and hat and I will go.

Bonnie Duncan.
Kimberly, Ala.

Dear Aunt Bettie: Will you give me a little room for I have come all the way from West Virginia and I am very tired. I think *The Herald* is a fine paper. I enjoy reading our Boys and Girls' Page. Dear cousins, I guess you had a fine time Easter eating eggs, but this isn't all we have to

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think about on Easter Day. Carthel Dold, in reading *The Herald* I have found you have asked us some very interesting questions. No. 1, Whom did Moses marry? He married Ziporah the daughter of Reuel, "Jethew," the priest of Midian. No. 2, How did God punish the Israelites for worshipping idols while on their way to the Promised Land? Moses took the calf and ground it and melted it and strewed it upon the waters and made them drink of it, was one punishment; another one was that he bid the sons of Levi to slay three thousand of them in one day. 3, Who can write the sixth commandment? "Thou shalt not kill." 4, Who was Cain's wife? Cain married his sister. Nor did Cain sin by marrying his sister, as it was of necessity for such marriages at the time and the law forbidding them had not been given.

Nannie Tharp.
Cornstalk, W. Va.

Dear Aunt Bettie: Here I come to join your happy band from the beautiful state of Kentucky. I am a girl 16 years of age, have light brown hair, brown eyes and medium complexion, I am 5-feet, 4 inches tall and weigh about 135 pounds. I belong to the Methodist Church and also the Epworth League. I am in the second year of high school. What do you girls and boys intend to do in later life? I am going to be a nurse, at least, that is my hopes, but to accomplish this I will have to teach school a few years. Some of you all write to me as I enjoy getting letters, and will answer all I get.

Bertha Hunter,
Bloomfield, Ky., Route 1.

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Fallen Asleep.

WOOD.

David Jonathan Wood was born in Greenville, New York, September 11, 1843, and died at his home, 231 N. Stafford, on Sunday, July 2, 1922. When but five years of age he went with his parents from New York to Wisconsin by way of the canal. Then in 1857 he went by ox-team to Iowa. In 1875, he with his two brothers-in-law, came to the Pacific Coast, spending several months in looking for a suitable location in which to establish a Friends School. He finally located at Newberg, Oregon, and was one of the founders, and for many years a trustee of the Academy there, now known as Pacific College. In 1887, he and his family came to California and located at Whittier where he was one of the founders of Whittier Academy, now Whittier College. In 1896 he moved to Denair, California, where he and his wife lived until 1919, when they moved to their present home in Huntington Park.

He was always active in the work of the Friends Church and was a liberal contributor to the same. He leaves a wife, Margaret H. Wood, two daughters, Martha Gregg and Charlotte Frances, both of Whittier; one brother, George Wood, of Denair, two sisters, Mrs. Skellinger, of Whittier and Mrs. Martin, of Oskaloosa, Iowa.

The funeral services were held in the Friends Church, Huntington Park, and was largely attended by friends and relatives. The service was in charge of Charles S. White, pastor of the church, assisted by George G. Williams and Eli Reece. The interment was at Whittier.

LATHAM.

Mrs. Louiza F. Latham was born July, 1839, and died April 6, 1923. She was the wife of "Uncle Bud" Latham who had already passed on to blessed reward. Grandma Latham, as she was called by all, is survived by seven children, thirty grandchildren, and forty-seven great-grandchildren, all of whom are church members that are old enough. Grandma Latham joined the church early in childhood, and for seventy-two years was a devoted Christian and church member. She was faithful and loyal to her duties in the church. She is a great loss to church, family and friends. Her memory will live in the hearts of all who knew her. Her Christian influence was felt wherever she went. She was a true, loyal, devoted wife and a patient, loving mother.

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WHERE EVOLUTION FAILED.

I.

Some say that I from monkey came—
That my first home was just the same

As that of monkeys of today
Who from their jungles did not stray—

That then my life was just as his
Who what he was, remained as is—
That we and monkeys were once one,
That I of monkey am a son!

II.

If that is true, I'm made to feel,
Some monkeys failed to get "square deal;"

For that which made a man of one,
His brother left on fours to run!
Then evolution, if that's it,

I must oppose; and, quite a bit,
Because it has not played the game
With all the monkeys just the same!

III.

It left some as they were at first;
Their circle bounds it did not burst.
By this it can be plainly seen
Its work is partial, selfish, mean.
If monkey therefore I should be,
In evolution I'd not see
In life or death one thing worth-while—

For me it did not lead one mile!

IV.

For long-tailed kindred I'll not hunt—
Let evolution play its stunt.
Of that old tribe I'm not a part;
I came from God, His Father-heart.
My home at first was Eden, fair;
But lost by sins committed there.
Yet Father in His love, so free,
Provides a home in Heaven for me.

—Robert L. Selle,
Winfield, Kansas.

FROM SOUTH AMERICA.

Here we are at Georgetown, British Guiana, S. A., among the "Mud Heads," a name given to the people born here, as this city is several feet below sea level at high tide. On our way here we stopped at St. Vincent where they have been calling for a missionary for years. We expect to have one of our splendid native missionaries from Barbados located there soon.

The great Demarara River is constantly depositing mud in its broad mouth until it is becoming difficult for the great ships to get into the river to anchor. We plowed through several feet of mud and once was stuck and had to back up and try another route. However we plowed through and found our faithful missionary, Bro. Schoombie, waving to us as we sided up to the wharf. The usual excitement of getting through Customs was soon over, a short rest and hasty supper and then off to the Orange Walk Church. Oh, if you could only be in one of these welcome meetings! We thought Saba overreached in their welcome until none could equal, but each place seems to increase in fire and blessing. After a few short talks the altar filled. Think of it! Just off ship, after sleeping on deck, part of us sick most of the time and tired out, after short talks of God's leadings for the altar to fill! Do you see why we love Missionary work? Results at once and constantly.

Last night we went to Golden Grove, 17 miles up the east coast. We drove along the shore, but could not see the sea because we are lower than it and behind a great wall, yet

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there are places where the water rushes over it strong enough to wash an auto off the road. At 7:00 we held an open air meeting, Mr. Thornton's first experience with the East Indians. As the precious children crowded around it touched his heart. He said, "There is the hope of our work in the future." I agreed, but I wonder how we shall ever reach them. Our present force is overloaded with the native work while these East Indians are about as much neglected as if in the heart of India. Oh, God, how long?

The hall was crowded inside and out. After songs, prayer and short sermons over 30 came to the altar. If I ever felt God it was then. I am convinced we must have more evangelists. The Missionaries and pastors are doing their best, but God calls some to be evangelists and we must have them—men and women to stay on the field and hold revivals. I do not know what would be the result of a two or three weeks' revival at each church. We now have time to give each country place only one service and a week or less at a central church. We need evangelists who can remain on an Island until a revival is held in each church. When we have 15 churches on one island, you can see a need of several evangelists to cover nine or ten Islands. If as much energy could be put in each church here as is used in many of our homeland churches, we would see unbelievable results. What shall we do about it?

Thank God for our Missionaries in South America and West Indies. Each one is God's very own, whole-souled in the work,—no place too hard; the aim in view—Blood-washed sinners and sanctified believers. Each field is so well managed and worked a revival begins the first service.

R. G. Finch.

GREETINGS TO THE HERALD.

We are just entering into another year's revival work. We are living in perilous times. I have been in the work a long time and never in my experience have I seen so much indifference in the churches. I didn't take any work this year. I feel like just staying on my knees and crying to God. What can we do? There are so many deceivers going out and people are flocking to them. I condemn sin in every form. It is either "Holiness or Hell." We are living in the evening of the last days. I want to thank God for Dr. Morrison and the dear old Herald. It is the best paper I ever saw. We believe in Divine healing. God has the same power to heal as he ever had; the days of miracles have not passed. We just need the oldtime faith. If you need me, write me at Sallis, Miss., Route ..

Rev. H. L. Golden.

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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VII.—May 13, 1923.

Subject.—David, the King Poet. 1 Sam. 16:1-13.

Golden Text.—Surely goodness and mercy shall follow me all the days of my life. Psalm 23:6.

Time.—About B. C. 1075.

Places.—Ramah and Bethlehem.

King Saul's life was a tragedy. He started out with most flattering prospects, but ended in horrible disgrace. Some one has asked the question: "Did God make a mistake in selecting him to be Israel's king?" We answer, No. God makes no mistakes. It will throw much light on this and many other Bible questions, as well as many affairs in human life, if we but remember that God always chooses men upon whatever rating they may possess at the time of his choice. When Saul was chosen king, Jehovah appointed him just as he was at that hour, but held him responsible for his failure in after years. The same was true with Judas. When he was chosen one of the twelve, Jesus Christ saw in him the timber for making a great apostle; nor was his Lord responsible for his failure. It was his own fault; and God will forever hold him accountable for it. May I remark here that this applies to every human life that comes to years of responsibility. It is a fearful thing to live and have to face God at last.

Saul's continual sinning brought his final overthrow. Like many another soul, he was willing to obey God some of the time and in some things; but he would not slay Agag, and he would reserve the best of the sheep and cattle to offer in sacrifice to the very God who had commanded him to slay utterly, sparing neither man nor beast. God had found a better man for king over his people; and Saul lost his throne and his life to David, the shepherd lad. We may be inclined to keep our eyes upon Saul and David, as if they were the only such men on earth; but the case has been repeated a thousand times since that day, and will continue to be repeated as long as men prove untrue to the trust imposed upon them by the Almighty.

King David was not a full-blooded Jew. Back of him was Rahab, the Gentile woman who hid the spies under stalks of flax on the roof of her house while the men of her city hunted them for their lives. Boaz was half Gentile; and his son Obed, David's grandfather, born of Ruth the Moabitess, was three quarters Gentile. A bit of crossing with new stock is good sometimes; and it may be that the brilliant poet of Israel owed more to his foreign blood than we are wont to think.

King David was an all-round character. If we study him from the standpoint of physical manhood, he is charming. The record says, "He was ruddy, and withal of a beautiful countenance, and goodly to look to." There was strength and courage about him. The young fellow who could slay a lion in a pit on a snowy day, kill a bear or two, and then knock the life out of Goliath with a sling, was no weakling. Barring the one awful slip he made with the wife of Uriah, he

was a model in high living. It is disappointing to see this one great sin in his beautiful life, but it is there; and God always tells the whole truth about men. In his kingly office David has had few equals. We are not judging him by the outward trappings that most kings have used to cover up a world of littleness and iniquity in their lives. Robes and crowns and the glamour of a court do not make a king. Only a Man can be a king. As a writer of splendid songs David has never been surpassed. His inspiration came from no ordinary muse, but from the Divine Spirit. Although living in what we term a comparatively dark period of the world's history, his poems touch the deepest depths of human sorrow and human joy. Some of the critics tell us that he did not write the twentythird psalm, but some one wrote it in that dark age; and I can find no other man who was able to write it, and no evidence that he did not write it. One thing is certain: No man in any age has ever written anything that so completely reaches the needs of our hearts as does that little psalm. So far as I am concerned, David can claim its authorship without a rival.

Jehovah seems to have grown weary of Samuel's heart-break over the downfall of King Saul. He was mourning for Saul as if the king were dead, when God said to him: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" In some way Saul seems to have fascinated Samuel; but now he is ordered to turn his heart in another direction—he must take a horn of oil, and go down to the house of Jesse, where he would find the next king of Israel among the sheep-raiser's sons. It is a bit interesting to see God hunting for real men. He is so different from us. We look to the high walks of life for them; but he more frequently goes to the plow-handles, the threshing floors, the sheep folds, and the fishing nets around the sea of Galilee for men. May be he prefers to cut his own diamonds; for we undoubtedly spoil lots of them by our processes of cutting and polishing. Forty per cent. of all those sent from the King's mines to our shops are made unfit for his crown. It is bad business. I mean that forty per cent of the young men who go to college to prepare for the pulpit never preach.

Jesse began to march his boys before Samuel, while the elders of the people trembled in his presence. When the prophet looked upon Eliab, he said: "Surely the Lord's anointed is before him," because he was fine looking; but God said: "Look not on his countenance, or on the height of his stature; for I have refused him." Then follows a little commentary on his act, that speaks volumes in a sentence: "For man looketh on the outward appearance, but the Lord looketh on the heart." Here is all the difference between reputation and character. We often take polished brass for pure gold, either because we cannot, or else we are afraid to assay the

brick; but God cares little about the polish; he desires gold tried in the furnace. One must not be personal, but imagination wonders what an annual conference would look like if God were to hit it one square lick. As for our congress—better stop, because it is not very far to some other places that might bog like quicksands.

Jesse presented all his boys who were at home, but Jehovah refused all of them; whereupon Samuel wanted to know if all his children were present. There was just one more, the youngest; but he was rather too insignificant to be thought of in connection with the crown of the nation. He was the shepherd boy, and was out on the hills with the flock. The prophet knew that God had not sent him down to Jesse's house for nothing. "Send and fetch him: for we will not sit down till he come hither." When he was come, "Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." It is not recorded whether or not the old prophet stayed to dinner. He had a way of being off when his work was done; so he "rose up, and went to Ramah."

That day's work brought little Bethlehem to the front. Henceforth it would be "the city of David." He would live in Jerusalem as king of God's people; but the city would be his; and since the Christ must be born of his family, according to the flesh, he must begin his human life in Bethlehem. God told his prophets about the coming event, and they wrote down the blessed news in the Book hundreds of years before it happened. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."

SPECIAL NOTICE.

I wish to call attention to the excellent work being done by Rev. R. A. Young and wife in the evangelistic field. They have just closed a fine meeting at Ashland, Ky. Brother Young and his wife are graduates of Asbury College. I have known them intimately for many years. They are sincere Christians, zealous and successful workers. I commend them heartily to pastors and committees desiring their services. Bro. Young's slate is generally filled far ahead. He now has open dates from June 14 to 24; July 25 to August 5. Anyone desiring his help will please address him 218 Brooks St., Charleston, W. Va.

H. C. Morrison.

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A WORD TO PREACHERS.

Letters come to me from every part of the country from ministers who would like to settle in Wilmore, attend Asbury College, and serve some circuit within reach to pay expenses while attending school. I am writing this notice to say it will be useless to write me any further on this subject. Every appointment of this character is filled and large numbers of earnest men have been turned down. It will be loss of time for anyone for sometime to come to make any application for such appointment. I regret very much to have to write a notice of this character, but must do so to save the time of the brethren and to save my own time.

Faithfully, your brother,
H. C. Morrison.

A SONG EVANGELIST.

Rev. Frank C. Collins, of El Paso, Texas, has had considerable experience as song evangelist in revival meetings. He is a teacher in the mission schools of El Paso, Texas. Any one desiring his assistance for the coming summer may address him 503 South Florence St., El Paso, Texas. Brother Collins is well recommended.

H. C. Morrison.

A GOOD WORD FOR A GOOD SERMON.

If any reader of *The Herald* failed to read Dr. A. P. Gouthey's Easter sermon, he missed a treat. The sermon is not only a sermon, but an exquisite prose poem—truly a gem of its kind. I read it to Mrs. Smith and some of our neighbors who had dropped in for a season as visitors to the sick. This production alone is worth the subscription price of *The Herald* for a year. I personally know Dr. Gouthey as not only a true poet, but also a mighty preacher, and an evangelist of unusual power. Without his knowledge I am taking the liberty of commending him to pastors needing a brilliant and devout young minister.

Robert Ousley Smith.

BRISTOL, TENNESSEE.

The readers of *The Herald* are requested to pray for the meeting in First Methodist Episcopal Church, Bristol, Tenn., Rev. G. T. Byrd, pastor, April 29 to May 20, and all who are near enough to attend the services are cordially invited to do so. Rev. Robert L. Selle, of Winfield, Kan., well known to the readers of *The Herald* family, is in charge of the meeting.

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NOTES AND PERSONALS.

Rev. T. F. Maitland, Winfield, Kan., has an open date beginning May 1, occasioned by the cancellation of a previous engagement.

Rev. L. W. Standley, formerly of George Street Mission, Cincinnati, O., will conduct a tent meeting in Louisville, Ky., corner of Main and 22nd Sts., June 16 to July 15. Will God's people join in prayer that this may be a real soul saving campaign.

Rev. W. E. Dunlap, Salina, Kan., has open dates in May and June and will be glad to assist any one desiring his services; he also has some camp meeting dates he could give.

Rev. J. C. Cassidy, Quincy, Ill., would be glad to assist brethren who desire evangelistic help during the summer. References will be given if desired.

Rev. W. W. McCord: "After four months' rest from my much loved evangelistic work on account of throat trouble, I am again enjoying my work as never before. My work will be in North Carolina, Georgia, Florida, and Alabama, until September. I am now making fall and winter dates, and booking camps for 1924. Home address, Sale City, Ga."

Rev. B. A. Few, D.D., writes of a good meeting in Fouke, Ark., in which many were converted and reclaimed. He has some open dates in May that he would be glad to assist brethren needing evangelistic services. His address is 423 N. Van Buren St., Little Rock, Ark.

Prof. Allan W. Caley, Wilmore, Ky., and a student in Asbury College, has some time he can give to camp meetings or church revivals during the summer. He is a capable song leader and will render efficient service in camp or church meeting.

Rev. O. G. Mingleorff, Wilmore, Ky., has an open date the first weeks of May owing to a former engagement having been cancelled. It is needless to say that Dr. Mingleorff is one of our safest and most successful evangelists.

Because some invitations for meetings were received on dates that could not be changed, Rev. J. L. Glascock, 1350 Grace Ave., Cincinnati, O., has May 14-27, June 28 to June 9, June 29 to July 8, and Aug. 24 to Sept. 2 open. Persons needing an earnest gospel preacher will do well to communicate with Bro. Glascock at his home address given above.

Rev. L. E. Wibel, Bluffton, Ind., desires to assist any one needing evangelistic help. He has had several years experience in revival work.

The Second Annual Holiness Convention in connection with Commencement Exercises Cleveland Bible Institute will be held May 20-27, inclusive. Dr. W. G. Nixon, pastor of Detroit's largest Methodist Church, and Miss Edna Banning, will bring the messages. Prof. H. G. Smythe will be in charge of the music. Those coming from a distance will be entertained at the minimum cost of \$1.00 per day, single meals 25 cents each.

M. L. Lifsey, singing evangelist, will be associated with Rev. W. A. Swift in the evangelistic work. For summer and fall campaigns they will use a 60x120 tent. Persons interested in putting on a revival meeting, and desiring their services, may communicate with Bro. Swift, 1108 Chapel Ave., Nashville, Tenn., or Prof. M. L. Lifsey, Crumps Park, Macon, Ga.

Rev. George Beacock, 188 Union St., Hillsdale, Mich., has some open dates. He can give the best of recommendations, among them the following:

The Rev. George A. Beacock held evangelistic services on the LaCross District, W. Wisconsin Conference, during the winter with marked success. He does a work that lasts. He is free from hobbies, is earnest and thoughtful, a great personal worker, getting others to work. He is courteous and gentle, manly, speaking the truth in love. Pastors and members where he worked, hold him in highest regard, and he won the respect of the community and many to righteousness.

A. V. Ingham,
Supt. LaCross District.
I have assisted Bro. Beacock, of Hillsdale, Mich., in three evangelistic meetings. He is a strong gospel preacher, straight as a gun-barrel on all the great fundamental doctrines, has the fire and power of the evangelist, is a man of prayer and a faithful preacher of much experience. He feels called to revival work. God has signally blessed him along this line while he was in the pastorate. We recommend him to those desiring evangelistic help.

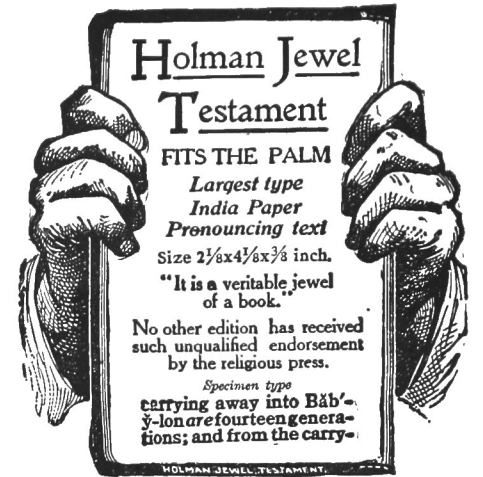
Andrew Johnson.
C. H. U. GENERAL HOME-COMING.

The Alumni of Central Holiness University invite all graduates and former students to the general homecoming on June 4-5, 1923, at University Park, Iowa. Come! Get your spiritual life revived! Meet old friends! Talk over those good old days you spent together. Free board and lodging will be furnished to all visiting students during the two days' rally. General Home-Coming banquet June 4. Commencement Exercises June 5th with Bishop Stuntz, of the M. E. Church as the Commencement orator. Camp Meeting June 1-11. Evangelists Dr. H. C. Morrison, Rev. C. W. Ruth and Rev. A. P. Gouthey. Efforts are being made to secure reduced rates on all railroads for all full-fare passengers attending either the Home-Coming or the camp meeting. Write at once for particulars to the Home-Coming Committee and state when to expect you so that they can make the necessary arrangements. Address, University Park, Iowa.

THE MAXWELL EVANGELISTIC PARTY.

We are now making dates for revival meetings for any time after June 17. I have H. P. Powell, as song-evangelist, and Rollin H. McKeehan as pianist. Both of them are from Asbury College. We make our work biblical and thoroughly constructive. We preach the Bible, exalt Christ, magnify the Atonement, honor the Holy Ghost and stand squarely for old-time Methodism with the altar as a working ground. If you need this party write me and make a date.

Samuel Maxwell,
Yale Divinity School, New Haven, Conn.



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EVANGELISTS' SLATES

ADAMS, E. T.
Sardis, Ky., April 22-May 6 or 13.
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ALLEN, HARRY S.
Douglas, Ga., April 30-May 12.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.

AYCOCK, JARRETTE.
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.

BAKER, M. E.
Open date after April 1.
Home address, 914 W. 28th St., Indianapolis, Ind.

BENNARD, GEORGE.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Riversville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BROWN, O. O.
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.
Bartlesville, Okla., May 6-27.

CALLIS-GRENFELL PARTY.
Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.

CLARKE, O. S.
Oakwood, Okla., April 23-May 6.
Address, 310 N. Broad, Guthrie, Okla.

CLARK, A. S.
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A., AND SCOTT, PAUL C.
Florence, Ala., April 29-May 13.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. O.
(Song Leader)
Open date, April 25-May 25.
Open date, May.
Home address, 284 E. York St., Akron, O.

COX, F. W.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. O. AND MARGARET.
Grawn, Mich., May 6-20.
Home address, 815 Allegan St., Lansing, Michigan.

DAVIS, A. E.
Open date, April 23-May 19.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DAVIS, C. C.
Red Bird, Mo., April 22-May 6.
Open date, May 13-27.
Home address, 1106 W. Mich. St., Evansville, Ind.

DUNAWAY, O. M.
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 14-June 3.
Pineville, June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DOSS, R. A., and J. K. HICKS.
Taswell, Ind., May 27-June 10.
Leader, Colo., June 24-July 8.
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.

DUVALL, T. H.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.

EDWARDS, C. E.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

EITELGEORGE, W. J.
(Song Evangelist.)
1107 Lawrence Rd., Canton, Ohio.

ELLIOTT, P. F.
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FIGG, S. C.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANERY, B. T.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Freeport, Mich., Aug. 17-27.

FOUNTAIN AND KENT.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.

FUGETT, C. B.
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Pellety, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GALLOWAY, H. W. AND WIFE.
Open dates after April 15.
Home address, Wauneta, Neb.

GLASCOCK, J. L.
Open date, May 14-June 9.
Open date, June 29-July 8.
Open date, July 13-Sept. 2.
Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Ft. Jesup, La., Aug. 10-29.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM H.
St. Pauls, N. C., May 16.
Welcome, N. C., June.
Connelly Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRISWOLD, RALPH S.
Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

HAM-RAMSAY EVANGELISTIC PARTY.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARRIS, JACOB M.
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HEWSON, JOHN E.
Indianapolis, Ind., May 6-20.
Wilmore, Ky., May 23-28.
Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOLLENBACK, ROY L.
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.

HOBBS, E. O.
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.

HUFF, WM. H.
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.
Marksboro, N. J., April 27-May 6.
Hopkinsville, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 8.

HUSTON, R. D.
Mackville, Ky., May 6-20.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Home address, Bloomfield, Ky.

JOHNSON, ANDREW.
Portsmouth, Va., April 29-May 13.
Hustonsville, Ky., June 3-17.

KENNEDY, R. J. AND WIFE.
(Song Evangelists)
Celina, Tex., April 18-May 6.
Grand Prairie, Tex., May 27-June 10.
Maypearl, Tex., June 11-24.

KENNEDY, W. C. AND WIFE.
(Song Leader and Pianist)
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.

KIEFER, R. J.
Barberton, Ohio, April 22-May 13.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LAMANCE, W. N.
Willoughby, Ohio, April 17-May 12.

LINN, JACK AND WIFE.
Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LITRELL, V. W. AND MARGARET.
Dodge City, Kan., April 19-May 6.
Open date, May 10-27.
Home address, 700 Elk St., Beatrice, Neb.

LOVELESS, W. W.
Dayton, Ohio, May 2-6.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.
Kenesaw, Neb., April 18-May 6.
Armel, Colo., May 10-27.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

MAITLAND, T. F.
Michigan Valley, Kan., April 15-May 6.

MARLIN, L. G.
Benton, Mo., date later.
Fornfelt, Mo., May 20-June 3.

MARTINDALE, GENEVIEVE.
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.

McBRIDE, J. B.
Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

MacCLINTOCK, J. B.
Hinton, Ky., April 29-May 13.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

McCord, W. W.
Forest City, N. C., May 20-June 10.
West Blocton, Ala., June 17-July 1.
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

MACKEY SISTERS.
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.

McCALL, F. P.
Eldorado, Ga., April 29-May 13.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.

MAFFIN, JAMES T.
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.

MILLS, F. J.
Sorento, Ill., April 22-May 6.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.

MILLER, JOHN.
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, L. P.
Wilmore, Ky., April 23-May 15.
Murphysboro, Ill., May 30-June 10.

Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, O. G.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MORGAN, F. R.
Some open dates after Mar. 18.
Home address, Ada, Okla.

MOLL, EARL B.
Orangeburg, S. C., April 29-May 13.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.

MOORE, GEO. A. AND EFFIE.
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MORRIS, JUDGE FRANK.
Bristow, Okla., April 29-May 14.
Alluwe, Okla., May 20-June 3.
Lometa, Texas, June 10-23.
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.

POLLOCK, G. S. AND WIFE.
Open dates to June 1st for preaching or singing, or both.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.

PRATHER, S. H.
Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAMES V.
(Chorus Director)
Mt. Vernon, Tex., April 22-May 6.
Rocky Mount, N. C., May 13-27.
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, La., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.

RINEBARGER, C. C.
(Evangelist)
Indianapolis, Ind., April 27-May 6.
Open date, May 13-27.
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. P.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.

ROBINSON, BUD.
Griggsville, Ill., May 4.
Bloomington, Ill., May 5.
Decatur, Ill., May 6.
Galesburg, Ill., May 7.
Maples Mill, Ill., May 8.
Canton, Ill., May 9.
Tallula, Ill., May 10.
Virginia, Ill., May 11.
Springfield, Ill., May 12-13.
Fithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
Write E. O. Chalfant, Danville, Ill.; for information.

ST. CLAIR, FRED
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SHELL, J. L. AND MRS.
(Song Evangelists.)
Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2.

SELLE, ROBERT L.
Bristol, Tenn., April 29-May 20.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Greensboro, N. C., May 18-28.
Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.
Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

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SPINKS, THOS. A.

Eastman, Ga., April 29-May 14.
Winter Garden, Fla., May 15-30.
Home address, Shreveport, La., Box 506.

SWEETEN, HOWARD W.

Littleton, Ill., April 21-May 6.
Sorento, Ill., May 20-June 10.
Leighton, Pa., June 24-July 8.
Aura, N. J., July 13-23.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

THUMM, G. C.

(Song Evangelist.)
Open date after march.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN

Newport, R. I., May 6-20.
Wilmore, Ky., May 24-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Lebanon, Va., July 13-22.
Waynesville, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

TORMOHLN, F. H.

Wolf Run, Ohio, May 2-13.

TUCKER AND TURBEVILLE.

Durant, Miss., May 6-20.
Open date, May 27-June 10.
Jasper, Ala., June 17-July 8.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.

Washington, Ind., April 22-May 13.
Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

WHITCOMB, A. L.

California, March 20-May 20.
Wauneta, Neb., June 1-10.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.

Topeka, Kan., April 29-May 13.
Omega, Okla., May 15-27

WILLIAMS, L. E.

Open date, June 11.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Kentucky, June 12-24.
Open date, June 24-30.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.

Owensboro, Ky., May 1-13.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WINTERS, B. M.

(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YATES, W. B.

Wilmore, Ky., May 23-June 1.
St. Paul, Minn., (camp) June 28-July 8.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, R. A.

Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, La., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

GEORGIA.

Sale City, Ga., Camp. July 19-29. Workers: Rev. John Clement, Mrs. Joe Lawrence. Miss Essie Morris, singer. W. W. McCord, President.

IOWA.

National and Iowa Holiness Association Annual Camp Meeting, University Park, Ia., June 1-10. Workers: Rev. Geo. J. Kunz, Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, Miss Stella McNutt, J. M. Harris. Mrs. Hattie E. Riddle, Sec., Lacona, Iowa.

ILLINOIS.

Annual camp meeting of Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Ill., July 20-29. Rev. W. R. Cox, evangelist. Rev. O. C. Myers and wife in charge of music. Address Rev. D. C. Shearer, Dist. Supt., 3019 Bell Ave., St. Louis, Mo.

KANSAS.

Jewell County Holiness Association, Burr

Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

NEBRASKA.

West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.

Fletcher Grove, Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson. Miss Vivian Miller, Canadian Singer and Harpist. Frank E. Perkins, Sec., Delanco, N. J. Aura Holiness Camp, Aura, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J. National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

MINNESOTA.

Seventh Annual Camp Meeting of the Chippewa Holiness Association, Montevideo, Minn., June 1-10. Workers: Rev. C. H. Jack Linn and wife, and Rev. John R. Patrick. Karl Desinger, Sec., Watson, Minn.

NORTH CAROLINA.

Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

OHIO.

Bethel Camp, Roscoe, Ohio, June 14-24. Workers: Rev. C. W. Butler, Rev. I. N. Toole. Mackey Sisters, Song leaders. Rev. H. W. Middleton, Sec., Pavonia, Ohio.

A DEMOCRAT AND A BAPTIST PREACHER.

In an attack upon the undersigned in the *Courier-Journal* on March 13th, Mr. J. Campbell Cantrill, candidate for Governor, admits he is for rack track gambling, sought to make it appear that I was a Republican, and that I would support the Republican nominee for Governor, a thing I have never done. He also sought to make it appear that I had ulterior motives in the campaign I am waging against legalized gambling on the race tracks. The facts are:

(1) I am a Democrat. I voted for Wilson, Cox and Black.

(2) My sole aim is the outlawing of legalized gambling on the race tracks.

(3) The Kentucky Anti-Race-Track Gambling Commission is absolutely non political. It is against any candidate of either party that is in favor of continuing legalized race track gambling. It is, and will continue to do all it can to defeat such candidates of both parties.

(4) The racing and gambling interests have sought to make it appear that I am out of the ministry and in politics. So far has this been carried that I was reported to Mr. W. H. Howard, Chairman of the Southeastern Passenger Association, Atlanta, Ga., as not having a right to ride on a clergy permit. As a matter of fact I am doing more preaching and to more people than ever in my life. In the centers all over the state, from two to five times a week, all the churches are coming together in a mass meeting to hear my sermon against race track gambling. All the larger denominations of the state are solidly behind this movement. I am steering absolutely clear of any political entanglements, and my one and only interest, so far as the public is concerned, is the moral one of outlawing legalized race track gambling, Kentucky's outstanding disgrace.

Yours for the right against the wrong,

M. P. Hunt, Executive Sec.,
Ky. Anti-Race Track Gambling Commission.



Centenary.

The Centenary Emergency Campaign has presented the exigencies of the situation and has inspired a response that will meet the emergency.

The day of impossibility was buried when Christ arose from the dead.

If Germany had been a missionary nation instead of a military nation, she would never have plunged the world into a World-war.

The Centenary Movement gave the Gospel of Christ the biggest send-off in its mission around the Globe, since the start on the day of Pentecost.

The Holy Spirit inspired our Centenary subscriptions and has hovered over the subscribers, keeping alive the pledges, during the years of depression and confusion.

The greatest revival period known in Southern Methodism followed upon the heel of the Centenary subscriptions. A greater revival will follow the payment of these pledges. All of our old Missionary fields have been enlarged and new fields have been opened up, making it possible for a still greater, far-reaching revival.

Some Methodists have borrowed money to pay their pledges; others were generous enough to pay the pledges of some who had moved away, or died; and still others, who had already paid their pledges in full, have made new subscriptions. Can you find such loyalty, devotion and sacrifice anywhere else in the world?

After campaigning in the Baltimore, Virginia, Western North Carolina and the North Carolina Conferences, in the interest of the Centenary, I have seen such love for the church and interest in the Centenary Program, that I am prouder today of the Methodist Church than ever before in my life.

Our Centenary Team, Number One, was composed of the finest spirits that we have known, Dr. E. H. Rawlings, leader, assisted by Drs. Houndshell, Onderdonk, Ivey and Mrs. Lipscomb. The Centenary Secretaries, Drs. Blakemore, Carey, and Courtney, had planned the itinerary with the utmost care. Bishops Candler, DuBose, Cannon and Hay rendered distinguished and efficient service.

Deaf Can Hear Says Science

New Invention Aids Thousands

Here's good news for all who suffer from deafness. The Dictograph Products Corporation announces the perfection of a remarkable device which has enabled thousands of deaf persons to hear as well as ever. The makers of this wonderful device say it is too much to expect you to believe this, so they are going to give you a chance to try it at home. They offer to send it by prepaid parcel post on a ten-day free trial. They do not send it C. O. D.—they require no deposit—there is no obligation. They send it entirely at their own expense and risk. They are making this extraordinary offer well knowing that the magic of this little instrument will so amaze and delight the user that the chances of its being returned are very slight. Thousands have already accepted this offer and report most gratifying results. There's no longer any need that you should endure the mental and physical strain which comes from a constant effort to hear. Now you can mingle with your friends without that feeling of sensitiveness from which all deaf persons suffer. Now you can take your place in the social and business world to which your talents entitle you and from which your affliction has, in a measure, excluded you. Just send your name and address to The Dictograph Products Corporation, 1368 Candler Building, New York, for descriptive literature and request blank.

THIRD ANNUAL CAMP KOKOMO.

The third annual camp of the Kokomo Holiness Association will be held in the Kokomo City Park June 1 to 10, with the following evangelists, singers, and workers: Dr. J. B. Chapman, Rev. Will Huff, Professor C. C. Rinebarger and wife, Rev. and Mrs. Earl E. Davis, and a host of other ministers and workers. All visiting ministers will be entertained free. Laymen will be provided entertainment at a minimum charge. Come to this great feast of fat things.

Rev. Chas. F. Pegram, Sec'y Publicity Committee.

Prof. L. E. Adkins, Wilmore, Ky., a most excellent soloist and song leader, has open dates in April, May and June that he would like to give any one desiring the services of such workers; he also preaches. Bro. Adkins is an Asbury College graduate, which is sufficient recommendation as to his ability and character.

SHE EARNED \$179.63 IN 17 WEEKS.

Brooklyn Woman finds new way of turning idle hours into useful Dollars.

Rochester, N. Y.—(Special)—The report that by means of a remarkable hand Knitting machine, Mrs. E. Rosenbach, of Brooklyn, N. Y., has been earning an average of nearly eleven dollars a week in her spare hours at home, has been fully confirmed from the records of the Home Profit Hosiery Company of 873-A Hudson Avenue, this city. It has also been established that any number of other women are earning all the way from three to ten dollars a week in the same simple way.

This company has established a market for large quantities of woolen socks and wants to secure several hundred more home workers who have a few hours to spare each week.

The socks are knitted on a remarkable hand machine which is being furnished by the Home Profit people at a reduced price this month to stimulate the output of socks.

Those who wish to be the first in their localities to engage in this work should write for the extremely liberal offer which the Home Profit Hosiery Company is making. It is said that those who apply before June 1st will receive the benefit of this reduced price.

14th Annual Clearance Sale Great Bargains in Books

RED LETTER ILLUSTRATED COMBINATION TEACHERS' BIBLE

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times, 40,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$8.00. Our special sale price, postpaid . . . **\$3.60**
Index, 50c. Name in gold, 50c extra.

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So many people have asked for a large type Bible with references and concordance only, that we have had it made up. It is self-pronouncing, good paper, fine morocco binding, overlapping edges, stamped in gold. On account of paper and leather being bought in a large quantity at a special quantity price, and a large edition being printed, we are enabled to sell this special Bible at an unheard of **\$2.50** low price of . . .
With patent thumb index, \$2.75.

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The Home Bible for daily devotional reading. Self-pronouncing, a superb record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible. and a Calendar for daily reading the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. Old King James Version, size only 5 1/2 x 8 1/2, 1 1/4 inch thick.

It takes the place of a family Bible. Bound in a splendid quality, flexible morocotal, stamped in gold. Regular agent's price, \$6.50. Our Sale Price, postpaid . . . **\$3.40**
Your name in gold, 50c extra.

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This Bible weighs only 11 ounces, is 1/4 of an inch thick, and size 4 1/4 x 6 1/4. It has very readable minion type, splendid morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

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The same Bible as described above, with a complete Bible concordance, special price, \$4.00.

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Bound in a beautifully grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size 3 1/4 x 5 1/4, only 7/8 of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child:

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2. How to find the books quickly.
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7. The death of Moses.
8. How to study a Bible character.
9. The story of Joseph.
10. How to study a book of the Bible.
11. The story of the Acts.
12. How to analyze a book.
13. Analysis of the book of Acts.
14. Hints on studying the Bible.
15. The Bible in life and death.
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Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this \$2.50 Bible in this sale **\$1.50** postpaid at . . .
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For Teachers, Pastors or Friend. It is printed with black face minion. It is self-pronouncing. It is bound in Persian Morocco. It is silk sewed guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk head-band and marker. It is 8 1/4 x 5 1/4 inches, weighs 18 oz. It is only 15-16 of an inch thick. It is sold regularly at \$9.00. **\$6.00** Special Sale Price, postpaid . . .
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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, May 9, 1923.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 35, No. 19.

SPEAKING OF REVIVALS.

By The Editor.

WE cannot hope for a genuine revival of religion that abides and blesses, without the presence and power of the Holy Ghost; and, you may be sure that the Holy Ghost loves holiness and hates sin. This is true of the Holy Trinity. Sin separated man from God. It has blighted the race, spreading ruin throughout the world. It is God's constant enemy, seeking the destruction of the Church. If we give the Holy Spirit right of way he will show no quarter to sin inherited or sin committed. He will seek to apply the full benefit of the atonement to those who come to God by faith in Christ.

* * *

There is not the slightest probability that we shall have a widespread, abiding revival of religion if we do not honor the Holy Ghost. Let me speak freely. I love Christian men everywhere. I live in happy harmony with men who do not see or believe exactly as I do in all things, but I do not live in harmony with any man who denies the inspiration of the Scriptures, the Virgin Birth of Christ and the blood atonement. I believe with all my heart if the Methodists of these United States would give the doctrine of Christian Holiness, as interpreted by John Wesley and the founders of Methodism, full right of way, that we would have a revival that would shake this nation from center to circumference, uproot and cast aside the false teachings that have crept in among us, and put to utter rout the destructive critics with their bedlam of unscriptural and skeptical philosophies.

* * *

It is quite likely that if the Church should hold holiness conventions at annual conferences and in leading churches, and bring into these the able and strongest leaders of the Church, preaching Bible truth exactly as it was preached and taught by John Wesley, John Fletcher and Adam Clarke, that we might have springing up here and there some fanaticism; that some people would go to dangerous extremes. I doubt if the great revival needed could come without some objectionable features. Satan is not dead, but is ever alert. If he cannot freeze people out with unbelief and worldliness, he will shove them into the heat of fanaticism, if possible. But we must be willing to suffer some things that perhaps cannot be avoided, in order to get that which is so sorely needed. There are nervous, excitable, and mentally sick people in the world, who frequently get into revivals and bring reproach and hurt to the Word of God; but we cannot afford to let the Church freeze into an iceberg in order to keep such people mentally cool. We should be willing to meet with any sort of opposition, inconvenience and embarrassment in order to secure the largest results of a great revival that will save the Church, salt the na-

CONVENTION AND COMMENCEMENT AT ASBURY COLLEGE.

As has been stated, the Holiness Convention and Commencement Exercises of Asbury College will cover May 24th to May 30th.

We are receiving letters from friends from various sections who expect to be present. Let it be remembered that this is also the annual meeting of the Interstate Holiness Association. We hope that every member who can possibly do so will be present. It is also the annual meeting of the Kentucky State Holiness Association. Let every member who can possibly do so attend the Convention. The time is short so let all the members of these associations, if possible, get to us on the night of the 23rd or the morning of the 24th of May. Everybody is invited to come whether they are members of these associations or not. A hearty welcome awaits you. You will be entertained free of charge, but you should drop us a card several days before your coming so that we can make arrangements for you. Send your notice to Rev. W. L. Clark, D.D., Wilmore, Ky.

We ask the readers of The Herald to pray earnestly that the Holy Spirit may be with us very graciously.

Faithfully, your brother,
H. C. Morrison.

tion, and send its powerful influence throughout the earth.

* * *

I should like to see a few great holiness conventions, with a host of preachers and people coming together and giving themselves up to God in an upper room of consecration and prayer, waiting for a baptism of the Holy Ghost that would purge out the carnal nature, sanctify soul and body, empower and enthrone for service. No one ought to insist that to desire to be holy in heart and righteous in life is fanaticism. No one has a right to deny that the blood of Jesus Christ can cleanse from all sin. God created us holy, and the loss of holiness made the atonement necessary, brought Jesus from the skies and nailed him upon the cross. Can we look upon him as he was lashed in Pilate's hall, thorn-crowned, nailed to the cross and died there for our sins, and yet contend that there is any sin that he cannot forgive, or any moral taint that he cannot wash away? He is a mighty Savior, able to save to the uttermost. Why not humbly and boldly meet together and give ourselves to prayer and waiting upon the Lord for an outpouring of the Holy Ghost that will sanctify and empower preachers and people for such a time as this?

After extensive travel north and south, east and west, I am perfectly sure that there are hundreds of preachers and thousands of the laity who are hungering and thirsting after righteousness. They would flock together in multitudes to great conventions for preaching and praying, looking to an outpouring of the Holy Ghost and perfecting in love. Shall we not have some such conventions and waitings upon the Lord? PERMISSIO

Bishop Candler at Asbury College.

Bishop Warren A. Candler has just delivered a series of lectures at Asbury College on the following subject: "The Evidential Conclusions and Doctrinal Teachings of the Four Indisputable Epistles of St. Paul."

Bishop Candler was at high water mark. He gave us six great lectures, followed up by two masterful sermons to vast congregations in the Methodist Church on the Sabbath. He spoke in the College Chapel in the morning, which was packed to its utmost capacity, and in the great auditorium of the Methodist Church in the evening.

I have been hearing Bishop Candler on Conference occasions for many years, and have believed him to be one of the most profound thinkers and sound philosophers on great scriptural truths in this nation. But while in Asbury he had no cabinet meetings or other matters to claim his attention or burden his mind and he certainly was at his best. Every lecture was a masterpiece.

He made a profound impression on the student body and community. His defenses of the great central truths of our holy religion were clear, logical, forceful and we believe unanswerable. He was eloquent and unctuous. Our hearts were made to burn within us as we journeyed through this splendid series of discussions on the essentials of our Christian religion.

The Bishop was entertained in the College, ate his meals with us and seemed to be in perfect health and fine spirits. He was cheerful and most brotherly. The whole faculty and student body fell in love with him. After the stay of five days, when he left us, there seemed to be a great vacancy and we did not know how much we appreciated his visit until we felt the loss of his presence after he had gone. We judge that few schools have enjoyed a greater series of lectures on the authenticity of the Holy Scriptures than our students here have just received from our beloved Bishop Candler. The whole school and community are hoping that we may have him to come again.

Intemperance.

It was very manifest that the brother was eating too much. He had unconsciously become intemperate in his table habits. He did not eat in order to sustain life and strength for service, but to gratify an abnormal appetite. He had become lazy and sluggish. His pulpit ministrations were commonplace, if not stupid. He ate more and more, joked and jested about the large portion of food he could eat and the number of biscuits he could consume at breakfast. Meantime he had become an object of pity and ridicule. He was drowning his brains and heart in an overflow of grease. He would have been horrified at the thought of becoming a drunkard, but he had become a glutton.

Prophetic Men and Messages.

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

I stood one day in Westminster Abbey where many of the famous leaders of England have their last resting place, and I read the tablet erected through the graces of Dean Stanley to the memory of John and Charles Wesley. The tablet has on it these significant words: "God buries his workmen, but carries on his work."

Carlyle, in his "Heroes and Hero Worship," says: "No sadder proof can be given by a man of his own littleness, than disbelief in great men. . . . In all epochs of the world's history we shall find the great man to have been the indispensable savior of his epoch—the lightning without which the fuel never would have burnt. The history of the world was the biography of great men." In "Hero as Priest" Carlyle has this pointed remark: "The battling reformer, too, is from time to time a needful and inevitable phenomenon."

Prophetic men are noted for their "overwhelming sense and assertion of God," which a certain writer designated as the chief characteristic of Jonathan Edwards. Such a condition of soul can come only from a deep-seated and vital faith in God. Dr. John Henry Jowett, himself a prophetic man, writing on conviction, says: "You cannot have perennial springs of energy where there is no deep bed of vital faith. It is only in fine convictions that fine emotions are born. Indeed, we may truly say that the quality of our sentiment is always determined by the quality of our faith: Sentiment is thin when conviction is faint. Sentiment is like a powerful river when conviction is like a great mountain. We are certain to have driving emotions when we have strong and intelligent constraints."

Wesley, singing about the Spirit of faith, gives us these significant lines:

"Spirit of faith, come down,
Reveal the things of God;
And make to us the Godhead known,
And witness with the blood:
'Tis time the blood to apply,
And give us eyes to see,
That he who did for sinners die,
Hath surely died for me.

"No man can truly say
That Jesus is the Lord,
Unless thou take the veil away,
And breathe the living word:
Then, only then, we feel
Our interest in his blood:
And cry, with joy unspeakable,
'Thou art my Lord, my God!'"

It has often been said with a slur by the "Intellectuals" (so-called), that to accept the simple faith of the Christian religion is to belittle your intellect. Martineau, in one of his Essays, goes so far in foolish and conceited thinking as to say, "That theological thought is upon so low a plane that minds of a high level must sink to touch it, and great statesmen and grave judges and refined scholars are no sooner in contact with it, and holding forth upon it, than all robustness seems to desert their intellect and they drift into pitiable weakness."

Well has Rev. John Thomas, that stirring Baptist preacher of England, said: "One of the greatest perils of the present age is its intellectual arrogance. The demand is being made everywhere that everything shall be submitted to intellectual processes and results. The scholar and thinker arrogates to himself all power on earth, if not in heaven."

"O not in circling depth or height,
But in the contrite breast,

History is a record of God's ways and movements among men. Whenever history has had inspired historians this fact of the guiding hand of Providence is the prominent fact. Old Testament history is a great current that sweeps on towards Calvary. If God was in the preparation of the world for Calvary, why should he be careless in applying the benefits of Calvary?

Rationalism would destroy the evidence of the divinity of Christ by cutting off each end of his earthly career and subtracting from the middle, on the ground that the Virgin Birth, the Resurrection and the Miracles cannot be compressed within a formula.

Faith can pass over into the unknown and believe where it cannot explain; and that is not credulity, either. "Do you understand Christ?" was asked of Webster. "No," he replied, "I should not believe in him if I understood him." We don't want a mutilated Christ.

I wrote the whole Christ into my creed with indelible ink. I shall suffer no modification by man, for he has no way of proving his views. I accept Christ as he is presented by the best authority known in the world. If any errors have crept in as to any fundamental, they may wait the pronouncement of ultimate Authority.

The powerful manifestations of spiritual influences were evidently meant to disturb the doubters. In the days of the Wesleys people had the "jerks." On the camp ground they had to trim the saplings to keep from tearing their hands. It was mostly the doubters that had the "jerks."

Men talk of keeping up with the times. I don't want to keep up with the times. The times can keep up with me, if they can. I prefer the old-fashioned truths that are to be found in the resurrection of Jesus Christ.

We hear talk of the "forward-looking" man; a better phrase is the "upward-looking" man.

A cutaneous gospel, with its little methods, doesn't bring anybody into the kingdom. The doctrine of depravity holds that everyone is outside the kingdom of Heaven until he is brought in through repentance and faith. The Holy Spirit is the great motive to repentance; without him there is no repentance.

—Bishop Candler.

Present to faith, though veiled from sight,
There does his Spirit rest;
O come, thou Presence Infinite,
And make thy creatures blest."

Referring again to Martineau's slur, we might ask how far in "pitiable weakness," when they embraced Christianity and "held forth upon it," did such men go as Augustine and Paul, Gladstone and Shaftsbury, Sir Isaac Newton and Hugh Miller, Lord Littleton and Wilberforce, John Calvin and John Wesley, Benjamin Harrison and William McKinley (President of U. S. A.), and a host of other brilliant men in the scientific, literary, mercantile and theological world?

These reflections lead up to the main purpose of this writing, namely, to pass on to THE PENTECOSTAL HERALD readers a few of the many great things we have recently enjoyed as we sat under the ministry of Bishop Candler, one of the prophetic men of the South, and one of the dynamic men of the twentieth century Methodism. Bishop Candler spent the greater portion of a week at Asbury College, which gave us a fine opportunity to study at close range, this thinker and theologian, this great evangelical and orthodox leader among the Methodists. As a scholar, he is thoroughly Arminian; as a thinker, he never gets beyond the Cross; as a preacher, he is eloquent, prophetic, and powerful, and all of his preaching ranges around the Gospel.

We shall not attempt to set forth in any consecutive way the sermons we have listened to, but may do better by just passing out as samples of his great discourses, some of the most significant and telling of his utterances. We shall put them in composite form without reference to text or subject.

QUOTATIONS.

Bishop Ellicott wrote, not of a *distressed* faith, but a *destroyed* faith.

A Rationalist always sneers; a Ritualist looks solemn.

Sayce went digging and came back believing.

Discoveries in Egypt have corrected Herodotus but not Moses.

I had an interview with an archæologist—a real one—and I asked him, "What effect did your explorations in Assyria have on your own mind?" He said, "When I went in the field I had many perplexities, but now the drift of my mind is toward the old conservative view."

Two things are going to break up your Rationalism—a great revival and more Babylonish discoveries.

Scholars would be delighted if they could find as good a text of Tacitus as can be found of the Gospel of Luke.

Who made the unity of the Scriptures? There is no other explanation than that it is due to the inspiration of the Spirit.

The doctrine of the Holy Spirit came into the Church, not through metaphysics, but through experience.

Christ put the disciples into the storm of Galilee to blow the politics out of them. They fell down at his feet when they came to shore and worshipped him as God.

A Unitarian said he could travel with us as long as we sang the Doxology.

I hope we shall keep on singing the Doxology.

The ministry of the Spirit is the supreme characteristic of the early church age. When you exclude the supernatural, the very first thing you do is to attack the doctrine of the Holy Spirit.

The minister who doubts Isaiah won't have much faith in his own call.

You can get along without a lot of things, but you cannot preach without the Holy Spirit.

Paul would not use naturalistic forces because he wanted the faith of the Church to stand in the power of God.

If a man asks me if I believe in miracles, I will say yes. Next Sunday morning I'll see it in a Sunday that never could have been if Christ had not risen from the dead.

The Russians don't mind taking our victuals, but they will destroy the thing that makes the sending of victuals over possible.

Having the mind of Christ begets the spirit of benevolence; that's far beyond the picturesque. It is the melting love of Christ moving from the heights. The Lord loves a man who gives with a swing of hilarious generosity.

If Christ had not risen you would have no Lord's Supper, Lord's Day, or international missionary benevolences.

The philosophy of Christianity develops a circle that the common people cannot share in.

We can't make a church by piling up a lot of folks. The early church *agonized*; the modern church *organized*.

Wesley would never have done anything if he had waited for his crowd.

Every great movement produces new words, so the word "Gospel" became a great word. It was something that everybody understood. It was a gospel of *facts*. Speculation is not news.

Rationalists say, "We reject facts, but not doctrines"; but doctrines are nothing but inferences from facts. What they want is for us to cease asserting our facts and let them do all the asserting.

The gospel is not a process of reasoning; it is a philosophy. The difference between Ra-

tionalism and an Evangelical, the Rationalist says his reason is ample to find out God. Protestantism uses reason to test the credentials of the thing that claims to be revealed.

Preaching is declaring the truth in the power of the Spirit, with the object of human salvation. Beware of a bleached gospel out of which the Cross is extracted and the blood bleached out.

Your songs will never go deeper than your religion. Nothing but a joyous religion will go around the world. That was what made Charles Wesley sing:

"O the rapturous height
Of that holy delight
Which I felt in the life-giving blood!
Of my Saviour possessed,
I was perfectly blessed,
As if filled with the fullness of God."

Paul had to baptize a Greek word to find something to designate the Church—the word "Ecclesia," meaning "called out." The Church is one organization that man cannot make. It required for its birth the supernatural power of a Risen Lord. If Christ

had not risen they would not want to remember a death by crucifixion. The resurrection lifted Christ's death out of the ordinary.

The Sabbath commemorates the Creation, also the "called out" of the Jewish people. The act of Christ rising from the dead made the occasion a sabbatic affair. It took away the Hebrew Sabbath and gave the Gentiles what they never had—a day of worship. You will never have any religion in this country without the Sabbath Day; nor can you have a Republic with religion.

The Spectre of Shame.

Dr. J. Gregory Mantle.

OF all the various causes which combine to keep men from entering into a vital relationship with Jesus Christ, there is none more successful than moral cowardice. In the awful catalog of those who have their portion in "the lake which burneth with fire and brimstone," the list is headed by "the fearful" or the cowardly.

Thousands of men and women are thoroughly unhappy and restless; they are bowed down by a deep sense of their sinfulness; the laughter on their lips and the smile on their face gives the lie to wretchedness of their heart; they know that the cisterns they have hewn out unto themselves, with so much pains and labor, are broken cisterns which can hold no water; yet they hesitate to commit themselves to Christ; they shrink from putting on his livery and sharing his reproach, because of the antagonism which such a step would provoke at the instigation of the devil.

In three of the Gospels our Lord refers to this spectre of shame; and in Luke 9:26, he says: "Whosoever shall be ashamed of Me and My words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

We can understand why demons should hate Jesus; why impurity should shun his gaze; why crime should cower in his presence; why tyranny should tremble in his sight; why hypocrisy should hide from his eyes of flame, but how can it be that, on all sides, men and women are ashamed of him and of his words?

We are the more surprised when we discover that the word "ashamed" exactly describes the feeling that would possess us if asked to associate ourselves with a disreputable character. Our Lord's words might read: "Whosoever feels himself disgraced by being in My company, of him will the Son of Man feel disgraced when he comes in his threefold glory."

Let us seek for a solution of this problem. Why are men and women ashamed of Jesus? Well may the poet ask:

"Jesus! and shall it ever be,
A mortal man ashamed of Thee,
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days?"

"Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend!
No! when I blush, be this my shame,
That I no more revere his Name."

This shame of religion—I am not thinking now of Christianity—is by no means a universal thing. The Hindoo is not ashamed of his religion. I have seen thousands in India who bear branded on their forehead, shoulder or breast the mark of the deity to whom they are devoted. They are proud to bear about in their body the mark of Sina, or Vishnu, or Brahma or Kali. So proud are they of these marks that when they become

faint they are carefully renewed. In some cases they are renewed every day.

I have seen, so-called, "holy men," who expose themselves to horrible torture for half a life time for the sake of their heathen deity, and no one ever upbraids them for going to an extreme or for carrying the thing too far. On the contrary their suffering provokes admiration and abundant alms.

When riding one day in a train with a number of Mohammedan gentlemen, I was startled to see them seize their prayer mats, and, spreading them on the platform of the railway depot where we waited for a few minutes, engage most earnestly in their devotions, with their faces turned towards Mecca. No one expostulated with them for this public confession of their devotion to Mahomet. They were not by any means ashamed of their religion.

Were the Pharisees ashamed when they stood at the corner of the street and made their long prayers? Nay, as Jesus said, they did it in order to be seen of men.

Why is it that Christian Scientists will talk by the hour on the "mortal mind," and compass sea and land to make one proselyte? They are not ashamed of that masterpiece of Satan which goes by the name of a religion that is neither Christian nor Science.

What then is the reason? These false religions all spring from the pit, and are not worth the devil's powder and shot. Why should he persecute his own followers? The world cannot hate the worldling, as Jesus once said, because it cannot hate itself. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19).

The world's treatment of Jesus furnishes the answer to our inquiry. Why was he despised, rejected, slandered, persecuted, falsely accused, spit upon, betrayed, forsaken and at last suspended on the cross of shame, suspended between heaven and earth, as if unfit for either?

It was because of Jesus' devotion to his Father; because of the purity of his life and of his teaching; because of his hatred of shams and hypocrisy; because of his unwillingness to compromise, or to depart a single hair's breadth from his Father's will. His life and words were such a constant rebuke to those who were nothing but whited sepulchres, that they sought to silence the accusations of conscience by putting the Savior to a shameful death.

Here then is the reason for which we are seeking. Formal religion has nothing to fear in the way of persecution. To go regularly to church; to be enrolled as a member, faithfully to pay the church dues; to be ready to engage in various forms of religious or social service, provokes no hostility from Satan or from his countless emissaries. Why should it? Such up-to-date Phariseism suits Satan exactly, for no inroads upon his kingdom are ever made by such a colorless religion.

But, let the formalist become a wholehearted, fully sanctified Christian, propagat-

ing untiringly the truth as it is in Jesus, in all its beauty, purity, and attractiveness, and persecution is inevitable.

With persecution comes the temptation to be ashamed of Jesus and of his words. The spectre of shame is now tremendously real. False friends and unsanctified believers say: "You are going too far!" "Why should you go out of your way to avow yourself a disciple of Jesus? Let your life speak, and don't wear your heart upon your sleeve as you are doing."

Now is the time to remember the Master's words: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever will deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10:32, 33). Now is the time "to go forth unto him without the camp bearing his reproach." (Heb. 13:13).

In the days when the Roman populace found their amusement in seeing Christian men and women thrown to the lions, a great amphitheatre was built for such amusements as a demon-possessed emperor, and his infatuated people demanded on a Roman holiday. On the occasion of opening this huge structure for the purpose for which it was designed, the emperor rose and said: "We are met to open this splendid amphitheatre, and to honor the architect who designed it, by giving a number of Christians to the lions."

Whereupon, the architect, who had recently been converted to the Christian faith, rose and speaking boldly to the emperor and his court, said: "I also have become a Christian!" With cries of "To the lions!" "To the lions!" he was rudely torn from his place of honor and thrown to the hungry beasts, who had been starved for days that they might the more readily fall upon their helpless prey.

Oh, for more iron in our blood! Oh, for more holy boldness in bearing witness to the saving and sanctifying grace of God, in this sinful and adulterous generation! Is there some one who reads these lines who is in danger of being ashamed of Jesus and his words? Is the testimony a halting, half-hearted one, lacking the ring of courage, fearlessness and thoroughness? Listen! Jesus is soon coming back again in his threefold glory, and if we are the victims of this spectre of shame he will be ashamed of us, whereas if we confess him, he will, to our infinite joy, confess us.

"Shall I, to soothe the unholy throng,
Softened Thy truths, and smoothed my tongue,
To gain earth's gilded toys, or flee
The cross, endured my Lord, by Thee?"

"My life, my blood, I here present,
If for Thy truth they may be spent,
Fulfil Thy sovereign counsel, Lord!
Thy will be done, Thy name adored.

"Give me Thy strength, O God of power;
Then let winds blow, or thunders roar,
Thy faithful witness will I be;
'Tis fixed; I can do all through Thee!"

HUMAN ENEMIES.

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

No. VI.

TRIAL, VERDICT, PUNISHMENT.



WHEN we think of word meanings, it would seem that our catalogue of enemies should be finished with death. Especially when it is called the "last enemy." But this fact was explained before; to the trusting child of God, there is no enemy beyond death; fears, sorrows, and anxieties will cease forever. Not so with those who have rejected mercy. Death is the doorway to other and more formidable enemies. Payments and dividends on their investment begin a full realization. The criminal enjoys some liberties and pleasures, until apprehended; even before the day of trial, they often enjoy privileges by the grace of a bondman. Their serious troubles begin when the day of trial dawns, and the bondman is released, and the law takes its course.

Just so with all who have been the victims of former enemies; the day of trial—the judgment—is the most terrible day of all days. It is the only day that God calls a Great Day. In the calendar of human history, there have been many eventful days—that, from our viewpoint, were *great days*, but God does not call them great. Only that tremendous time—whether a day or an age—in the which intelligent beings are to be judged, is great. If it is such in the estimation of our Infinite Creator, what must it be to finite creatures? Whatever else it may be, surely it is to be dreaded by those who have disregarded all warnings concerning it.

THE TRIAL—WHAT?

"After death comes the judgment," Heb. 9:27. "No escape for those who despise God's goodness." Rom. 2:3. "The hour of judgment is certain." Rev. 14:7. Now in view of these solemn words, let us notice one more. "How shall we escape, if we neglect so great salvation?" Heb. 2:3. The judgment is coming for all, but only those who come up to it, without the shattering grace of God, is it a day to be dreaded. "Perfect love casteth out fear," and they shall have boldness in that day.

First of all, it is to be a gathering; all the men, angels and devils. Things are now done in a corner; homes and individuals have closets with grinning, taunting skeletons in them. The hidden works of darkness—scheming secrets for the injury or ruin of others; guilty ones go unpunished. The victims of human treachery suffer on to the end, and no voice or action is taken in their defence. All these things must come out into the light. This cannot be done with an assembly of the universe—men, angels and devils. It will be a trial, where absolute justice will obtain. The complications of human laws, and the corruption of courts, make the word justice a misnomer; the hoodwinked goddess will then remove from her eyes all obstructions and limitations. Each intelligent being will stand in the limelight of God's blazing Throne, and all will there be brought out into the open. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

THE VERDICT.

After the books are opened, and all the details are examined; the real character of each intelligence is stripped of all pretence, and veneer, in the presence of all other intelligent beings. What shall be the verdict pronounced upon those who had been weighed and found wanting? "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Matt. 25:41. This terrible sentence is final; no court rulings can

set it aside. The slippery attorney, confusing reason and judgment by conjuring words, will get no chance at this bar. The case has now reached the Supreme Court, and all the evidence has been examined by the Omniscient Judge, and no motion will be made for a new trial. All is over.

The mind staggers under these contemplations; the imagination cannot reach the scene, as it is indicated by these scriptural hints. By this we can appreciate in some measure the prophet's scene in the Apocalypse. "The great day of his wrath has come, and who shall be able to stand?" We have no way to ascertain the time required for the judgment scene; and the closing out of all things earthly; but when it is over the curtain will fall forever upon those who hear their eternal doom.

THE PUNISHMENT.

"The wicked will be turned into hell, with all the nations that forget God." "And these shall go away into everlasting punishment." These are words with an unmistakable meaning. So long as our Bible remains a revelation of God in our creed, there is no way whereby we can set aside the teaching of what will take place in the eternal world. Sin makes a crevice in God's moral government, and it must be pardoned or punished. Sinners in our earthly governments may go unpunished without doing violence to its stability; not so in God's moral government. One sin unpardoned and unpunished would break the morale—if that word may be permitted—of God's moral authority; it would stand as an eternal challenge to his holiness, as an eternal insult to the Atonement of Christ. God would be like a Louis XVI, a weak, defeated monarch, incapable of administering executive power and authority, incapable of suppressing rebellion.

If there is a great Moral Intelligence in the universe, and there are millions of unmistakable evidences of this fact, rewards and punishments are inevitable. Without an equitable adjustment of the conduct of free moral agents, striking a balance for those who have suffered and lived righteously; and bring those who lived as scabs and lepers on the body of humanity a just retribution—the whole question of God, Christ, Revelation, Salvation, and Faith becomes worse than a Chinese puzzle—an interminable riddle.

SEMI-MONTHLY SERMON.

Rev. Clovis G. Chappell, D.D.

THE MODERN SLAVE.

"Martha, Martha, thou art anxious and troubled about many things." Luke 10:41.



THIS is a domestic scene. It is exceedingly easy to reconstruct it. Unexpected company has come to the little home in Bethany. It is quite evident to me that these guests were unexpected from the simple fact that had Martha known that they were coming she would have prepared for them in advance. But they have come unannounced. One of them is exceedingly important. He is a great favorite with the whole household. His presence demands that a worthy feast be set.

This family that lived at Bethany is one of the famous and favorite families of the Bible. It is composed of three members: a brother, Lazarus, and two sisters, Martha and Mary. Martha is evidently the elder sister, and since the death of her mother her competent hands have guided the affairs of the house with thorough-going ability. "Had

Martha gone on a visit Lazarus would have been a bit uneasy. Had Mary gone he would have been quite lonely."

No sooner had Martha greeted her guests than she disappeared. You know where she has gone. She has hurried off into the kitchen. Immediately there is the clatter of pans and the noise and bustle of an eager and competent cook. Soon we catch the savory odor of various dishes that she is preparing for the coming meal. Now and then she hurries to the door to look out, as if she is expecting someone.

From one of these errands I can imagine she turned quickly, for there is the odor of something burning. By this time she is thoroughly worried and out of patience. "Why in the world," she mutters, "doesn't Mary come?" She will endure her neglect no longer. She hurries out of the kitchen into the parlor. There she sees her sister comfortably seated at the feet of Jesus and she is thoroughly out of patience with both of them, and proceeds to explode upon the company.

"Master," she said, "do you not care if my sister has left me to serve alone? Speak to her that she help me. Why should she sit still and talk while I do all the work? I would like to be in here myself, but it is necessary that somebody get dinner. I must take the lead in that, but it seems to me the least that Mary could do would be to lend a hand. And I want you to send her on so that she can help."

Now it is impossible not to sympathize with Martha in some measure. We feel that her position is quite natural and that her impatience is quite reasonable. But the rebuke that she expected Mary to receive was never given. Christ did not turn to Mary and say: "Mary, I am surprised at you. Go quickly and help Martha with the dinner." Instead of rebuking Mary he rebuked Martha. Instead of sending Mary away he says: "Martha, Martha, thou art anxious and troubled about many things. Only one thing is needful and Mary hath chosen that good part, which shall not be taken away from her."

Some have been greatly perplexed over this rebuke. Some have tried to soften it so it would not be a rebuke at all. But there is no mistaking the fact that Jesus is not pleased with Martha. No doubt he spoke to her in great tenderness. Possibly there was a smile upon his face as he spoke. But he spoke also in great earnestness, for he saw that his friend Martha was in real danger. He saw that she had a genuine need of this timely warning.

CAUSE OF REBUKE.

Why did he rebuke Martha? What was there in her conduct that was deserving of this reproof? It was not that Martha was a wicked woman. She was not. She was a fine and true and noble woman in every respect. I doubt if there was a woman in her village who had more good deeds to her credit than did this busy and bustling woman Martha.

Neither did Jesus rebuke her because of her lack of devotion to himself. Martha loved Jesus. There is no mistaking that. She is the one who is reported as receiving him into her house. Martha was in charge. If she had been a mind to she could have kept Jesus from coming at all. But though his presence made her unpopular, though his presence caused her house to be greatly criticized, yet for love's sake she dared the criticism and hatred of the best people of her day in order to give herself the pleasure of entertaining Jesus. She was a lover of Jesus and Jesus loved her. When John tells their story he mentions his love for Martha even before his love for Mary.

Nor did Jesus rebuke Martha because she

was active and industrious. He did not rebuke her because she was a practical and earnest worker. Jesus was himself a thoroughly practical man. He did not come to establish in the world an impossible scheme of things. It is true that men have looked upon Jesus as impractical. They have classed him among the beautiful dreamers. So the statesmen have done. They themselves have gone on being practical till they have plunged the world into a veritable abysm of bloodshed and confusion, whereas, if they had only followed the teaching of Jesus Christ there would have been long since a reign of brotherhood around the world.

Jesus, therefore, is not against the practical and common sense. He knows that folks must have dinners. He knows that while people have souls they also have bodies. He is not a man of the cloister. He grew to manhood in a large family of not less than seven brothers and sisters, and he lived his life in the thick of things. He was an entirely practical worker. And the individual who is a dreamer of dreams and no more, receives no encouragement from him.

Why, then, does he rebuke this practical and active and industrious woman Martha? The reason becomes clear, I think, when we listen attentively to what he says to her: "Martha, Martha, thou art anxious and troubled about many things." He is not rebuking her because she has to do with things. He is rather rebuking her because she is becoming the slave of the things with which she has to do. She is being threatened with what another has aptly called "the tyranny of things."

Life has become far more complicated since Martha lived. What a complex civilization is this of your day and mine! If the tyranny of things was a danger in Martha's day it is a far greater danger in the strenuous day in which we live. Slavery in the old sense has passed away, but how many slaves there are still! What countless thousands there are in the Church and out of the Church that are living today in the slavery of things!

TRAGEDY OF THIS SLAVERY.

What is the danger of this form of slavery? A danger it is. That fact is evident from the evils it is already working in the life of this good woman Martha. Look what disaster it was bringing to her. She was so occupied with things that she did not have any time to sit at the feet of Jesus. She was so enslaved by things that she was not free to hear his voice and drink in his wisdom. She was so busy that she had no time for the cultivation of the divine friendship and of the divine fellowship. She was working for him, I know, but it is possible to even do that and at the same time to forget him. You may be engaged about holy tasks and lose the fellowship of the holy Lord.

There was never a time when that danger was greater than now. We are so busy. We are so hurried and harassed. We are so overworked. This is one of the dangers of the modern minister. He is tempted to squander himself in many different directions. He is in danger of becoming a slave to the very routine of his work. There is a persistent danger of his becoming a slave to the mere externals of his vocation.

This danger dogs the steps of the business man. His business life is so strenuous that it tends to drink up his energy. On Sunday he is too tired to attend church and must find relaxation on the golf links. Or if he comes he is too preoccupied to receive any spiritual enrichment.

This is one of the perils of our young people. There are a great many among us who are making really heroic efforts in order to obtain an education. They work during the day and go to school at night. Often we hear of a nervous breakdown. Where this physical collapse has not come there is often a moral collapse. Life is too crowded. We are

cumbered with much serving. We are robbed of our needed quiet hour for the cultivation of the divine fellowship. Such slavery also creates a demand for a relaxation correspondingly intense.

Did you ever live on the farm? If you have you know what happens when you let out of the stable a mule that has been pent up for quite a long time. He has a tendency to run wild. And there is that in an overworked young life especially that makes that individual have a tendency also to run wild. If you ever get to the place where you feel like you want to do something mean, that you are downright tired of being good and decent and respectable, that means that you are trying to rebel against your self-imposed slavery. Your soul is trying to get free from the bondage of things and it often seeks that freedom in the realm of license rather than of liberty. Martha allowed her slavery to things to rob her of the sense of the divine presence. It is possible for you and me to make the same tragic blunder.

Thus brought into bondage to things Martha did not find peace and joy. She loved Jesus. She was a Christian, but she was far from being a happy Christian. Hear what Jesus said to her: "Thou art anxious and troubled about many things." She was a thoroughly worried woman. Her heart was brimful of anxiety. Her face was lined with care. "Thou art anxious and troubled about many things." "Martha, let me congratulate you on having Christ as your guest." But when I get a good look at her face I hesitate. There is far more of sadness and of anxiety pictured there than of joy and peace.

Bondage to things always makes for worry. Your chances for happiness are exactly in proportion to the things you can get along without. You remember that marvelous palace in "Arabian Nights." The owner was showing a friend over it, and he told him that all he lacked was a roc's egg to swing from the ceiling. The owner did not know where to find this treasure and so the palace lost all of its charms. There is ever something wanting to the man who is a slave to things. As his wealth increases, just so swiftly and far more do his desires increase.

There is no doubt that Martha had a reputation for hospitality. She was proud of her reputation. But it is evident from the story that she did not so much possess her reputation as her reputation possessed her. She became its slave. It drove her to utter weariness and exhaustion. It harassed her and worried her and made her fretful and unhappy.

You have a position in society. You have a reputation for always doing the right thing at the right time. There was a day when your wants were very simple. But as time has passed you have made what the world terms a success and now you have to give a great many entertainments. You have to go to parties that do not interest you. "You have to make scores of calls in which there is no friendship. You have to attend social functions that bore you to extinction." You think you have a position in society, but your position in society has you. You are its bond-slave.

You have worked hard as a business man. You have succeeded. You congratulate yourself this morning that you own a good business. But in that I fear you are mistaken. In reality your business owns you. This summer I saw two flies walking along beside a ten acre field—at least it looked like that to them. It was a lovely piece of fly paper.

"What do you think of this new invention called Tanglefoot?" said the younger to the older. "I am opposed to it," was the instant reply. "How is that?" asked the younger fly. "I thought you were broadminded. Is it poisonous?" "No," replied the other. "Is it bitter?" "No," came the reply again, "it is rather sweet." "Then what is your objection?" Just then a neighbor of theirs flew

and lit down right in the center of the paper. "My objection," said the old fly, "is just this: you will never see our friend yonder in prayer meeting again. He thinks he owns the fly paper, but the fly paper owns him."

Maybe you are the preacher. You also have your reputation to look out for. You must therefore be sparkling and up-to-date. You must also know all about the latest consensus of modern scholarship. You must be so absorbed in preaching fine sermons that you fail to live a fine life. You must be so careful to say nice things about Jesus that you haven't time to get on intimate and living terms of fellowship with Jesus himself.

Not only was Martha worried. She was actually ill-tempered. She got angry. And when her anger was blown away a little bit she was doubtless humiliated and ashamed of it. This shame made her all the more angry and worried and wretched. With Christ in her home she was a thoroughly dissatisfied and unhappy woman.

If you are a bondsman to things you need not expect to find happiness. It doesn't come that way. "Give me health and a day," said Emerson, "and I'll make the pomp of emperors ridiculous." And many have made this pomp ridiculous even without the health. But no man has ever found happiness in things. Solomon had a lot of things, but he was terribly short on happiness. The rich fool had a tremendous amount of things, but no joy.

How much more the modern child has to make him happy than did the child of only a few years ago. What a vast variety of toys is put at his disposal. He has them of every conceivable kind and value. This is not true simply of the rich. And yet I doubt if the modern child gets any more out of his toy organs and pianos and baby victrolas than we used to get out of a whistle made of a goose quill. I seriously doubt whether he gets any more joy out of all his toys that are made of wood than we used to get out of a top that was made of half a spool. Things do not make happiness. Slavery to things simply kills happiness.

Then Martha was not only worried and irritable and unhappy herself, but her influence in the household was bad. She sought to draw Mary into the same bondage from which she was suffering. Had she had her way she would have called her sister from the presence of Jesus Christ himself. If I am a bondsman of things I tend to lead others into the same bondage.

This tendency accounts for many a disaster. One man in a certain circle begins to live beyond his income. And oftentimes a foolish neighbor of his will follow his example. One girl puts on her finery for which she cannot legitimately pay. And her friend is enticed into the same madness. One young man spends beyond his earnings and his friend mistakes his folly for wisdom and gets caught in the same net. Thus bondage to things makes for our own slavery and for the slavery of others.

I am told that in the steamboat days of the Mississippi two steamers set out from New Orleans to Memphis. They belonged to rival companies, so they began to race. One of them carried a cargo of hams. It was discovered that a ham mixed with the coal now and then increased the heat and therefore the speed. This boat won the race, but it burned up its cargo on the way.

That is a parable. How many there are today that are spending so much in an effort to live that they are failing to lay hold on life. What is life for? It is given to us that we might lay hold on the pearl of great price. It is given us that we might attain the knowledge of God, Christlike character, high and holy service. But many of us are going to come to the end of the journey in the sad realization that we have burned up our cargo on the way.

(Continued on page 9)



Taking Care of the Baby.

Rev. J. E. Perkins



THE most beautiful poem in the world is a babe's wailing cry. Imagination may be unleashed to riot with speed like the steeds of Ben Hur, and it will find nothing in a world-wide journey more beautiful than the face of an innocent child dreaming its way out toward adolescence and God. The home that does not love the patter of baby feet, is a home without soul, and God have mercy on the palace or the hut where lisping prattle is unwelcome and unwanted. The skilled fingers of the artist can paint no grander picture than a tired toddler hugged tight to a mother's heart by the arms of love; no music touches my heart like the guileless laughter of a babe. Small wonder that, in the evening time of life, God permits old age to lead us gently by the hand away from the rude storm and toss of life to an innocent state of childishness again.

St. Paul was not out of humor with babyhood when he penned words of warning to the Christians. He loved and appreciated youth, and was not sorry that they had been babes, but his heart was broken because they were content to be babes when God intended them to grow into manhood and womanhood. We all like to see the new baby, yet we do not want it to remain small forever. Not long ago I was in a home where there were many things to make the home happy, but the pall of sadness was over the place. The father was strong and intellectual; the mother was a fine woman, and splendid sons and daughters were growing up in the household circle, yet I could see that they were unhappy. Soon the reason for the unhappy condition appeared, and I saw at once the author of the shadows that were over the place. It was a poor unfortunate dwarfish bit of humanity that refused to grow and develop with the years, but continued to be a babe. God knows that in our churches we have none too many babes; God loves large families, but we have so many that have been babes so long they are doomed forever to be dwarfs. With this, God is not pleased, for he likes to see his children grow into strong men and women. Often they are physically grown, but spiritually they are pigmies in size. This is not the fault of God, but of the spiritual parents who fail to take proper care of them at the right time. Babes increase in stature faster when real young than when older. They need special care when first born into the kingdom of God, and most times fail to get it. Just counting the nose of a babe and putting its name on a church roll is not sufficient fare to feed and develop it into a good-sized adult.

Many times the child is born again and next week sees quite a few of the leading members of the church going to see pictures of adulterous Doug Fairbanks, and murderous Fatty Arbuckle; soon even the preacher comes along sometimes, and no wonder the babe fails to grow. When our babies came we did not put them into the ice box and then expect them to grow. We were all in one another's road trying to take care of the tiny bit of humanity. My wife's mother and my mother, its aunts and uncles were around, even unto its great aunts and great uncles, and we all had taken care of the baby until it got adjusted to this strange world it was in. We had to walk quietly when it was asleep for fear of waking it. When it got the colic we did not sleep, but had to walk the floor until it got quiet. I shall never forget how much time and effort it took for a big house full of relatives, friends, and neighbors to manage, advise, and look after our first baby. The reason why we gave it so

much time was because we loved it, and wanted to see it get a proper start in life. When one of God's babies is born into the kingdom it needs care, love and instruction, but too often they freeze to death in refrigerator atmosphere.

Babies have no sense of value, but will trade a sparkling diamond for a ten-cent poke of candy. On every hand we see them in our churches that will trade off a deathless eternity with God for the pleasures of a season. It is great to be born again, and be a babe in Christ, but it takes the baptism of the Holy Ghost to show us the real value of eternal things.

Babies are unconscious of danger. They want to play with a flickering blaze of fire until once burned, then they see that some things that are pleasant to the eye, are dangerous to touch. Put them on a rocky edge of a precipice, and they laugh and coo with childish glee altogether unconscious of their danger. If we are babes in Christ we can skirt the shores of perdition and not realize the awfulness of the yawning hell that keeps open mouth to engulf us. It takes the sanctifying power of the Holy Ghost to open our eyes fully to the dangers of sin. Small wonder Paul was sad to note that the Corinthians were still infants in the matter of faith in Christ.

Babes want a lot of things not good for them. God answers many prayers by positively ignoring the petition. God gives that which will be best for our real needs, and this is contrary to the desires of the carnal mind. A few years ago I was shaving and our baby crawled up to my place of standing and looked intently at the shining blade. Soon the chubby fist was held out for the thing that would have done it irreparable injury by disfiguring it for life. As a wise father I had to deny its request; so God in mercy denies us our request. Thank God, we shall understand our Father's kindness better by and by.

Babes make a row over nothing. One moment the lips are a playground of smiles, and lo, in an instant the scene changes, and frowns cluster over the brow, and shrieks cut the air like swords. Babes get their feelings hurt because they did not get the proper recognition; did not get the place on the official board they thought they deserved; did not get as good an appointment as they were capable of handling; the altar service was not run to suit them; the pastor did not call upon them as often as he should have; the neighbors did not take proper notice of them. Well, there is no need of going farther with the subject as we have all seen these babes in every audience chamber of God. They stumble over almost nothing, and want to be carried over every hard place; the more they are petted and humored the more they whine. Some babies need petting and encouragement, and sometimes they need spanking truth that will wake them up to the duties of full-grown Christianity. Who is going to do the *spanking*, I should like to know? If we pray hard enough God will undertake the job, and do it with heartbreaks and circumstances of various kinds. Some things we lay at the door of the Devil are really God's instrumentalities at work spanking baby Christians that need correction. Babes are easily disturbed, and you can never tell when they will take a cantankerous fit and disturb the unity of the Spirit. The least little bump brings howls and tears.

Babies demand lots of attention. Many preachers have no time to present the big things of the Gospel because they have to spend most of their time and energy getting up weak, diluted foods that the babies can

digest. A few spoiled babies scattered through the official board, Sunday school, ladies' auxiliary will surely weaken the pastor and prevent him doing big things for God. A mother cannot take on outside duties successfully if she is a true mother, for one of the youngsters is very likely to stub its toe before she gets away from home very far, and home she must go to look after the baby. The only thing she can do is to feed it and see that it grows into a condition called manhood or womanhood when it will be able to help some one else, and not need so many caretakers.

Babes in Christ need food that will feed them and help them to become strong Christians. Truly we need holiness preaching to-day, for the children of God are starving on every side for the strong meat of the Gospel. God can't fight battles with babies, but he needs warriors that have fed on meats of strength. We can't expect babies to grow if we keep them forever on weak gruel. The world is hungry for strong meat, but knows not where to find it.

So Walk in Him.

"Looking unto Jesus."—Heb. 12:2.

"As ye have received Christ Jesus the Lord, so walk in him." This, as you will observe implies ceaseless progression—"walk." Settle it in your mind, there is no standing still in religion. The Savior says, "He that gathereth not with me, scattereth abroad; he that is not with me, is against me." Much that passes for religion is nothing more than an empty profession. Though ye may be often much benefited in looking at the example of devoted Christians, for Christ says of such, "Ye are the light of the world," yet it is not safe to have your mind too much absorbed, even in the contemplation of this. At best they shine but in borrowed rays; and it is possible to have your vision so filled with these lesser lights, as to draw the attention from those believing views of Christ which are ever transforming. And then there is danger here. The best human beings are, at least, liable to err; and if your eye is on them, instead of being fixed on the Sun of righteousness, most disastrous consequences might ensue.

Life's Autumn.

I saw the leaves in the cold winds blow

And sighed 'behold how my treasures go;
Then looked up through the storm-driven
scars,

And lo the skies were laden with stars.
Those leaf-shedding boughs o'er my quiet
nook

Beckoned to me for a higher look;
Then clapping their hands in Autumn's
praise

Uncovered more stars and bade me gaze.
To life's bleak Autumn my friend was drawn
And youthful vigor and glee were gone;
A cross attracted his gaze above
To gems, a heaven-ful set in Love.

—OSTROM.

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REVIVAL FIRES ARE BURNING.



FROM FAR-OFF BURMA.

Before leaving home I promised many of my friends I would write them concerning my work when I arrived in Burma. I find that a missionary's life is a busy one, and there is not much time left when the many duties are performed, for letter writing. However, I do not think you will object if I send you a copy of a letter I am writing several of my friends, having you all in mind.

I have been in Thandaung since the last of November, and it has been four very busy months, but very happy ones. When I first came and saw the dilapidated condition of the building and the little equipment, my heart sank within me, but I determined to do my best with the help of the Lord, and it is remarkable the things we can get along without, when we try. For instance, we have very few chairs, and they are much the worse for wear, and I have found it advisable to sit down lightly at first to see if the chair will hold me up. One hundred and fifty pounds do not fall lightly.

Our school is located on a mountain peak, 28 miles from our nearest source of supplies. The climate is ideal for children, and they soon gain in weight and make rapid progress in their school work. On the plains it is unbearably hot at this season of the year. The sun is quite warm here during the day, but it is always comfortable indoors, and at night we have to wrap up in blankets to keep warm. If we are out during the day we have to wear cork hats, rain or shine, as we are so near the equator there is great danger of sunstroke. Many people lose their minds when they get a 'touch of the sun' so I am being very careful. We never have frost, and the most beautiful roses and poinsettias bloom the year around. The mountains are always green with tropical growth, and the sunsets up here are beyond description. I have been saying that it is worth the few privations we may have, to enjoy this beautiful scenery. However, when I get too enthusiastic I am always reminded that the rains are coming when we will not see the sun for at least four months, and the rain comes down in such torrents that we cannot see ten feet from the house. I have been warned not to feel badly over the spoiling of my goods, as everything mildews that is not sealed in tin cans—even dispositions. Can you imagine ninety children penned up without exercise for that length of time? We are sadly in need of a play shed for our children during the rainy season, where they can get sufficient exercise and not be drenched with the rain.

The roof leaked like a sieve last year, so we have been compelled to go to the expense of having it oiled, which has taken much of the money sent us this year by the W. F. M. S., for repairs, and we have but little left to replace the many broken window panes and the other repairs needed. During the holiday season, December, January and February, we had our walls whitewashed and the woodwork oiled to preserve the wood, as the white ants eat it up when it is not taken care of. Then we remade our mattresses so our children would have comfortable beds. The rains rot the material and they have to have new covers each year. Did you ever sleep on a straw bed when it was first filled? The first night the children slept on them a number fell out of bed, but now they are spread out a bit and I have not heard those distressing thuds over my head for several nights.

This school was founded for the benefit of Eurasian children. They are a people without a country, as the English do not claim them, neither do the Indians or Burmese. Most of the fathers are Scotchmen or Englishmen who come over here in government work, and the mothers are Burmese or Indian. We have children from some families who are able to pay for their board and tuition, and some pay what they can. Then we have some orphans, for whom food, clothing and school fees have to be provided. We have five children from one family who were found begging on the streets of Rangoon. The mother died from cruel treatment when the youngest was a wee baby, and the money the children begged on the streets was spent by the father to buy whiskey. Those children were discovered by the Salvation Army and placed in this school several years ago. They are all doing nicely, although the youngest child, now a boy of seven, is not strong because he had so little nourishment when a baby. We are also glad to have some children of our missionaries with us this year. The income of the school has never been sufficient to pay for the running expense, even though only the bare necessities are supplied.

My work this year is to oversee the cooking, help do the buying and help in the office. We have a good Burmese cook, two servants who wash dishes, and one who bakes bread. We consume about thirty loaves a day. Sometimes the servants all get tired at one time and leave in the night and go back to their villages, then the Principals and teachers have to do the cooking until another lot can be broken in. I teach two Bible classes each day, and have charge of the Sunday school for our older children on Sunday. I also have a school garden, and with the assistance of our older boys we are trying to raise our own vegetables. Before our school opened the 1st of

March, I made fourteen dresses for our orphans. We find one of our greatest problems is to supply shoes and stockings for these children. I have often wished for some heavy ribbed black hose like we can secure at home, as the kind we get here wear out so quickly.

Perhaps you would like to have a trip with me to Toungoo where we do our buying. We sold our old motor cars as they were not safe for mountain travel, so we are now going down in the mail car, which comes to Thandaung twice a week with our mail. We go down on Monday and return Wednesday. There are no hotels or lodging places where Europeans can stay (all American are called Europeans here) so we usually stay at the Baptist Mission in Toungoo. We go twice a month and load the ox-carts with rice, dahl, sugar, beans, and flour, or other heavy stores, and bring the vegetables with us by auto, as it takes the carts two days to make the trip. The road down the mountain is hedged in on both sides with dense jungle. We frequently see wild chicken, monkeys and beautiful birds, and occasionally wild boar, deer and tigers are seen. We had engine trouble and were delayed one night when returning to Thandaung near the spot where a tiger had been killed a few days previous. The mate had been seen but had escaped the hunters. About midnight as we were waiting for our engine to cool we heard a huge animal bounding through the forest. We honked the horn, and we threw stones, but in a few seconds we could again hear the animal coming. Our Burmese driver then dipped his engine rag in petrol, struck a match to it and threw it into the jungle, and we immediately had a big bonfire and were safe, but you may know I was glad when we could pull up the mountain and leave our nice bonfire far behind.

Now back to our trip. We wind around the mountains, and the road is so narrow automobiles are not allowed to go down except in the afternoon and return in the morning. Many times trees fall across the road and they have to be sawed in two and rolled away before we can continue our journey. We always pass many Karens with their baskets strapped on their backs, filled with beetle leaves. Most of the natives chew these, and it makes their mouths fire red. They take these leaves to the village and exchange for rice and dahl. You will remember that dahl is what Daniel fed upon and grew fat. The women carry the loads while the men go ahead empty handed. We know when we get near the foot of the mountain by the hot blast that greets us from the paddy fields. As we are entering the town the road is congested with rickshaws, ghari drivers, ox-carts, and a multitude of Indians, Burmese, Karens and Chinese, running to and fro, and as many little children in all stages of dress and undress, and we often wonder how an auto driver can get through the crowd without killing some one. However, we soon arrive at the bazaar, which is a series of little booths under one roof, which covers perhaps four city blocks. Each man has his wares hanging out in front, or near at hand. We are at once surrounded by a number of native boys with baskets on their heads ready to carry our purchases, and there is always a scrap among them which shall be the lucky one. Then comes the fun of bargaining for the things we buy, as the price is always from a third to a half again as much as an article is worth. I am handicapped as I cannot speak Burmese, but I can talk with my hands and with the few words I have learned I usually get what I want at the right price. Then we hurry back to load the ox-carts which are waiting in the street. We put all the bags of rice, etc., on the carts, take an account of same, and the carts start on their journey. We remember we do not have enough plates to serve the children their curry and rice, neither do we have sufficient cups that do not leak, so we hurry away to secure these things at the aluminum bazaar, although the money spent for same (\$10.00) should have been kept for the teachers' salaries, but we some way have a feeling that the Lord will supply our needs, and are getting the things we can scarcely get along without. After a day of bargaining in the heat, dust and flies we are glad when we can again start up the hill to the 'land of the skies' and to our family of happy children.

I think this will give you some idea of a missionary's life in a hill station in Burma. I have as my co-worker an Iowa girl, Miss Amburn, who has been here the past year, and I find her very congenial and efficient. I am so thankful for such pleasant companionship. Her days are just as full as mine, but we are happy to have a part in the Master's work in this needy field. The week following Easter we shall have a series of revival services, and we are hoping and praying that many of our children may be converted.

Assuring you that I shall be happy to hear from you any time, and with love and best wishes, I am

Sincerely your friend,

Lela Kintner.

CLARKSVILLE, TEXAS.

In March it was my good pleasure to assist Evangelist D. L. Cole in the First Methodist Church of

Weatherford, Texas, with Brother A. W. Hall, pastor. The meeting was very profitable with many professions both of conversion and the baptism with the Holy Spirit. Brother Cole gives a great place in his ministry to the work of the Holy Spirit. Brother Albert Cunningham directed the music and in the Junior work while I had the piano and the Senior young people's work. God greatly blessed our efforts.

From here I hurried to Clarksville, North Texas, to assist Rev. W. W. Armstrong, pastor of the McKenzie Memorial Methodist Church in the pre-Easter campaign. Brother Armstrong was a delightful companion to be associated with. Possibly the greatest work of this meeting was within the realm of the church. It seemed hard to get the unchurched to attend the services. The young people of the church gave splendid response to our efforts and testified to new standards and new ideals in their hearts. I have been invited back in July to help put over the Epworth League Encampment in which we hope to develop the spiritual life of the young people of that community.

May we have the earnest prayers of our devoted friends all over the country.

James V. Reid.

Oakland City, Ind.

PERRY, FLORIDA.

This is my first meeting report since November. We closed a hard fought battle of four weeks at Waycross, Ga. The Lord gave us a most wonderful victory. This being a railroad shop town, where some eighteen hundred shop men walked out last July and new men took their places, there is a very bitter feeling between these new men and the old, which many are wont to call scabs. We had eleven accessions, church greatly revived and large pounding for the sick pastor, and increase of salary for him of four hundred per cent. My throat is holding up nicely. I find Charlie Tillman's tracks, and a disappointed people because Dr. Morrison did not come to Perry in February.

Yours and his,

W. W. McCord.

MANY FIND THE LORD.

The Second Methodist Episcopal Church of Ashland, Ky., has just closed a gracious revival. Fourteen churches in this city engaged in an effort for the salvation of souls at the same time. Our church was one of the number, and the Lord did not disappoint us by no means. The Rev. Robt. A. Young and wife, assisted the pastor, and did it well. Brother Young is a strong, untiring gospel preacher of the Methodist type. He's a member of our Kentucky Conference and will be splendid help for any who wishes his services. No truer, safer, or saner young evangelist in Methodism today than he. May the Lord give us a million more young Methodist preachers who have the vision of God, the church, and lost souls as Robert has. Mrs. Young is a strong Christian character and one of the best altar workers we have ever worked with. The Junior services each afternoon at 4 o'clock conducted by Mrs. Young, were well attended, and much real, lasting good accomplished. During these days of battle there were fifty-two definitely blessed at our altar, and thirty-two received into the fellowship of said congregation on Easter Sunday. Since that, one young lady became concerned about her sins, and sent for the preacher in the night to help her to God; she was gloriously saved and united with the church the Sunday following.

Our services are all growing beyond our housing capacity. Our Sunday school is larger than it has been for years. This church is located in the western part of the city and among some of the best citizens of Ashland. We are to launch our building campaign for the amount of \$20,000 within the next few days and start the sound of saw and hatchet not later than August 1st. In addition to having all claims in good shape, two big donations have been made the parsonage home, each amounting to at least \$40. Brethren, let us stand by the old Methodist doctrines of our Church, and the people will stand loyally by us.

Volney E. Fryman, Pastor.

ALBANY, KENTUCKY.

We recently closed a revival at this place assisted by Rev. L. E. Williams, Wilmore, Ky. We have had the best meeting it has been my privilege to witness on my work since becoming pastor. After the first few services scarcely an altar call was made in vain; sometimes twenty or more would kneel at the altar, and about 57 prayed through to a definite experience of conversion, and 27 to sanctification; some twenty were received into the church. The entire church was strengthened in their spiritual life.

We are glad to recommend Bro. Williams to any desiring evangelistic help. He is an earnest preacher, believing thoroughly the Bible, and preaches it in a forceful way. We take fresh courage and expect to press the good work.

W. H. Russell, Pastor.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

For distribution, to secure new subscribers, sample copies will be sent free on application.
Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
525 South First Street Louisville, Ky.

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For Advertising Rates Apply to

THE RELIGIOUS PRESS ASSOCIATION
800-3 Witherspoon Bldg.,
PHILADELPHIA, PA.

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Help Your Pastor.

Many of our pastors receive very poor financial support. I have recently received a letter from a devout and earnest preacher with a family of six who receives \$400 per year. He walks his circuit. No doubt there are many people served by this man who could, without any inconvenience or real loss to themselves, send in a bushel of potatoes, a few heads of cabbage, a dressed hen, a pound of butter, a jug of milk, and various things that would be no loss to the donor and a great help to the receiver.

This minister is not a beggar; he is a faithful, patient man. There are many men of this class. They carry a pure gospel to the highways and hedges of our civilization. There are many communities where money is not plentiful, but there are many things that can be used on the table that answer the purpose. Let us help the ministers; lift their burden, cheer their hearts and give them more time for prayer and preparation for preaching, for visitation and looking after our spiritual wants, because we have supplied their physical needs.

If these few words should result in several persons making donations to preachers of small salaries I shall be more than glad. Let everybody who will make a donation to their pastor hold up your hands. There! with my mind's eye I see several hands. Do it now, and see if there isn't a sweet warmth in your left side.

H. C. M.

The Enrollment has Begun in Earnest.

We have quite a list of new students who have enrolled at Asbury College for the school year of 1923-24. We are greatly encouraged with the prospect of a large student body. All of the rooms on the third floor of Glide Hall, our fine new dormitory for girls, and about half the rooms on the second floor have been engaged. The others are being taken rapidly. Many rooms in Crawford Hall have been engaged for the coming year. Quite a number of rooms in the boys' dormitories have been taken. Let students and parents who wish to secure rooms with us for next year, write soon to Rev. W. L. Clark, D.D., Wilmore, Ky.

We shall have forty-eight full college graduates this year. That will take out a large body of very fine students. We want preach-

ers and good people everywhere, who believe in the great work the Lord is doing here, to be on the lookout for students for Asbury College for the coming school year. Use your influence to turn students in this direction and send names and addresses of prospective students to us. They will be highly appreciated. We believe we will have the best accommodations and the best faculty the coming year in all our history. The outlook is most hopeful. The Lord is gracious to us, and we go forward asking an interest in your prayers and a helping hand.

Faithfully, your brother,

H. C. MORRISON.

If you are contemplating buying a Bible, Testament, or some good books, any time soon, don't fail to see our Pre-Inventory Clearance Sale, as there are some great bargains in it.

What the Bishops Said.

In the year 1840, the bishops of the Methodist Church put the following into their quadrennial address: "We are free to acknowledge that the policy of establishing schools of divinity for the exclusive purpose of preparing young men for the sacred office, or for a profession, is, in our opinion, to say the least, of doubtful authority and expediency. The history of such institutions from their earliest establishment admonishes us that the speculators of human science have but too frequently obscured and adulterated the doctrines of the revelation of God, and that, in many cases, where they have been commenced on evangelical ground, in their onward course, they have wandered into the wilderness of metaphysical disquisition, or been lost in the still darker regions of 'rational Christianity.'"

If you know of an old person who really needs a large type Bible, or Testament and Psalms, now is the time for you to supply that need, as we are offering some wonderful bargains in our Pre-Inventory Clearance Sale.

Three Hundred Dollars Per Day.

Spring has opened up. We are beginning the brick work on the Theological Building at Asbury College and are hoping to press the work vigorously. If we can get the force we are seeking, we will need three hundred dollars per day for thirty days; then we will have a payroll of about \$400.00 per week for about three months. This will be necessary to carry forward our work successfully. But this is not beyond God's resources in the people who love him and his truth. Under God, we are doing a great work at Asbury. This year we have over two hundred students preparing for the ministry and mission field. They will do heroic service; they will mean much in the years to come. Help us in this good work. We shall need many small contributions and several large contributions. Do what you can just as soon as possible that the work may go forward. Send your contributions to me care PENTECOSTAL HERALD, Louisville, Ky., or to Rev. W. L. Clark, Wilmore, Ky.

Up to the present time, we have not gone one dollar in debt on the new building. We do not want to go in debt. This is a great work. Help us to carry it forward.

Faithfully, your brother,

H. C. MORRISON.

If you want to be a real blessing to some home, send them a copy of the Christian Life Bible, which is unique in the way of pointing out the way of life by giving one all the Scriptures on subjects like sin, salvation, etc., in the first two pages of the Bible. See our special offer in the Pre-Inventory Clearance Sale.

How do You Feel Toward your Enemies?

"For if ye love them which love you, what reward have ye? Do not even the publicans so?"—Jesus.

There is perhaps no better thermometer with which to get an accurate estimate of your spiritual temperature than your feeling toward your enemies. *Feeling*—I use this old-fashioned word on purpose. It is a good word. Reader, how do you feel toward your enemies? Is it compassion? Is it a feeling of pity and desire to help or is it a feeling of resentment? Would you be glad to hear that some accident had befallen them, or some sin had overtaken them? We will all do well to guard carefully with reference to our feeling toward those known or supposed to be our enemies.

If you really want to help your boy who is away from home, send him a copy of the Pilgrim Bible and tell him to read all the passages underscored with blue, which will point him to heaven; and to read all the passages underscored with red, which will warn him of the other world. This Bible is being offered in the Pre-Inventory Clearance Sale at a great bargain price.

Billy Sunday in Louisville.

Mrs. H. C. Morrison.



HERE has been an effort made for some years to secure Billy Sunday for a campaign in Louisville, but owing to various reasons he has not been available until this spring, when he began a six weeks' campaign April 22, to close June 3.

Some three years ago the city erected a tabernacle with a seating capacity of eight thousand, being used for the first time by Gipsy Smith, then last year by Dr. Bulgin. Since that time it has been enlarged so as to accommodate several hundred more, making its capacity about 10,000.

It is estimated that within one week 93,000 people have heard Mr. Sunday preach; not different persons, but the estimated attendance totals that amount, the largest being last Sunday evening when 10,000 filled the tabernacle. Between two and three thousand were turned away on Sunday evening, faces peered through every window, and sidewalk traffic was paralyzed. A chartered train from Dayton, Ohio, brought 1,146 people to attend the services Sunday.

Sunday evening Billy's sermon was in the main to backsliders, and was full of scathing denunciations of those who would betray their Lord by selling out to the world, the flesh and the devil. He emphasized the fact that, however exemplary one may be in their social, political and civil life, if they are untrue to the vows they assumed when they united with the Church of Christ they were of all men most despicable.

Of course, Billy, like every one else, has his critics, but to hear him impresses you with the fact that he is tremendously in earnest, and preaches "all over" from the time he begins until he quits. He preaches like he used to play baseball—with all of his might. His knowledge of facts is wonderful, and shows a wide range of research. When he enters the pulpit he lays aside his gloves and handles sin with a recklessness that it deserves. At this writing he has not thrown out the line of invitation, but as the seed takes hold of the soil of the hearts he will be ready with the sickle to gather in the ripened harvest.

There are ten in the Party, each having his apportioned duties, and each seeming well fitted for their work. We only pray that their ministry in this wicked city may be owned of the Lord in the salvation of many souls.

Question Box.

REV. G. W. RIDOUT.



Question. At what period during the process of Regeneration and heart cleansing does the Holy Spirit come into the believer's heart to abide? At what period during the Transformation of the sinner's heart into the image of God's dear Son, does the Holy Spirit come into his heart to abide?

Answer. I would advise the writer of these questions to read "Wesley's Plain Account of Christian Perfection," pages 79 and 122.

Ques. Much has been said about Mr. Bryan, who is defending the Bible against Darwinianism, that he is not an educated man and therefore does not know what he is talking about.

Ans. Mr. Bryan is a College man. He has a B.A. He next studied for his M.A. and secured it. He then took his LL.B. in Law. Three state universities gave him LL.D., three Collges conferred LL.D. on him also. He says, "If those fellows don't quit calling me an ignoramus I am going to have some cards printed and do what I never did before, put those letters LL.D. six times, a whole string of them up and down that card."

Ques. What is the supreme need of the Church today?

Ans. Genuinely converted, church members, Spirit-baptized leaders, a fire-baptized pulpit, and glowing prayer meetings.

Ques. Is there a "spark of divinity" in every man?

Ans. Not in the sense that Rev. R. J. Campbell, of London, proclaimed it, but in the sense of Genesis 2:7. One of the poets has a dying man saying:

"I have borne unquenched for four-score years,

A spark of the eternal God."

Always be careful to distinguish between Divinity and Deity. The latter term belongs only to the Son of man.

Ques. Does 1 Peter 3:18, where Christ is said to have preached to the spirits in prison, teach a second probation?

Ans. Dr. Adam Clarke says on this passage: "So some have thought, and upon this have based a hope of future probation and perhaps a universal redemption; but the inference is certainly far-fetched, and the argument is a very feeble one as compared with the weight that it is called to sustain. It is quite certain that the word 'preach' is not necessarily to be understood in the sense of proclaiming grace. As a matter of fact it is well known that the preaching of the gospel by our Lord, while in the flesh, was in not a few cases the denunciation of wrath, in most fearful language against the disobedient."

From the foregoing we venture to remark: Dr. Adam Clarke, a scholar and saint of God, one of the greatest and most pious scholars of Methodism, who spent forty-eight years in writing his great Commentary, declares this passage to be "one of the most difficult passages in the New Testament." If that be so we should hesitate taking on interpretation of this scripture from presumptuous people. It is truly amazing the manner some unlearned and presumptuous people have carried off the Scriptures and put upon them private interpretations to suit some strange and peculiar notions of their own.

Take our advice and buy a copy of Mark Guy Pearse's "Christianity of Jesus Christ," which we are offering in our Pre-Inventory Clearance Sale at 30c. It is really a great book and we guarantee you would not part with it for \$1.00.

Good News

By
Rev. C. H. Jack Linn
Evangelist



"I'M FEASTING."

Here is my text: "To deliver their soul from death, and to keep them alive in famine." Ps. 33:19.

If you study very closely you will find my name in those little words "their" and "them." Thank God, he has delivered my soul from death, and he has kept me alive in famine.

We are now in a famine. I do not mean the famines across the seas where untold numbers are starving for physical food; but I mean that which is far worse—a famine for the Bread of Life, the Word of God, the pure Gospel of Jesus Christ.

I am not a pessimist. No, I am an optimist. I am like the fellow who fell out of the twelve-story building, and cried, "All is well so far," as he passed the windows in each story. But I do know there is a famine of the Word of God in our pulpits. My soul gets hungry to hear some one preach this blessed Gospel, and occasionally when I can I go to church—but, alas, I do not even get leaves. (Let me say right here now, before I forget it: If you have a preacher or pastor who preaches the Word of God because he believes it inspired of God, count yourself fortunate and unusually blessed.)

In the midst of the famine, he keeps me alive. I am feasting on the good things of the Spirit life. That's his promise. I believe it, and appropriate by faith the best breakfasts and the choicest dinners and dainty suppers. You who have children, do you remember when baby first began to feed itself and the whole family exclaimed, even mother-in-law, "Look, baby can feed itself!" What a wonderful thing to learn to feed oneself. If the preacher is no good, I eat just the same. If the evangelist doesn't come, and if he does and runs all to head and hand-shake and cards, why, bless your dear heart, he has not destroyed my Bible and my good books and Christian papers. I still know how to get on my knees, and, to tell the truth, I rather like the exercise.

Verily, he keeps us alive in famine. I am looking for Jesus to come, are you? What a feast then—the Marriage Supper of the Lamb. Then you wonder why I get happy and sometimes shout a bit!

THE MODERN SLAVE.

(Continued from page 5)

THE CURE FOR SLAVERY.

What is the cure for this slavery to things? How shall we escape this galling tyranny? Mary shows us the way. How did she escape? There is nothing of the anxiety in her face that we find in the face of Martha. What is her secret? Answer: She chose the good part. She chose the fellowship of Jesus Christ himself. That high choice saves us from the dominion and the slavery of things. As the sun puts out the stars, the rising of the Son of Righteousness in our hearts delivers us from the dominion of all inferior gods.

Having Jesus we have no fear of the loss of the things that we really need. "The Lord is my shepherd, I shall not want." That is a declaration of independence. That declares our independence, not of God, but our independence of things. It is said in firm faith that God will supply all our needs according to his riches in glory. I had an old friend some years ago who was a very poor man so far as this world's goods are concerned. He had cultivated a crop of cotton on a

CONVENTION AND COMMENCEMENT AT ASBURY COLLEGE MAY 24-30

Take this personal invitation to be with us. A number of prominent preachers have promised to be present; also song leaders of wide reputation. Prof. W. B. Yates will be in charge of the music. Bishop Ainsworth will preach the Baccalaureate Sermon on Sunday. Bishop Joseph Berry will preach on Friday, May 25.

Free entertainment for all guests who write for reservations. Let the people pray earnestly for an outpouring of the Holy Spirit. Address Rev. W. L. Clark, D.D., Business Manager, Wilmore, Ky.

piece of rented land. A terrible drought came. He told me of going out into his cotton patch and seeing the blossoms raining upon the ground. He said, "I am not going to make a thing on that cotton. But I stood there and praised God. I said, 'Lord, I thought you were going to take care of me by means of this cotton, but it seems you are not. You have some other arrangements. I do not know what they are, but I know that you have them. The Lord is my shepherd, I shall not want.'"

A firm grip of Jesus Christ will also save us from the bondage of the lust of the things that we cannot have. My God will supply all your needs, but beyond that he does not promise to go. He will teach us, as another has said, that it is better to desire what we have than to have what we desire. Some folks cannot enjoy looking at lovely things they are so eaten up with covetousness. How much freer is the sainted Bud Robinson. You remember the story of how he spent a day looking over the wonderful sights of New York only to return to his hotel at night to get down on his knees and say, "Lord, I just want to thank you that I ain't seen a single thing that I want."

A man thus set free can really find enjoyment in things. He can do so because he is independent of them. Those who are slaves to things cannot find such joy. It is only as you make things your servants by the grace of God that you can find the highest joy in them. It is altogether possible that there was a far better dinner served in the Bethany home that day than would have been served if Martha had been like Mary. But this is also quite true: there would have been far more enjoyment of the simple meal that Mary served than there was of the elaborate spread at the hands of Martha. Did Martha enjoy her own dinner? Certainly not. She was too flustered and worried and angry and tired and ashamed of herself. Did Christ enjoy Martha's dinner? No. He saw that his presence was making for trouble and annoyance rather than for helpfulness and happiness and peace. He saw that he was in the way. Did Mary enjoy it? No. Martha's rebuke had no doubt made her feel ill at ease and embarrassed. So that however good the dinner was that Martha had prepared it was a very poor affair after all.

So our Lord is calling us to simplicity. He is also calling us to freedom. "Only one thing is needful." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." This does not mean that if you put God first you will get rich, but it does mean that if you put God first you will get what life needs. It means that if you put God first you will be set free from the galling tyranny of things. "For if the Son of God shall make you free you shall be free indeed." May the Lord help us to claim our birthright even as did this sainted woman Mary of the long ago.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you admit a little North Carolina girl into your happy band of boys and girls? I am 10 years of age. I go to school and study the 5th grade. My teacher's name is Mrs. Leola Downing. I have three brothers and one sister. My birthday is October 27. Who has my birthday? I will close hoping to see my letter printed in *The Herald*.

Letha Faircloth.
Fayetteville, N. C., Rt. 9, Box 31.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? This is my first letter to *The Herald*. Papa takes *The Herald* and I enjoy reading the Boys and Girls' Page. I am 12 years old, have blue eyes, fair complexion, black hair, and weigh 83 pounds. Who has my birthday, May 31? I am a member of the Methodist Church. I go to Sunday school every Sunday I can. I go to school and I am in the 6th grade. Mrs. Elizabeth White is my teacher. I like her fine.

Hazel Rice.

Dear Aunt Bettie: Here comes a girl from West Tennessee to join your band of happy boys and girls. My brother sends *The Herald* to us. I certainly enjoy reading the Boys and Girls' Page. Who has my birthday, Jan. 18? I am 14 years old, 5 feet, 5 inches tall, weigh about 100 pounds, and am in the 7th grade. I would be glad to hear from you, Dorothy Akers.

Lois Houston.

Rutherford, Tenn., Route 1.

Dear Aunt Bettie: Will you admit a West Tennessee girl into your happy band of boys and girls? I live on a farm of one hundred acres. I have a brother and one sister married, two brothers and two sisters at home, and one brother and one sister dead. My birthday is September 30. I am 12 years old and weigh about 85 pounds. I am in the 7th grade at school. This being my first letter to *The Herald* I hope to see it in print. With best wishes to Aunt Bettie and cousins.

Kathleen Houston.
Kenton, Tenn.

Dear Aunt Bettie: I am a little girl 11 years old and I am in the 5th grade. I am a Christian and belong to the Methodist Church. Our pastor is Rev. S. W. Keller. He is sure a good preacher. I go to Sunday school in the morning and in the afternoon to Mrs. Young's Mission Sunday school. This is my first letter and I would like to see it in print.

Thelma Baker.

523 E. Carpenter St., Hutchinson, Kansas.

Dear Aunt Bettie: I have been a silent reader now for some time; would like to join your happy band. I was saved and sanctified last summer at our camp meeting. Wisconsin girls and boys, let us hurry and speak a word for Jesus. He will repay us, I am sure. Why do so many people oppose holiness? Since I was saved and sanctified I want the Lord to have his way with me. I want to be at my best in Jesus' name. Just think how much the Lord has done for us, and how little we have done for him. Let us read our Bibles more. I am a young man, but I always like to read the Girls and Boys' Page also.

Edward W. Stoltz.

St. Croix Falls, Wis.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of girls and boys? I am 12 years old, have blue eyes, brown hair and fair complexion; am 5 feet, 4 inches tall and weigh 109 pounds. I belong to the Methodist Church. My papa is a Methodist preacher and he takes *The Herald*. My school will begin in July. My sister is going to high school at L. W. T. S. I go to church and Sunday school all I can.

Hulse Campbell.
Sparksville, Ky.

Dear Aunt Bettie: Will you let a little cripple girl join your happy band of boys and girls? How do all you cousins like this rainy weather? As for myself I don't like it much. Who has my birthday, December 20? Come again, Dorah Craft, your letter was fine. I guess Thelma Cole's age to be 10. Am I right? I will leave my age for you all to guess; it is between 14 and 20. I weigh 125 pounds and walk on crutches all the time. Our school was out March 16. How do you cousins like to go to school?

Mattie Chandler.

Rt. 2, Taylorsville, Miss.

Dear Aunt Bettie: Will you let two little Tennessee girls join your happy band of boys and girls? Our grandmother takes *The Herald* and we sure do enjoy reading the Boys and Girls' Page. I, Lois Brown, am 13 years old. My birthday is April 9th. I, Mazelle Harton, am 6 years old. Pearl Basham, you have got my birthday. Don't forget to write to me. Well, cousins, as we see W. B. coming will close as our letter is getting pretty lengthy. We'll grab our hats and run, so good-bye.

Lois Brown.

Mazelle Harton.

Chapmansboro, Tenn., Rt. 2.

Dear Aunt Bettie: Here comes a Mississippi girl to join your happy circle. How many of you cousins live on a farm, I do, and like farm life fine. Who has my birthday, Feb. 29? Thelma Cole, I guess your age to be 11. The one who has my birthday write to me. I go to Sunday school every Sunday. Come again, Katherine Akers, your letter was fine. Please print this letter for me, Aunt Bettie, for this is my first visit to your family.

Mary Chandler.

Rt. 2, Box 80, Taylorsville, Miss.

Dear Aunt Bettie: Will you let a little Georgia girl join your happy band of boys and girls? My brother takes *The Herald*, and I enjoy reading the Boys and Girls' Page. I go to school and am in the 7th grade. I am 11 years old. I belong to the Baptist Church. Our pastor is Rev. C. A. Adams. He is sure a good preacher. We all enjoy hearing him. I go to Sunday school every time I can. I would like to correspond with some of the cousins.

Mamie Clyde Brown.

Fayetteville, Ga., Rt. 4.

Dear Aunt Bettie: I was converted at the age of 18. I am 69 years old. Thank God for the baptism of the Holy Ghost. We don't have any holiness preaching close. I get so hungry for the pure gospel. I believe in prayer, for the Lord healed me many times in answer to prayer. God bless *The Herald* and Dr. Morrison.

R. P. Hempre.

Dear Aunt Bettie: I love to read the Boys and Girls' Page. Nellie Judy, I guess your age to be 15. Dorothy Akers, I am like you, I love to draw. At school the teacher calls on me to draw everything that is hard. I agree with Nellie Judy about the boys writing to *The Herald*. Aunt Bettie will surely have to change the page to the Girls' Page if the boys don't hurry up and write. I am 14 years old and am in the eighth grade. I have dark brown hair and eyes. The boys and girls in Missouri will have to hurry up and write or the rest of the states will get ahead of us. I would like to see another letter from Oleta Price and Eddie Osborne for they are both my cousins.

Iris Osborne.

3129 N. 12th St., St. Louis, Mo.

Dear Aunt Bettie: Will you let a little Illinois girl join your happy band of girls and boys? I am about 4½ feet high, I have dark hair, blue eyes and have light complexion and

weigh about 95 pounds. I have one brother and sister living, and one little sister dead. I was 10 years old Oct. 7. I live on a farm of 140 acres and 1¼ miles from town. I like to cook and bake biscuits and cakes. We go to Sunday school when we can. My father and mother belong to the M. E. Church. I will be in the 6th grade next year at school. If any one has my birthday I would like to hear from them. I have a shetland pony.

Naomi Starkweather.

Hettick, Ill.

Dear Aunt Bettie: I am here to talk with you and the cousins again. What are you doing these days? I am going to school. I am going to Asbury College as soon as I finish the grade school. My brother Lawrence went there. He is a minister now. My father is a pastor of five churches. My mother is the superintendent of the Sunday school where we live. I am twelve years old. My two main playmates are Eva Kamper and Eleanor Loeb. Will some of the cousins write to me? Marguerite Andrews.

Red Bird, Mo.

Dear Aunt Bettie: I trust you will not think me intruding coming so soon, but just can't refrain from stepping in for a few moments of my spare time. I want to praise God tonight for his wonderful protecting care over me. Rev. T. Richerson Gray, come again please, we enjoyed your letter. Mr. Venoy Rice, have you no time to step in just a few minutes to greet Aunt Bettie and cousins?

Lizzie M. Perry.

Dear Aunt Bettie: This is my first letter to *The Herald*. How are all the cousins? I go to school at Rockford. I am in the sixth grade. I have been to school four years without missing a day. Who has my birthday, August 14? Miss Zella Show, I guess your age to be 18. If any of you cousins wish to write to me I will gladly answer.

Mamie Bryant.

Rockford, N. C.

Dear Aunt Bettie: Won't you please move over and make room for a little 14-year-old Ohio girl? I dearly love to read *The Herald* and as I have never written before thought I'd try my luck. Ohio boys and girls, wake up! Let's get ahead of the other states! The letters from Ohio are rather few and far between. I have always lived on a farm, and love farm life. I have brown hair and eyes, am 5 feet, 3 inches tall, and weigh about 100 pounds. Now I hear you saying to yourselves, "Why don't she go," so hoping to see my letter in print I'll bid you all adieu.

Dorothy Powell.

Fresno, Ohio, Rt. 1.

Dear Aunt Bettie: I have a cat for a pet. I have three sisters and two brothers. Who has my birthday, June 19? My age is between nine and twelve. The one who guesses my age I will write to them. I am in the 5th grade at school. My Sunday school teacher's name is Miss Ambler. She is a very nice teacher. I belong to the M. E. Church. I would like to hear from Amy, and, Robert Miles, I like to ride horses. I go after the cows sometimes.

Glenn Lyon.

Strayton, Oregon, Box 197.

Dear Aunt Bettie: I am a little boy from the good old Buckeye State. Hurry up, boys with your letters, so Aunt Bettie won't change this page to a girls' page. My birthday is in May, between the 21st and 31st. Any one guessing it, I will send them a card. I live on a large farm. I have two brothers and five sisters. One of my brothers is a sophomore in high school, and my other brother and older sisters are attending Normal. For pets I have a dog and kitten. I am starting to read the New Testament, and I have read it half through. I enjoy it very much. I do not know yet what my life work will be, but my parents would be glad if I would become a preacher. The schools of our township will all meet together at one of the schools, to hold our promotion

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exercises. We will also have a picnic dinner. I am in the eighth grade at school. I expect to take the 8th grade examination. Give me my hat, for I must be going.

Joseph Powell.

Fresno, Ohio.

Dear Aunt Bettie: Will you let a Kentucky girl join your happy band of boys and girls? I have taken *The Herald* for over two years and I sure enjoy reading the Boys and Girls' Page. Our school was out March 9, and I was sorry. I went every day. I have light brown hair, blue eyes and fair complexion. I am about 5 feet and 3 inches tall and weigh about 108 pounds. My age is between 11 and 14. The one who guesses it I will write them a letter. I belong to the Methodist Church and attend the Saltwell Sunday school. I live on the farm about ten miles from town.

Hensel Gaunce.

Carlisle, Ky., Rt. 5.

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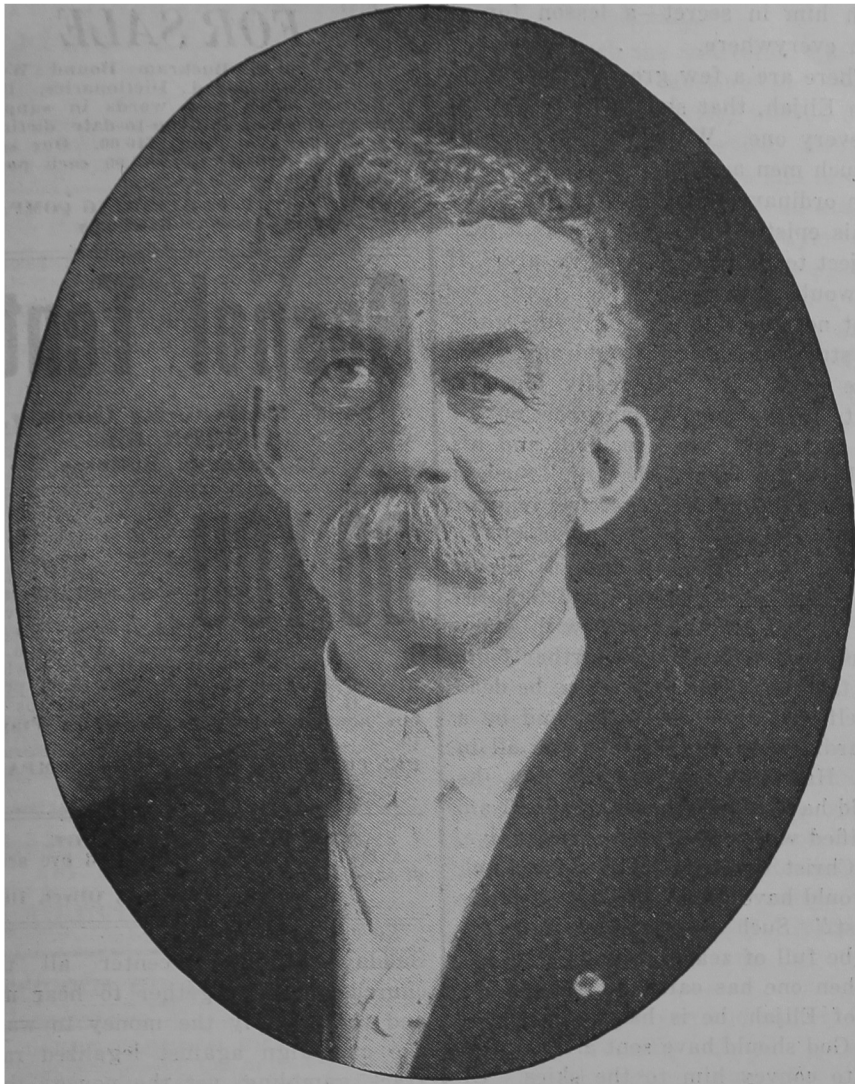
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C. W. WARNER.

Fallen Asleep.

WARNER.

The following note in quotations tells of the departure of a wonderful life:

"My father passed to his eternal reward Palm Sunday, March 25, after a long siege of bright's disease. No man ever made a harder fight for life, not fighting from a selfish desire, but that he might help more souls into the Kingdom of God. Up until Saturday he kept claiming faith for healing, but at that time God gave him dying grace, and told him he was going to take him home. And he then died with praises coming from his heart, as you might well suppose."

I do not wonder that Brother Warner died rejoicing, for he lived rejoicing. His lips were filled with praises to God wherever he went. At a very early age he was converted to God, and with the exception of a few years of his young life as a backslider, he lived an exemplary Christian life, until a number of years later, hearing of a deeper work of grace he began to seek the experience. And after cleaning his store of tobacco and every questionable thing, and his life of everything contrary to God's will, he put his business and himself on the altar of sacrifice, and in return received the sanctifying baptism of the Holy Spirit.

From this time he was filled with a holy zeal for God and his cause, which zeal made him an ardent soul-winner. In his store he would talk salvation to his customers, and there he won many souls to God behind his counters, as he would kneel there and pray with them. And often closing his store, or leaving his business in the hands of others, he would attend meeting, revival or camp meetings, far and near. At last he gave up his business as a merchant, and gave all his time to revival work, assisting pastors and evangelists. For several years he traveled with me as a personal worker and co-laborer in evangelistic work, often preaching with great acceptability. He had so devoted himself to the study of the Bible that his mind was stored with the Word, and he quoted great portions of the Scriptures readily and effectively in his gospel messages. And in the last hours of his life his mind was full of the Word.

For many years he was a regular

attendant at Mountain Lake Park Holiness Camp Meeting, always taking with him a company of friends, many of whom he helped into the experience of full salvation. A host of souls who have been saved, reclaimed, sanctified, or encouraged in their religious experience will welcome him in Glory. One has said of him, "It was a wonderful reception he received in heaven, I know." His home minister said, "If there are any souls in heaven to be saved, brother Warner is on the job." One lady said, "There was more power of the Spirit at his funeral than she had ever witnessed on such an occasion." Another said, "It was more like the awarding of diplomas than it was a funeral."

If any one was ever true to the experience of holiness in life and testimony, and truly and faithfully sought to win people into the experience, and sinners to Christ, he was that person. I am sure many people can say with me, "I am bettered for having known C. W. Warner."

He leaves an only son, Rev. Paul L. Warner, of Round Hill, Va., who recently graduated from Asbury College, and entered the ministry of the Methodist Episcopal Church, South, of which Church his father has been a lifetime member. Also one devoted sister, who with her husband has kept house for him since his beloved wife, several years ago, preceded him to glory; and five other brothers and sisters, together with a number of relatives, and a host of devoted friends to mourn their loss, hoping a blissful reunion in the morning of the first resurrection.

His friend and brother in Christ,
H. T. Heironimus.

BABCOCK.

On Tuesday, March 20th, at 3:15 P. M., our precious sister, Mrs. Belle Louise Babcock, passed peacefully to her eternal reward. After the long, long months of agony in the furnace of affliction, of weakness and weariness, of intense suffering, of sleeplessness, of deprivation of all the privileges of the sanctuary, of cruel buffetings by Satan and the wicked principalities and powers, the Lord whom she loved so well and served so faithfully, said, "It is enough," and promoted her from the ranks of the church militant to the church triumphant, and in the twinkling of an eye bore her redeemed and radiant spirit

through the pearly gates of the golden city of God. She is now with Jesus and the loved ones gone before, forever safe and secure from pain and partings, from tears and troubles, from sin and sorrow. Hers is now the victor's crown, the white raiment, washed in the blood of the Lamb, the heavenly harp, and the singing of the new song. She had a great soul, and with a heroism never surpassed and rarely equalled, bore without a murmur the protracted and fiery trial through which she was called to pass. During the absence of Brother Babcock, who at her insistence, left her for a brief time to conduct the funeral of an aged saint, she breathed her last. The end came suddenly while resting her head upon Sister Pirch's shoulder. She said, "Dear, I am going," and in an instant, without a single struggle, she was absent from the body and present with the Lord.

Born in a home of wealth and culture, she early gave her heart to Christ, and in her youth graduated from the Friends' Bible School, in Cleveland, Ohio. She was also a graduate of the Christian Alliance Institute, in Nyack, N. Y. She began preaching in New York State, becoming pastor of the Friends' Church, at Tarrytown, and was the means of leading her future husband to the Lord. A little more than twenty years ago they were married, and their union was happy and beautiful beyond description. It was a real partnership. They were comrades of the cross. They prayed and planned together. With perfect love, sympathy, and understanding she entered into all his labors, trials and problems. She helped him to bear life's burdens and sorrows, and rejoiced with him in the victories and successes which God gave him in his wonderful career as a flaming evangel of holiness. The last time she was at First Church, she received the greatest anointing of her life, undoubtedly preparatory for the awful ordeal which lay before her. Brother Babcock was preaching, and still has before his mind's eye a beautiful picture of her holding up her right hand, as she shouted for perhaps the first time in her history, and with her left hand tried to keep back the flowing tears. The shock of her sudden death was too much for Brother Babcock's frame to endure, debilitated as he was by the strain of the past ten months, and for some time subsequent to his wife's decease, he was on the verge of nervous prostration. But prayers were offered almost without ceasing for his recovery, and he is now much improved in health.

Many consolatory letters and telegrams have come to him since his bereavement, which he terms Christlike messages from Christlike people. Among these were letters of condolence from the Church Board of First Church, from Rev. Joseph H. Smith, Mrs. Smith, Rev. Bud Robinson, Rev. C. W. Ruth, and others, besides telegrams from Dr. H. F. Reynolds, Mrs. S. N. Fitkin, Rev. and Mrs. A. P. Gouthey and Rev. W. B. Yates. Brother Babcock was especially impressed with a beautiful poem by Solen Lauer, sent to him by a friend, the closing lines of which are as follows:

"Passing out of the shadow,
Into the clear day—
Why do we call it dying,
This sweet going away?"

Sister Babcock must have had something like this in mind when she uttered her last words in a distinct voice, "Dear, I am going."

Brother Joseph H. Smith, a lifelong friend, said among other things: "How great is her gain! How great is your loss! I am with her in hope. And I am with you in fellowship of sympathy and sorrow. Better than this, she is with Jesus. And Jesus is with you. And he seems to bid me say to you: 'Sorrow may endure for a night; but joy cometh in the morning.'" In his telegram Dr. Reynolds cited First Thessalonians, 4:13 and 14. Brother Bud Robinson said of Sister Babcock: "She was one of the most beautiful little saints I ever knew. She was one person you could have no doubts about where she stood. You

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could put her down on the right side of every question that ever come up. . . . Her mantle of love and faith will fall on you, and she will be your guardian angel all the way from earth to glory." Brother Ruth said: "Henceforth heaven will be richer and earth will be poorer because of her home going. . . . While I know nothing of the particulars, I feel sure that she had an abundant entrance through the gates into the City, and a joyous welcome and greeting from her Lord; and the dear ones who have preceded her." Brother and Sister Gouthey and Brother Yates said in their telegram: "We realize that nothing we can say can lift the burden of grief from your heart, but we want you to know that we share your sorrow. Your loss is also ours. We have lost a friend. May the memory of a life so nobly lived sustain and comfort you, and may the message of this Eastertime speak to your heart of that morning when the fading splendor of our day shall burn with the golden fire of an eternal sunrise."

In the church bulletin of March 18th, just two days before his wife was called home, Brother Babcock published the following: "A Word of Appreciation. To all the members and friends of First Church, the pastor wishes to thank you, one and all, for your love and sympathy during these most trying days. We never had an experience like the one we are passing through, and can only find rest in the fact that God has the matter all in His own keeping. This gives great comfort to our hearts and confidence in his Word, regarding our affliction. 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. We appreciate everything you have done for us to help make the burden lighter, which is all the more precious because of the love that has prompted it. During all this long illness, Mrs. Babcock has been enabled by the grace of God to endure great suffering with faith and courage that have been very remarkable. Through all the trying ordeal, there has been an unwavering trust in the Lord for complete deliverance, and for His will to be done. We thank you all for your friendship in the Gospel of Christ, 'from the first day until now.' With the Apostle Paul we can say, 'I thank God upon every remembrance of you.' And pray 'that your love may abound yet more and more in all the work of the Lord Jesus Christ, until the day of His glory.'"

The funeral services took place in the auditorium of First Church, at 2:30 P. M., Friday, March 23, 1923. They were conducted by Rev. A. O. Hendricks, assisted by Rev. J. E. Bates, Rev. J. H. Smith and Dr. Frederick W. Farr, pastor of one of the leading Baptist churches in the city. The attendance was large, the music appropriate, and the floral tributes numerous and beautiful.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VIII.—May 20, 1923.

Subject.—Elijah, the Brave Reformer.

Golden Text.—Choose you this day whom ye will serve. Josh. 24:15.

Time.—About B. C. 905.

Place.—Mt. Carmel.

Elijah prophesied in Israel during one of the most trying periods in the history of that people. Trouble began in the days of king Solomon when he in violation of God's law filled his palaces with wives out of the surrounding heathen nations, along with many Jewish women selected from among his own people. His purpose may have been to win the favor of near-by nations, and thus prevent war; but it was only worldly wisdom, which brought upon him and his people no end of trouble; for by his polygamy he provoked the wrath of Jehovah. Before he died God informed Jeroboam that the kingdom should be divided, and that he was to be king over ten of the tribes, leaving but two—Judah and Benjamin—to the crown of Solomon. After the death of Solomon, his reprobate son, Rehoboam took his father's throne and undertook to rule with a rod of iron, which split the kingdom in two forever.

Jeroboam proved to be one of the worst of men. He is often mentioned in the history of the people as "Jeroboam, the son of Nebat, which made Israel to sin." After him followed a long line of dirty kings who led the people deeper and deeper into sin, which reached its culmination in Ahab's reign. To make matters worse still, Ahab married a notorious Zidonian princess by the name of Jezebel who was a worshipper of Baal. This woman ruled Ahab, and through him ruled the kingdom. She had him build for her a great heathen temple at Jezreel, which she filled with four hundred and fifty prophets of Baal, to which group she added four hundred more who were called "prophets of the grove." It was a case of a bad ruler in the hands of a bad woman leading the entire nation to utter ruin. Such a combination would damn any people on earth.

It was at this juncture that "Elijah, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." He seems to have dropped out of the sky; for there is not one word said about him before this meeting with Ahab; yet we know that he was somewhere in the land serving Jehovah. Following this encounter with his idolatrous ruler, the prophet is hidden from ordinary eyes for more than three years, first fed by the ravens and drinking water from the brook Cherith, then fed by a widow at Zarephath in Zidon, who had nothing but an empty barrel and an empty cruse; but Elijah's God was supplying all the needs of the household, and there was always plenty to eat. He is abundantly able; so that we who must live "from hand to mouth" need never fear. He could feed the world on a grain of wheat and a drop of oil.

Read carefully 1 Kings 17 and 18.

The story reaches a climax in the 18th chapter when Elijah meets Ahab and demands a contest by fire on Mt. Carmel; but it grows warmer in the 21st verse when the contest begins, and the prophet cries to the people: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." That was a supreme moment that brought men to the bar. "The God that answereth by fire, let him be God." That was fair; and the people answered, "It is well spoken." It is not stated that the false prophets made any reply. They, doubtless, would have preferred to go home without a contest; but Elijah had thrown his glove into the ring, and they had to give battle.

There had once been an altar to Jehovah on Mt. Carmel; but it had been broken down. Elijah called the people near him while he repaired the Lord's altar, using "twelve stones, according to the number of the tribes of the sons of Jacob." Notwithstanding the fact that two of the tribes were under another crown, he would not leave them out. There is perhaps a little more in this than Elijah's big-heartedness. Jehovah had his hand on all Israel then; and he has been dealing with them in all the succeeding years. We do not know who nor where some of them are; but God knows all about them, and will work out his future plans to a tittle.

Elijah was very careful that neither the people, nor the prophets of Baal, should have a chance to doubt the miracle that was to be wrought before their eyes; so a trench was cut around the altar "as great as would contain two measures of seed," that is, large enough for the sowing of that much seed. When all was ready, the wood was laid on the altar, the bullock was slain, cut in pieces and placed on the wood; and they poured twelve barrels of water on the sacrifice, and filled the trench with water, but put no fire about it. The prophets of Baal had prepared their sacrifice, and cried to Baal for hours, but all in vain, for there was no fire. How different it was when Elijah prayed to Jehovah. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."

That was a short prayer; but prayers must always be measured by the men who are back of them. Such a prayer on the lips of Ahab would have meant less than nothing. Some one has said that there must be a preacher before there can be a sermon, and that the sermon can be no bigger than the preacher who preaches it. The same is true of a prayer: it cannot be until there is a big-souled prayer back of it. Elijah could pray well, because he had lived well. He could reach God in a public meeting on Mt. Carmel, because he lived in communication

with him in secret—a lesson for all men everywhere.

There are a few great things in the man Elijah, that should be in the life of every one. We are prone to think of such men as being of a higher type than ordinary men; but James tells us in his epistle that Elijah "was a man subject to like passions as we are." If we would understand the man, we must not drape him in a divine garb, but study him as we would any other mere man. All the really big elements in the man Elijah grow out of one fact: Self was crucified, and his whole being was God-ward. Such a man could, and did exercise implicit faith in Jehovah. In fact, he could do nothing else. This led him to a perfect obedience. Some shortsighted men charge the prophet with cowardice; but nothing was farther from him than that; for no one can be dead to self and alive unto God, and be a coward. With Elijah, God was all in all. Had he lived in our day, he would have cried with St. Paul: "I am crucified with Christ: I no longer live, but Christ liveth in me." Like Paul, he would have said, "For me to live is Christ." Such an one must of necessity be full of zeal for God.

When one has carefully studied the life of Elijah, he is hardly surprised that God should have sent a chariot of fire to convey him to the skies. Of course, he does not send a chariot of fire for every worthy soul; but there was a purpose in this that has not been fully revealed: Elijah met the conditions with no warning as to what would happen, and God worked out his purpose in him. He it was who was chosen along with Moses to meet Jesus Christ on the mount of transfiguration; and perchance God has still greater things for him to do before the affairs of this world shall have been completed. Redemption's plan embraces the entire universe; and God needs real men to help him work it out. He wants strong men, wise men; but above all, he is calling for sincere, dependable men. Mr. D. L. Moody said once that he would furnish one such man. Are you a candidate?

THE RACE TRACK GAMBLERS WIN.

M. P. Hunt.

Honor to whom honor is due. Some weeks since the crowd that stands for legalized race track gambling set out to have my clergy permit, that entitled me to ride at one-third less than the regular fare, revoked and they have succeeded.

In the face of letters from some ten of the first citizens of Louisville, from all walks of life, certifying that I am now preaching to more people than ever before, and pressing a great moral reform issue in behalf of all the churches, the Chairman of the South Eastern Passenger Bureau, at Atlanta, Ga., decides that I am no longer in the work of the ministry, and therefore not entitled to the clergy rate.

Vested interests demand that the presumption to fight them be rebuked by the cancellation of the clergy rate and it is done. Hence I say they win. Honor to whom honor is due. The first blood in this contest is theirs.

To be sure every denomination in the state is behind me; and every

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Sunday in some center all the churches come together to hear me, and they supply the money to wage the campaign against legalized race track gambling, yet the powers that be say my work is semi-political. It is political to the extent that it fights the candidates of both parties that dare to stand for legalized gambling and the vested interests, and no farther.

What the Anti-Race Track Gambling Commission would do is to wipe from the escutcheon of our beloved commonwealth her outstanding disgrace, the legalizing of race track gambling. This would close our great legalized gambling schools, enable us to curb the mania now widespread for gambling and put us in a position to go after all illegal forms of gambling.

This move upon the part of the gang that live, thrive and fatten by the privilege of class legislation that permits them to prey upon that large class whose moral sense is not sufficiently developed to protect them, should all the more intensely fix God's people in their purpose to never let up until this, Kentucky's outstanding disgrace, is done away with once and forever.

The Commission is delighted at the progress that is being made, and feels greatly encouraged. Ultimately victory is sure, and if Christians will do their duty in the political movements of the next few months it will come soon. If your party has a convention to nominate candidates get into it; if primaries are held be sure and take a lively interest. Get good men and women to stand for office.

Just keep up the campaign and sooner or later the laugh, that in this first little skirmish is the gamblers, will be ours, and Kentucky's outstanding disgrace will be a thing of the past.

What shall we do to keep the children at home? Buy an interesting book for every child every week. But you say, I can't afford it. Try buying less clothes, less pleasure, less other things, and more good books, and you will find that you will soon have home staying, book loving, well informed children. Try it.

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NOTES AND PERSONALS.

On May 24th the anniversary of the Noonday Prayer Meeting at Trinity M. E. Church, this city, will be cele- brated by a special service. Brother Cromer has this in charge and is very desirous that persons who can attend, come to these noonday prayer ser- vices. Mayor Quinn will be present on the anniversary and speak; also others who will lend a helping hand. The Prayer Meetings are held in Trin- ity Methodist Church, 3rd and Guthrie, this city, from 12 to 1. All are in- vited.

Any church or community desiring a tent meeting might address Chas. S. Mason, Delaware, O. Miss Wilcox and Miss Cornell, of Columbus, O., are the singers, and C. B. Winland, of the Cleveland Bible Institute, assistant.

Rev. Richard W. Lewis, D.D., well known to The Herald readers, has some open dates which he would be glad to give persons desiring special work in the Illustrated Sermon line to young people, and Bible Readings to enlarge the faith of Christians. He may be addressed 1827 Grandview Ave., Chattanooga, Tenn.

Rev. H. M. Guynn and singer, C. H. McEuen, recently closed a great meeting at Clifton, Tenn. He is now at Waynesboro, Tenn., five churches co-operating.

Rev. James V. Reid, preacher, pianist, song leader and soloist, owing to a change of dates, has two weeks, from July 22 to August 5, which he would be glad to give any one desiring his services, preferably in the South. Bro. Reid is one of the most capable, unobjectionable and successful work- ers in the evangelistic field, and the church or camp meeting securing him will be most fortunate. He may be reached at Oakland City, Ind.

The Annual Meeting of the Na- tional Association for the Promotion of Holiness will be held at University Park, Iowa, on June 6, 1923, at ten o'clock A. M. Geo. J. Kunz, Pres.

Evangelist Harvey H. Leach, 131 Hoover St., Sayre, Pa., has some open dates for revival meetings this spring and summer. He has conducted suc- cessful meetings in Pennsylvania and elsewhere, and is a man of God. He is clear in his preaching of holiness.

Grant L. Munson,
District Elder, Reformed Methodist Church.

Frederick F. and Erna O. Nixon, who have been out of the evangelistic field for a short time in order to take further educational training, will again enter the field June 6th. They may be addressed either at Friends University, Wichita, Kan., or at 1754 Washington Blvd., Chicago, Ill. They expect to be in the field permanently and will make Wichita, Kan., their headquarters. During the coming summer, however, their campaigns will be chiefly in the east and north.

The Aeolian Quartet of Chicago, Ill., one of the best quartets singing relig- ious songs in the Christian world, will be at the First Church of the Naza- rene, Raymond Ave. and Chestnut St., Pasadena, Cal., May 2-14. Hon. Will- iam Jennings Bryan says about this

quartet: "The Aeolian Quartet is the greatest gospel singers I have ever heard. Recommend them without reservation." Don't fail to hear them. The pastor, Rev. U. E. Harding, a man of many years' experience as a rev- ivalist, will be the evangelist.

Rev. L. E. Williams, Wilmore, Ky., has an open date in May, also one from July 25 to August 15, that he desires to give anyone needing evan- gelistic services. Write or wire him as above.

Farris M. Roberts and Clyde Sweezy, students in Asbury College, wish to engage in revival work during the vacation months. Their object is to win souls, and they are willing to go anywhere the Lord may lead. Both are licensed preachers and can furnish good references. Persons desiring the services of these earnest young preachers may reach them at Wil- more, Ky.

THE MAN THAT NEEDS A FRIEND.

If you find by the wayside a stranger who from toil is weary and weak; And the winters of time with its cold wind sublime has vanished the glow from his cheek; Whose hair is as white as the snow- flake from the frost of many long years; Whose face is furrowed with wrinkles that perhaps have filled with sad tears; No home, no friends, no money, no kind words to brighten his way; As alone he sits and in sadness he thinks of a much brighter day; Don't be too quick to make fun of or scorn a man in his place; Because his clothes are ragged and torn that is no sign of disgrace; There may be a day when your for- tune you'll lose by mysteries of some unknown plan; Your money and friends will vanish away and you'll be in a class with this man; So if it's in your power to assist him and do what little you can; Just lend a hand in the time of need and be a friend to man.

G. H. Thurmond, Composer.

BISHOP QUAYLE.

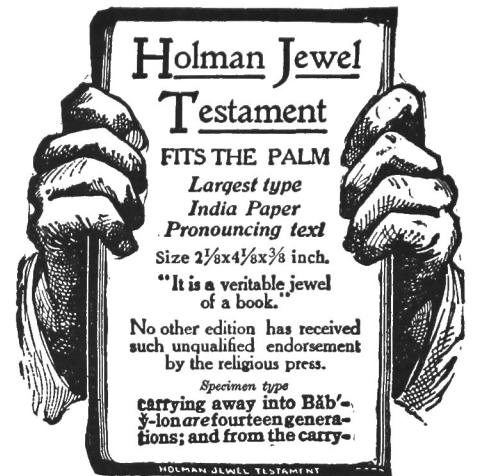
The multitude of friends of the Rev. Bishop Quayle, of the Methodist Epis- copal Church, embracing not only those thousands who have heard his eloquent sermons; but the hundreds of thousands who have read some of the twenty volumes of which he is the au- thor (and millions of which have been read) will be glad to read the follow- ing lines addressed by him to the Rev. Dr. Silas G. Swallow of Harris- burg, Pa.:

The Methodist Episcopal Church,
Bishop's Residence, St. Louis, Mo.
April 23, 1923.

Dear Dr. Swallow:
Harrisburg, Pa.:

How lovely it was in you to write me such a sweet letter. This relation of people in the gospel is very sweet. I am glad you are so well and strong and can write such a good letter at the age of 84.

Remember me to your dear 79-year young wife. I suppose she will never catch up with you in years and in the heavenly country you will be of the same age. So make the most of your



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seniority while you may. How blessed the gospel is when we are sick and when we are well. I love it more and more, and the presence of Christ is unspeakably blessed.

I am mending somewhat, I suppose, but do not expect ever to be well, but hope to keep the well heart forever- more. May God bless you and your wife.

Lovingly, your brother,
W. A. Quayle.

EVANGELISTS' SLATES

- ADAMS, E. T.**
Open date, April 22-May 6.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.
- ADKINS, LILBURN E.**
(Gospel Singer)
Sardis, Ky., April 29-May 13.
Home address, Wilmore, Ky.
- ALLEN, HARRY S.**
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.
- AYCOCK, JARRETTE.**
Galesburg, Ill., April 22-May 13.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.
- BAKER, M. E.**
Open date after April 1.
Home address, 914 W. 28th St., Indianapolis, Ind.
- BENNETT, GEORGE.**
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.
- BROWN, C. O.**
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.
- CAIN, W. R.**
Bartlesville, Okla., May 6-27.
- CALEY, ALLAN W.**
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.
- CALLIS-GRENFELL PARTY.**
Maryville, Tenn., April 25-May 12.
Home address, Box 203, Wilmore, Ky.
- CAMPBELL, JAMES E.**
Savanna, Ill., May 6-27.
Stockton, Ill., May 27-June 17.
- CLARK, A. S.**
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.
- COLLIER, J. A., AND SCOTT, PAUL C.**
Florence, Ala., April 29-May 13.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.
- CONLEY, PROF. C. O.**
(Song Leader)
Open date, April 25-May 25.
Open date, May.
Home address, 284 E. York St., Akron, O.
- COPELAND, H. E.**
Dolton, Ill., May 13-June 10.
Ridgeland, Wis., (camp) June 14-24.
Pending June 28-July 8.
Ames, Iowa, (camp) July 13-23.
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.
- COX, F. W.**
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.
- GRAMMOND, PROF. C. C. AND MARGARET.**
Grawn, Mich., May 6-20.
Home address, 815 Allegan St., Lansing, Michigan.
- DAVIS, A. E.**
Open date, April 23-May 19.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.
- DAVIS, C. C.**
Open date, May 13-27.
Home address, 1106 W. Mich. St., Evansville, Ind.
- DUNAWAY, O. M.**
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 14-June 3.
Pineville, Ky., June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.
- DOSS, R. A., AND J. K. HICKS.**
Taswell, Ind., May 27-June 10.
Leader, Colo., June 24-July 8.
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.
- DUVALL, T. H.**
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.
- EDEN, T. F. AND ETHEL.**
Hattiesburg, Miss., April 29-May 13.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.
- EDWARDS, C. E.**
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.
- EITELGEORGE, W. J.**
(Song Evangelist.)
1107 Lawrence Rd., Canton, Ohio.
- ELLIOTT, P. F.**
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.
- FEW, DR. B. A.**
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.
- FIGG, S. C.**
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.
- FLANERY, B. T.**
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.
- FLEMING, BONA.**
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.
- FOUNTAIN AND KENT.**
Rothville, Mo., May 1-31.
Home address, Green City, Mo.
- FUGETT, O. B.**
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.
- GALLOWAY, H. W. AND WIFE.**
Open dates after April 15.
Home address, Wauneta, Neb.
- GAAR, J. E.**
Auburn, Ind., April 22-May 13.
Jasper, Ala., May 27-June 10.
Memphis, Tenn., June 14-24.
- GLASCOCK, J. L.**
Open date, May 14-June 9.
Open date, June 29-July 8.
Open date, July 13-Sept. 2.
Ava, Mo., June 10-24.
Scottsville, Tex., July 26-Aug. 5.
Ft. Jesup, La., Aug. 10-29.
Home address, 1350 Grace Ave., Cincinnati, Ohio.
- GOUTHEY, A. P.**
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.
- GREEN, JIM H.**
St. Paul, N. C., May 16.
Welcome, N. C., June.
Connelly Springs, N. C., Aug. 1-12.
- GRIFFITH, REBECCA BELLE.**
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.
- GRISWOLD, RALPH S.**
Gray, Ky., May 1-15.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.
- HAM-RAMSAY EVANGELISTIC PARTY.**
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.
- HARRIS, JACOB M.**
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.
- HEWSON, JOHN E.**
Indianapolis, Ind., May 6-20.
Wilmore, Ky., May 23-28.
Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.
- HOBBS, E. O.**
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
- Crowley, La., July 13-22.**
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, 2503 Cornelia Court, Louisville, Ky.
- HOLLENBACK, ROY L.**
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-26.
- HUFF, WM. H.**
Deer Creek, Okla., May 11-20.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.
- HUNT, JOHN J.**
Delanco, N. J., May 31.
Boyne City, Mich., July 25-Aug. 5.
Hopkins, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 3.
- HUSTON, R. D.**
Mackville, Ky., May 6-20.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Home address, Bloomfield, Ky.
- JOHNSON, ANDREW.**
Portsmouth, Va., April 29-May 13.
Hustonville, Ky., June 3-17.
- KENNEDY, R. J. AND WIFE.**
(Song Evangelists)
Grand Prairie, Tex., May 27-June 10.
Maypearl, Tex., June 11-24.
- KENNEDY, W. C. AND WIFE.**
(Song Leader and Pianist)
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.
- KIEFER, R. J.**
Findlay, Ohio, May 27-June 10.
Flemingsburg, Ky., (camp) July 19-29.
Home address, 1515 Cleveland Ave., Columbus, Ohio.
- LAMANCE, W. N.**
Willoughby, Ohio, April 17-May 12.
- LINN, JACK AND WIFE.**
Open date, March, April and May.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.
- LITTELL, V. W. AND MARGARET.**
Caney, Kan., May 10-27.
Home address, 700 Elk St., Beatrice, Neb.
- LOVELESS, W. W.**
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.
- LUDWIG, THEODORE.**
Armel, Colo., May 10-27.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.
- MARLIN, L. G.**
Benton, Mo., date later.
Fornfelt, Mo., May 20-June 3.
- MARTINDALE, GENEVIEVE.**
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.
- McBRIDE, J. B.**
Science Hill, Ky., April 27-May 13.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.
- MacCLINTOCK, J. A.**
Hinton, Ky., April 29-May 13.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.
- McCORD, W. W.**
Forest City, N. C., May 20-June 10.
West Blocton, Ala., June 17-July 1.
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.
- MACKEY SISTERS.**
Atlanta, Ga., April 29-May 13.
Home address, New Cumberland, W. Va.
- McCALL, F. F.**
Eldorado, Ga., April 29-May 13.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.
- MAFFIN, JAMES T.**
Orbiston, Ohio, May 6-20.
Home address, 775 York St., Marion, O.
- MILLS, F. J.**
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.
- MILLER, JOHN.**
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.
- MILAM, D. W. AND MILLER, L. J.**
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.
- MINGLEDORFF, L. P.**
Wilmore, Ky., April 23-May 15.
Murphysboro, Ill., May 30-June 10.
Kenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MINGLEDORFF, O. G.**
Murphysboro, Ill., May 30-June 10.
Empire, O., June 13-24.
Open date, June 26-July 15.
Douglas, Mass., July 20-30.
Kenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.
- MORGAN, F. R.**
Some open dates after Mar. 18.
Home address, Ada, Okla.
- MOLL, EARL B.**
Orangeburg, S. C., April 29-May 13.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.
- MOORE, GEO. A. AND EFFIE.**
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.
- MORRIS, JUDGE FRANK.**
Bristow, Okla., April 29-May 14.
Alluwe, Okla., May 20-June 3.
Lometa, Texas, June 10-23.
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.
- OWEN, JOSEPH.**
Upland, Ind., June 16-20.
Absaraka, N. D., June 22-July 1.
Mt. Lake Park, Md., July 5-15.
Freeport, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.
- POLLOCK, G. S. AND WIFE.**
Open dates to June 1st for preaching or singing, or both.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.
- PRATHER, S. H.**
Slaughters, Mo., August 1.
Home address, 1310 Clay St., Henderson, Ky.
- QUINN, IMOGENE.**
(Hoosier Girl Evangelist)
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.
- REID, JAMES V.**
(Chorus Director)
Rocky Mount, N. C., May 13-27.
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, La., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.
- RINEBARGER, C. C.**
(Evangelist)
Open date, May 13-27.
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.
- ROBERTS, T. P.**
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.
- ROBINSON, BUD.**
Springfield, Ill., May 12-13.
Fithian, Ill., May 14.
Sidney, Ill., May 15.
Danville, Ill., May 16.
St. Bernice, Ind., May 17.
Write E. O. Chalfant, Danville, Ill., for information.
- ST. CLAIR, FRED**
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.
- SHELL, J. L. AND MRS.**
(Song Evangelists.)
Gettysburg, Ohio, June 1-30.
Springfield, Ohio, (camp) Aug. 17-26.
Circleville, Ohio, (camp) Aug. 26-Sept. 2.

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Louisville, Kentucky.

SELLE, ROBERT L.

Bristol, Tenn., April 29-May 20.
Asheville, N. C., May 20-June 30.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.

Greensboro, N. C., May 18-28.
Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.

Marion, Miss., April 30-May 11.
Hattiesburg, Miss., May 18-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

SPINKS, THOS. A.

Eastman, Ga., April 29-May 14.
Winter Garden, Fla., May 15-30.
Home address, Shreveport, La., Box 506.

SWEETEN, HOWARD W.

Sorento, Ill., May 20-June 10.
Lehigh, Pa., June 24-July 8.
Aurora, N. J., July 13-23.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

THUMM, G. C.

(Song Evangelist.)
Open date after march.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN

Newport, R. I., May 6-20.
Wilmore, Ky., May 24-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Lebanon, Va., July 13-22.
Waynesville, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

TORMOHLN, F. H.

Wolf Run, Ohio, May 2-13.

TUCKER AND TURBEVILLE.

Durant, Miss., May 6-20.
Open date, May 27-June 10.
Jasper, Ala., June 17-July 8.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.

Vincennes, Ind., May 15-June 3.
Crab Orchard, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

WHITCOMB, A. L.

California, March 20-May 20.
Wauwata, Neb., June 1-10.
Home address, University Park, Iowa

WELLS, KENNETH AND EUNICE.

Topeka, Kan., April 29-May 13.
Omega, Okla., May 15-27

WIBEL, L. E.

Niobrara, Neb., May 13-27.
Home address, 317 S. Bennett St., Bluffton, Ind.

WILLIAMS, L. E.

Open date, June 11.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Kentucky, June 12-24.
Open date, June 24-30.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.

Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WINTERS, B. M.

(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YATES, W. B.

Wilmore, Ky., May 23-June 1.
St. Paul, Minn., (camp) June 28-July 8.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, R. A.

Spring months open dates.
St. Louis, Mo., June 27-July 8.
Center Point, Ia., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

GEORGIA.

Sale City, Ga., Camp, July 19-29. Workers: Rev. John Clement, Mrs. Joe Lawrence, Miss Essie Morris, singer, W. W. McCord, President.

IOWA.

National and Iowa Holiness Association Annual Camp Meeting, University Park, Ia., June 1-10. Workers: Rev. Geo. J. Kunz, Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, Miss Stella McNutt, J. M. Harris, Mrs. Hattie E. Riddle, Sec., Lacona, Iowa.

Camp Meeting Ames, Ia., July 13-23. Workers: Rev. Guy Wilson, Prof. Geo. D. Reepe and Wife, singers, Mrs. J. P. Heckert, Sec., Boone, Ia.

ILLINOIS.

Annual camp meeting of Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Ill., July 20-29. Rev. W. R. Cox, evangelist. Rev. O. C. Myers and wife in charge of music. Address Rev. D. C. Shearer, Dist. Supt., 3019 Bell Ave., St. Louis, Mo.

KANSAS.

Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

NEBRASKA.

West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.

Fletcher Grove, Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson, Miss Vivian Miller, Canadian Singer and Harpist. Frank E. Perkins, Sec., Delanco, N. J. Aura Holiness Camp, Aura, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J. National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease, Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

MINNESOTA.

Seventh Annual Camp Meeting of the Chippewa Holiness Association, Montevideo, Minn., June 1-10. Workers: Rev. C. H. Jack Linn and wife, and Rev. John R. Patrick. Karl Desinger, Sec., Watson, Minn.

NORTH CAROLINA.

Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

OHIO.

Bethel Camp, Roscoe, Ohio, June 14-24. Workers: Rev. C. W. Butler, Rev. I. N. Toole. Mackey Sisters, Song leaders. Rev. H. W. Middleton, Sec., Pavonia, Ohio.

REQUESTS FOR PRAYER.

L. B. Larimae requests prayer for his father, that he may be restored to health.

Pray for a gambler, that he may be saved; also for another party to be reclaimed.

Pray for a sister to recover from an attack of neuralgia.

Pray for an aged sister who has cancer of the stomach, that she may be saved; and for another old woman who has never had the witness to her salvation.

Pray for the salvation of a friend, and for an entire family to be saved.

Mrs. Ed Meyers asks that prayer be made for a revival at Beardsley, Kansas.

Pray that the way may open for Rev. Carroll Jones to enter the ministry.

COMMENDATION.

I want to say a word for Rev. John J. Hunt, Jr., of Media, Pa. This efficient, Bible teaching preacher, after spending about eighteen years in the ministry in the M. E. Philadelphia Conference, some few months ago felt called out into evangelism. We used him at Hopkins Camp Meeting last

summer, engaged him for the coming one, and the writer has observed his work in three campaigns since.

He is thoroughly equipped educationally, has a really wonderful knowledge of the Bible and its plan, has the ability to present this knowledge authoritatively, convincingly and powerfully, and above all has the grace of full salvation so fully that the Holy Ghost honors his work with fruitful altars of seekers whose conviction is founded on God's Word.

Although he is really a specialist on Predictive Prophecy and the Lord's Return, yet he is a preacher of second-blessing holiness, who allows the Holy Spirit to dictate his subjects which take in the whole range of holiness evangelism. He possesses the rare ability to continually bring conviction for sanctification and holiness of heart while presenting authoritatively from the Bible the subject of the Lord's Return. The holiness cause needs him, God honors him, and it's your great privilege to use him.

Dr. L. E. Heasley,
Sec. Hopkins Holiness Camp Meeting.

PREACHES THE OLD-TIME GOSPEL.

The Lord gave us a good meeting at Hot Springs, the meetings being held in the Nazarene Church, assisted by some Free Methodist friends. The Nazarene Church in Hot Springs is only a little over one year old but is doing a great work for God. There was praying and shouting and inviting and testifying and giving and seeking and receiving. A goodly number were saved and several sanctified. A band of seven were received into membership out of the number, while many more are getting ready to lay off the weights which the Nazarene Church requires so that they can join. We are certain that many from other churches were greatly blessed as there were many denominations in the services. Rev. Hurst, of the Church of God, also assisted in the services. It seems to this writer that there is no place in the United States where a repetition of Pentecost would spread in so many directions as it would in this city. Fully 250,000 people visit the city from all parts of the world every year.

I have a few open dates this summer for those desiring radical and heart-searching holiness revivals.

Yours for the old-time religion,
Ural T. Hollenback.

PUSHING THE BATTLE.

We are still in the field pushing the battle for the Lord. Our first meeting was at Lebanon, Ind., in the Nazarene Church, which was a good meeting, everything considered. A number were saved and sanctified and united with the church.

We came home and started a meeting with Rev. J. L. Thornton as evangelist. Much permanent good was done. A young lady who was saved and sanctified in the meeting, one month later died suddenly in her home after helping seekers around the altar. At the funeral I remarked that "Some one here may be the next," and four days later one whole family was killed instantly, by a fast train.

Our next engagement was in the Southside Mission Church at Montezuma, Ind., where we held forth for eleven days, resulting in more than

twenty being definitely blessed. There had been some division, but the meeting united the people and it is hoped better conditions will prevail.

We are with Rev. J. S. Hayton, Barbourville, W. Va., in the Pilgrim Holiness Church. The altar was filled the first night and we are expecting a great time the next two weeks. I am a firm believer in the "old paths." I covet the prayers of God's people as I start into the evangelistic work.

H. N. Dickerson.

309 Holt St., Ashland, Ky.

A GOOD MEETING.

The Lord has just given us a good meeting here at Ensign, Kansas, Rev. Eugene Harris, pastor. We found him a fine brother to work with. We had been informed that this was a hard field, but God helped us and the crowds came. There were some 36 seekers for the two works of grace and we believe most of them prayed through to victory. The pastor was remembered with a nice "pounding," and the church gave us a liberal offering. On with the battle for God and souls.

V. W. and Marguerite Littrell.

SOUTH GLENN FALLS, N. Y.

Greetings to the members and friends of the New York State Holiness Association!

Beloved, the battle is on! Jesus, the Captain of our salvation, is leading, and the Holy Ghost is working, resulting in splendid victories for the Lord. Rev. J. C. Long, our State Evangelist, reports a number at the altar at Perch Lake, where he is assisting Rev. J. M. Owens. We need the prayers and co-operation of Christians in this section of the country. Send us the dates of your all-day meetings and your needs as a county. Do not wait for us to beg for an invitation, but let us hear from you at an early date. If you can, make a pledge for the State work, advising Rev. G. N. Buell, State Treasurer, Sandy Creek, N. Y. If we pull together we can make some new roads for full salvation.

May the Comforter abide with you all.
A. P. Hogle, State Pres.

REMARKABLE BOOKLET.

The Sunday School Times has brought out a very valuable little book entitled, "A Pastor's Experience with the Higher Criticism." It is plain, straight-forward and goes to the roots of the matter. It shows from a pastor's heart-life the blighting effects of what has well been called "The destructive criticism." It costs but 25c, and is worthy of a wide circulation. For sale by Pentecostal Publishing Company.

L. L. Pickett.

CYPRESS, CALIFORNIA.

It is best in all probability, not to write fully what one knows as to why a revival can't be had in some localities. I began at the above place expecting to continue for two weeks, but conditions arose which may be wise not to write of, that led to discontinue the meeting. It is difficult to understand how holiness folks can object to sin being uncovered, even in a holiness church. Edward R. Kelley.

PRE-INVENTORY CLEARANCE SALE

Before taking inventory of our stock for the close of our fiscal year, on June 30th, we very much desire to turn a large quantity of said stock into cash, in order to meet as many of our bills as possible, so as to make the best report, hence we are offering the following books and Bibles at prices which will sell them out quickly. Don't let this opportunity pass without availing yourself of some of these great bargains.

Large Type India Paper Reference Bible

32 Copies of a large, bold black brevier type India paper Bible, with 40,000 references, chapter numbers in figures, bound in genuine morocco, stamped in gold, size 5 1/4 x 7 1/4, 1 inch thick. Weight, 20 ounces. The net price is \$6.70. We are offering it in this sale at \$4.00, postpaid.

Large Type Christian Life Bible

18 Copies of a large long primer type, full teachers Bible with concordance and a very complete line of the best helps on the market, with references, self-pronouncing and a special feature called "Themes for the Christian Life." All the scriptures on sin, Christ, faith, love and salvation are printed in a special section in five different colors, making a wonderful study for Bible student. The Bible is regular size, about 5 1/2 x 8 1/2, beautifully bound in morocco with overlapping edges, guaranteed not to break in the back. It sells at a net price of \$5.25. Our special price, postpaid, \$3.25.

Fine Pocket Bible

7 Copies of a small pocket size India paper Bible with references, bound in the finest quality of Persian morocco, leather lined. The net price is \$6.15. Our special price in this sale, \$4.00. Amethyst type, size of book 4 x 5 1/4 inch thick. Weight 10 ounces.

3 Copies same as the above in minion type, \$7.25 value for \$5.00.

3 Copies same as the above, with the patent thumb index, at \$5.30 each.

India Paper Pocket Reference Bible

24 Copies of a pocket size minion type reference Bible, very thin, light and convenient, beautifully bound in morocco with overlapping edges, self-pronouncing, silk headband and marker, red under gold edges, very flexible and one of the neatest and best Bibles to be had for one to carry in pocket or handbag. A regular \$5.00 value—our sale price, \$3.50, postpaid.

Wide Margin Bible

12 Copies of a beautiful morocco bound India paper, wide margin Bible. It is pocket size and this wide margin feature is just the thing for Bible students, or for any young person or minister to use in making notes on any portion of the scripture. It has a splendid clear minion type and the regular net price is \$5.00. Our sale price, while they last is \$2.50, postpaid. Five of this style have the patent thumb index, which is worth \$2.75, postpaid.

Leather Pocket Bible

47 Copies of a beautiful leather bound pocket Bible, (ooze calf, tan color) flexible, with beautiful red under gold edges, good clear type, printed on a fine quality of Bible paper, making one of the most attractive child's Bibles to be had—a regular \$2.20 value that we are offering in this sale at \$1.20, postpaid.

Ideal India Paper Teachers' Bible

6 Copies of a black face minion type, self-pronouncing Bible, with 40,000 references and a Biblical encyclopedia in the back, which is a Bible dictionary and concordance combined. The Bible is neat in size, 5 1/4 x 8 1/4 in. thick. It is the India paper, bound in morocco with overlapping edges. The net retail price is \$10.00. Our special price in this sale, \$5.00, postpaid.

Extra Fine

6 Copies same style as the above, in a Persian binding, leather lined, worth \$12.00, we are offering for \$6.00. 6 Copies in the finest binding to be had, worth \$13.00, we are offering for \$6.50.

Pocket Bible

30 Copies of a very attractive pearl type Bible with a flexible moroccotal binding. The regular price, \$1.55. Our special sale price, \$1.00.

Pilgrim Bible

5 Copies of the Pilgrim Bible, with a large brevier type, references, and with all scripture pointing to or pertaining to heaven, underscored in blue ink; all scripture pointing to eternal punishment or to hell, underscored in red ink. The Bible is the regular size, 5 1/2 x 8 1/2, bound in morocco with overlapping edges, sells at \$6.50 net price; our special price to close them out, \$1.00.

Big Type Old Folks' or Home Bible

14 Copies of a very large pica type Old Folks' or Home Bible, making a good Family Bible. It contains the family record; it also has the 4,000 questions and answers, is beautifully bound in flexible moroccotal binding, guaranteed not to break in the back, and is a splendid value for \$5.00. We are offering these copies at \$3.00 each, postpaid.

Extra Special Illustrated Reference Bible

90 Copies of a beautiful, small, minion type Bible with the references, colored illustrations, size 4 1/4 x 6 1/4 x 1/2 inch thick. It is beautifully bound in moroccotal with overlapping edges, has the non-breakable back—a \$3.50 value that we are offering in this sale at \$2.00 postpaid.

Illustrated Pocket Bible

40 Copies of a pocket size ruby type Bible, size 3 1/4 x 5 1/2, less than 1 inch thick, beautifully illustrated, bound in a very fine piece of purple leather, with the overlapping edges, a regular \$3.00 value that we are offering in this sale at \$2.00, postpaid.

Large Type Church Bible

200 Copies of a large type cloth bound Bible suitable for church, Sunday school or Epworth League, or for home study, beautifully printed and bound, sells at a net price of \$2.50; our special price, \$1.50.

Family Bible

12 Copies of a large type Family Bible, bound in imitation leather, with family record, concordance, etc.—a regular \$6.00 value for \$3.50, postpaid.

Family Bible

6 Copies of a very fine padded leather Family Bible, large type, words of Christ in red, family record, etc.—a regular \$10.00 value for \$7.00.

Family Bible

2 Copies of a small, neat and convenient Oxford Family Bible, bound in moroccotal, with a large type, family record, etc.—a \$7.00 value for \$5.00.

Old Folks' Testament and Psalms

6 Copies of a very fine large pica type Old Folks' Testament and Psalms, moroccotal binding with overlapping edges, net price \$2.50. Sale price, \$1.60.

6 Copies same as the above, in a very fine morocco binding, regular net price \$3.50; sale price, \$2.00.

Red Letter Testament and Psalms

20 Copies of a large long primer type, self-pronouncing Testament and Psalms. All the words of Christ are printed in red. It is beautifully bound in flexible moroccotal. Regular net price \$1.60. Our special price while they last \$1.00.

Vest Pocket Testament

49 Copies of a very bold black face type vest pocket Testament with a button flap fastener, bound in fine French morocco—regular price \$1.95. Sale price, \$1.00.

24 Copies same as above, without button flap, \$1.25 value; special price, 75c.

32 Copies same as above with colored illustrations at sale price of 85c each.

Large Type Testament

9 Copies of a very large pica type Testament, bound in morocco, net price \$2.80; our special price, \$1.80. 4 copies same as the above, with the words of Christ in red, \$3.00 value for \$1.90.

Vest Pocket Testament

24 Copies of a vest pocket self-pronouncing Testament, size 2 5/8 x 4 1/4, morocco bound, net price \$1.05. Our special price, 70c.

Large Type Pocket Testament

12 Copies of a large bold black face pocket size Testament and Psalms, with the references, bound in morocco, overlapping edges, guaranteed non-breakable back, \$2.55 value. Our special sale price, \$1.75.

12 Copies of a minion type Testament, size 3 x 5 1/4, morocco bound, price \$2.80; our sale price, \$1.50.

Extra Special Large Type Testament

600 Copies of a large type Testament in cloth binding, size 4 1/2 x 6 1/2 x 1/2 inch thick. Regular net price 50c. Sale price, 35c, or 3 copies for \$1.00.

Khaki Vest Pocket Testaments

100 Copies of a khaki bound vest pocket Testament, regular 60c value at 25c sale price.

Extra Fine Type and Binding

14 Copies of a very fine Oxford India Paper Testament, with a bold black face type. Net price \$2.20; sale price \$1.50.

Christian Workers' Testament

300 Copies of a splendid type Christian Workers' Testament. This has everything in the New Testament pertaining to salvation underscored and marked; also a splendid index to this excellent feature. The regular price is 90c. Our sale price is 60c, or 6 copies for \$3.00.

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9 Story of David	.50	.35
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20 Pandita Ramabai	.60	.35
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20 Life of Wilfred Grenfell	.60	.35
2 Life of James Chalmers	.60	.35
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PENTECOSTAL HERALD

Dr. H. C. Morrison, Editor.
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Louisville, Ky., Wednesday, May 16, 1923.
Entered at Louisville, Ky., Postoffice as Second Class Matter

\$1.50 Per Year.
Vol. 35, No. 20.

A PURE GOSPEL.

By The Editor.



THE greatest need of the world is a pure gospel. There is power in the gospel—the good news of God's love, as expressed in the life, the teachings, the death, the resurrection and the offer of salvation through faith in our Lord Jesus Christ.

* * * *

St. Paul writes on one occasion that he determined to know nothing but Christ and him crucified. His whole ministry was to be gathered about Christ, his life, his teachings, his Godhead, and his offering of himself a sacrifice for the sins of the people. It seems that some men in the pulpits today determine to know most anything else, except Christ and him crucified.

* * * *

We believe that there is a very widespread desire among the people for a godly ministry—preachers who know the Lord, whose lives are wholly consecrated to his service, who are being consumed with a zeal for Christ, the spread of his gospel, and the salvation of souls. A prodigal people are beginning to hunger for the bread of life in the Father's house. They are growing tired of all sorts of dilutions of the truth, and teachings that lead away from Jesus; that belittle, instead of exalting the cross; that make much of everything, instead of our Lord and his blood atonement for the sins of men.

* * * *

There are distressed people everywhere. The flock of the Lord has been scattered; the wolves of unbelief have leaped in among them, rent them, frightened and scattered them. They know not where to go or whom to trust. The pure gospel of Christ and him crucified, an atonement made for sin, an invitation to the heavy laden and the burdened, sounds good to the people. They are like the lawyer who once said to our Lord, "Master, thou hast said the truth." God has implanted something within the soul of man that hungers for the truth, and at some time will welcome the truth.

* * * *

Once in a revival in which I was engaged an intelligent woman in an influential family, sought and obtained full salvation. She said to me, "It is going to be very difficult to make my family understand and receive this truth. They are wealthy, proud and worldly. I will find very strong resistance among them." I said, "This may all be true, but you need to have caution, courage and patience with your people. You may make slow progress with them, but there are people in your town who will be glad to see you, to hear your testimony and receive your invitation. Go out among the poor, go into the homes of the sick, the oppressed, and the outcast. Tell them of what Christ has done for you, and what he can do for them. They will be glad to hear the good news." She acted upon the

suggestion and was surprised and encouraged to find so many hungry hearts among neglected, sinful and sad people.

* * * *

"The common people heard him gladly." There are a great many of them, and they have great need; their hearts are hungry, their souls are burdened, and they will receive a pure gospel. Let us see to it that they have an opportunity to hear it. A couple of my friends recently sought out one of the waste places, a neglected region, a beautiful wayside country; with what eagerness the people gathered about them; they listened with astonishment; they heard the good news with gladness; they flocked to the altar, laid hold upon Christ by faith, and were saved in great numbers. There was joy in heaven; a church was organized, a new life came into the community, and eternity alone can tell the gracious results of bringing to this neglected community a pure gospel.

A Tree is Known by Its Fruits.



THOMAS CARLYLE, in his great lecture on "Odin," remarks, "It is well said, in every sense, that a man's religion is the chief fact with regard to him."

Carlyle was gifted with deep insight into the philosophy of many things, and was very apt in clear and strong statements. In the above quotation he gives us in his own peculiar style a very striking statement of truth.

Men's beliefs make their religions what they are, and their religions make men what they are. The belief of the Turks has made them ruthless, brutal butchers for centuries. The belief of the Hindus has made them the worshippers of bullocks, monkeys, trees, rivers, and countless and nameless gods, and their own beastly lusts; and while they are a people capable of highest intellectual development and progressive civilization, their religion has made them laggards on the road of progress, and sunken them into startling depths of poverty, nakedness, disease, and bestiality.

Belief in falsehood can never elevate the believer who clings to it and worships the false gods to which false beliefs lead. Belief in the Darwinian theory of the origin of man, and the kindred heresies which such a faith breeds, produced the Germany that plunged the world into a war of blood and carnage which shook the foundations of civilization, sacrificed the lives of untold millions, and spread famine and disease around the globe, and has placed a burden of taxation upon the people under which coming generations must stagger through life.

Belief in the inspiration of the Bible, the

Virgin Birth and Deity of Jesus Christ, his Godhead, the truths he taught, the miracles he performed, the love he manifested, the atonement he provided upon the cross, his bodily resurrection from Joseph's tomb, his ascension and intercession at the right hand of the Father, has lifted man into a new life; it has brought a new birth into the soul that accepts these great gospel truths. It has made millions of men new creatures in Christ Jesus. It has produced the best civilization in all human history. It has laid the only solid foundations upon which we can build for time and eternity. It brings peace to the individual heart and binds multitudes together into a great family of closest spiritual kinship in Jesus.

Let those who would take from us the only religion which has ever proved a real blessing to humanity, first produce a religion that they can prove a better religion than that our Lord has given us, by its fruits. Jesus teaches a very sound philosophy when he says, "The tree is known by its fruit." Our holy Christianity produces the most excellent fruit. It builds the hospitals, the asylums, the orphanages, the homes for the old and infirm. It feeds and clothes the hungry and the naked. It sends its shiploads of food, medicine, and clothing over every sea and out to the ends of the earth to alleviate human suffering. It preaches the forgiveness of those who sin against us, and calls upon us to love our enemies. It brings peace and joy in life, and triumphant victory in the hour of death. Let us hold fast the faith of the fathers. Let us cling to the Bible and the Christ revealed in the Bible. Let us refuse all compromises and all substitutes and give ourselves wholly to the power of Christ to save us, and the propagation of the gospel of Christ to save others.

A Short Visit to Virginia.



IT was my privilege to spend a few days, including the last Sabbath in April, with my good friend, Rev. Mr. Snyder, in Front Royal, Va. Bro. Snyder has a fine congregation, a beautiful church, and a splendid parsonage. Front Royal is a typical old Virginia city of about 4,000 population. I preached for this Methodist congregation seven times and delivered two addresses in the chapel of the Military Academy, a Methodist School, an adjunct to Randolph-Macon College. I do not know when I have found a more agreeable group of gentlemen, or a more interesting lot of students than I met at this famous old Military Academy.

(Continued on page 8)

God is Faithful--A Bishop's Message.

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



AMONG the Methodist Bishops of days gone by Bishop Mallalieu was a chief shepherd who always stood conspicuously for essential Methodism, the old time Religion and a full salvation. His book on holiness, entitled "The Fulness of the Blessing," has had a wide reading among the Methodists. I found among my papers a sermon of his on the text 1 Corinthians 1:9: "God is Faithful." It was preached at Ocean Grove, N. J., August 25, 1895, and the sermon has such a forceful and beautiful message for our times that I shall pass it on to our readers this week instead of my own contribution. The Bishop said:

"Our text assumes the existence of a personal God. God never tries to convince us by persuasion. We must accept him simply from his assertions. "In the beginning God created the heavens and the earth." Here we see that the first verse in the Bible assumes a personal God and declares the world did not come into existence by faith or force (whatever that is.) Thus I repeat it, that assumption is found in this first verse in the Word of God.

He knows—God knows you understand without persuasion that $2 \times 2 = 4$; that one-half never can equal the whole. He knows that, as intelligent beings, we will concede certain foundation truths that cannot and need not be proved. So he asserts without argument his Godhead, attributes, etc., treating us as fairly reasonable sort of creatures.

God's attributes are divided into two classes: (1) Natural; (2) Moral.

I would call your attention to the plain proposition that whenever thoughtful, intelligent people, contemplate the *natural* characteristics of God, such as his almightiness, omnipotence, omnipresence, etc., there are never excited in the mind feelings of tenderness for and love toward God. You are affected the same as by the awful, the terrible and the sublime.

But let us pass on to God's *moral attributes*, some of which are gentleness, patience, fidelity, reliability, long-suffering, compassion and love. In meditating upon these you are always drawn out to your heavenly Father, and the tender love wells up in your heart towards the embodiment of all these lovely moral qualities.

How helpful it is to those leading a life of self-denial to feel and know that this is one of God's characteristics, and he can understand all about it. You say, "Did God ever practice self-sacrifice?" I answer, "Yes, he beggared himself," and may I not say rendered himself lonesome, because he so loved the world that he sacrificed his "only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." There is self-denial, self-sacrifice beyond human thought.

When Jesus came he laid aside his crown, left his place on his Father's throne, lived on this earth a life of humiliation and died a death of self-sacrifice on the cross. These qualities of God always touch our hearts.

I was greatly moved when I read of the three girls who started to cross a frozen stream. When nearly over, the ice gave away. In vain the children caught at the ice, their weight caused it to crack and break the more. The oldest at last saw but one way of escape. She allowed herself to sink into the water, and turning to one of her little sisters, said, "Mary, you climb on my shoulders and then on to the more solid ice." She thus helped the younger girls to a place of safety and then, with one feeble effort, endeavored

ASBURY COLLEGE CONVENTION.

The closing month of the school year has come. One of the great events of May is the Wilmore Convention, May 24-30. This will be another great occasion. The people come from all parts of the country; preachers, evangelists, song leaders, district superintendents, camp meeting managers and all classes of workers come to this Feast of Tabernacles. And they all come with the idea prominently in their minds that it is to be a Holiness Convention where the doctrine and experience of entire sanctification will be prominent in the preaching and in testimony.

Both Methodisms and the Holiness Movement, North, West and East, as well as the South, are looking toward Asbury College and Wilmore, Ky. Its president, Dr. H. C. Morrison, heads an Institution that is one of the most potential on the Continent. A great host is expected to join us in the Convention and the Commencement May 24-30. A great feast of spiritual things awaits you.

G. W. Ridout.

to draw herself to the surface, but failed, and the strong current carried the brave girl beneath the icy waters.

Thank God this silence tells me that in your hearts there is an appreciation of self-sacrifice when witnessed in our fellow-men, but O there are some who again and again have heard the story of Calvary, of the tears and sufferings of Christ, and know he was dying to save *you*, and yet you have remained untouched!

Take the quality of fidelity as set forth in our text. No human attribute is more appreciated. A business man will tell you that he admires above all others reliability! There is nothing like it. And when we know that our God is absolutely faithful, yesterday, today and forever, the same, it is more to us than his power or glory.

"The soul that on Jesus hath leaned for repose,

I will not, I *will* not desert to his foes.

That soul though all hell should endeavor to shake,

I'll never, no never, no NEVER forsake."

It is a faithful God that helps people to write such poetry as that.

But I have now to say that God is faithful in the realm of nature. We live in a world where there is law and a Lawgiver. If, for example, I should drop this handkerchief, it would fall to the earth in accordance with God's law of gravitation, so all forces are under law, and obedient to law. The little mote floating in the air is as much under control as one of our planets. God's decrees govern all space. There are no collisions, no accidents but what are in harmony with God's law, which reigns everywhere. That is the reason that the foolish fad of some people, which we call evolution, cannot be true, because God's law is established, and this nonsense about evolution is not in harmony with the Bible teaching.

One of the fundamental laws is that there is no life but what comes from the living. People have compounded acids and chemical solutions of various compositions, but have never yet been able to produce life, either vegetable nor animal.

Again, a fundamental truth is that like produces like. You can never raise corn from wheat; peach trees will not grow apples. These two axioms must forever refute the dangerous theories of those who would have you believe that you have been evolved from a protoplasm.

There are five divisions of this evolutionist army:

1st. *The Atheistic*—those who boldly throw overboard God and the Bible, finding

both inconvenient to fit into their system of belief.

2d. *The Pantheistic*—who accept nature as the first great cause.

3d. *The Agnostic*—who sensibly admit that they know nothing about it (though why they will persist in discussing what they admittedly do not understand is the puzzler.)

4th. *The Deistic*—who accept a God, but not the God of Revelation.

5th. *The So-called Christian Evolutionist*—who tries to hold to God and the Bible as well as the new doctrine, but he can never do it. I take my choice and stand by God's Word. I thank God, in the depths of my heart, that I do not trace my ancestry back to a scrap of gelatinous matter. Open your Bible and study your progenitors as found in Exodus. If any one tells you Moses did not write the Pentateuch tell him you know of a man who knows he did, and send him to me.

In the first chapter of Genesis we read, "God said, Let us make man in our own image, and in the image of God created he him." "Male and female created he them." Now you may have your choice between the protoplasm and the being into whose nostrils God breathed the breath of life. God is faithful in nature and he is faithful in his declarations. You can depend upon all he has said in his Word.

This volume (taking the Bible in his hands) abounds with his promises. Whenever you see the "rainbow" remember God's Word, that never again shall our earth be destroyed with water. Seed-time and harvest shall not fail, says the Book, and true to his Word there is enough raised every year to feed and clothe every man, woman and child in the universe, if it were not wasted.

You say the Bible is not a scientific Book. I say it is not unscientific. Ask Job how the world is sustained and he will tell you that God hangs it upon nothing and lets it swing. Believe the Bible—cling to it, in health and sickness, in joy and sorrow, in prosperity or adversity. There has been nothing found to equal God's Word.

Again, God is faithful in his *prophecies*. There is one verse in the last chapter of Deuteronomy that tells what shall happen to the disobedient people of God. (1) They would return to Egypt, (2) and in ships, (3) and should be offered as bondsmen, (4) and lastly, there should be no buyers for them. The awful prophecy was fulfilled, as you know, fifteen hundred years after. I tell you God's hand steadied that of Moses when he wrote that prophecy.

Again, God is faithful to his *promises*. I know about them. I remember the day, when, bowing on my knees out in the field I claimed the promise, "Come unto me and I will give you rest." I have proved that, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," also, "If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Thank God, I have tried it and found it true. What God wants is that you will test his faithfulness.

"God is faithful!" It would be wrong, and I would be false to the trust given me were I to stop here without a word more. If God is faithful in prophecy and in promise, he will be faithful in his *threatenings*. God says if we reject him while he is calling for us, and then when too late shall call upon him, he says we will call upon the rocks to hide us from his face. O these threatenings! Hear them, unsaved soul; it is not because God does not love you. Calvary is a witness of his love. It is not because he wants to

frighten you—it is a warning, for there is danger ahead.

There is one awful sentence that came from the lips of Jesus himself. He is coming in the clouds of heaven attended by angels. Before the great white throne all nations

shall be gathered. You will be there, sinner, and God will separate the sheep from the goats, and Jesus will say unto those on the right, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the earth," and then—and then, he

shall say unto those on the left, "Depart from me ye cursed of my Father, into everlasting punishment prepared for the devil and his angels." O to go from a mother's love, a mother's prayers, a mother's tears and from the Gospel to such a hell as that!

Regulating Family Life.

Evangelist Richard W. Lewis.



IF the Bible-based propositions laid down in the previous articles on the home-life are true, then certain facts must follow. Among these should be stated the fact that the home is God's own institution, divinely instituted, and intended to serve a divine purpose.

This statement being true, we cannot well escape certain logical deductions as to the formation and regulation of family life. It is the purpose of this article to set forth those deductions, and to propose some simple and natural methods by which they may be made of practical advantage to the home-life of the nation.

I. ANTICIPATION OF FAMILY INSTITUTION.

Beginning of this anticipation, even if unrecognized as such, is sweethearting. Every sweetheart is a possible, not to say prospective, husband or wife, father or mother. This being the case, are we warranted in leaving sweethearting in the realm of the jocular where it has so long remained? Shall we go on treating this first stage and earliest step in the formation of the family-life lightly? The present custom is to tease the young, and see them blush over confusion, with regard to social affinities. Has not the day already dawned when we should begin to think of sweethearts rather more seriously? Considering the possible ending of courtship in a partnership which certainly *should be* for life, should not parents tactfully take a loving interest in their children and young people forming their special social attachments? Is it not a fact that many objectionable marriages could have been, and would have been, "nipped in the bud," but for parents assuming nothing would come out of the son or the daughter associating with some certain young lady, or young man? Parents stupidly sleep on duty, and get aroused to action when it is too late!

A very essential point to be considered in the formation of a family is the equality of the parties uniting to form the family. Here God speaks out in no uncertain tones: "Be ye not unequally yoked together." (2 Cor. 6:14). When young people first begin to be attracted to each other their parents should seriously consider: Would we be willing for this union? If not, *then* is the time for prayer, Scripture-quoting, arguments, pleadings and tears. All these will do no good later on, in the average case.

It is a very doubtful proposition as to the gain supposed to have been made over the plan in the past of secrecy, rather than the present custom of publicity. Just as sweethearting is not to be treated as a joke, even so plighted love and life-betrothal are to be regarded as far too sacred for frivolous comment or familiar publicity. These are sweetly sacred things, and call for a sweetly solemn hush. The old-time plan of long engagements and sacred silence was in striking contrast with the present custom of treating the lovers' tryst trivially. The verdict of very many is that we have lost, rather than gained, by the change in custom.

II. PREPARATION FOR FORMING THE FAMILY.

After congenial souls have duly tested themselves by trials and triumphs, and finally have come to the point of pledging themselves most solemnly, however sweetly, to a future life-union, the next sensible step is

setting about to adjust themselves, each to the other. There may be some married angels, but we of the earth are in utter ignorance of them! Those so often called "angels" are after all only common mortals. It is very painful to be under the necessity of offering this disillusioning statement. But if fancy reigns this side of the marriage altar, facts rule on the other. Those who would unite their lives to form the family may as well prepare themselves for many very plain, practical and painful problems soon after entering the state of married bliss. This truth being fully confirmed by the rapid increase of divorces, the same course for any prospective life-partners, is to read carefully and widely as to wedded life. There are some very wise suggestions being made these days in the daily secular press. However, the safest counsel is not always found therein. That fact partly accounts for this series of articles. Few, if any, of the newspaper writers on this subject ever direct the attention of the young people to the Word of God; yet the best of all advice as to forming the family is found therein. Not only does the Bible lay down great fundamental principles—it gives many actual examples of family weal and family woe, which, if duly studied, will enable one to make wise decisions in establishing a home. Space here does not allow any such samples, but in a subsequent article these samples from God's Word may be given. The meantime those interested should study the words "family," "parents," "father," "mother," "home," etc., in the Bible, using a concordance.

In addition to reading, the prospective family-founder should be a close observer of the failures and successes of married people in their own community, and in those visited from time to time. There are many noble people of wide experience in family affairs whose ideas are well worth-while—interview them. Get their experiences. In every way possible make careful investigation of the problem of married life adaptation. "Affinity" is not a sure foundation for congeniality and home harmony. These require study, self-discipline, great grace, and constant prayer, to the end that a proper and satisfactory adjustment may come in the home-life.

One more point in the process of life-adjustment which should be named here, is determination. Settle certain things. Resolve that you will bear and forbear. Watch for your own weaknesses and blunders, and make due apologies therefor. When the time comes to keep these resolves, you will find it very, very hard to do so; but anybody can do easy things. Only through the doing of difficult tasks may we expect to develop strong character.

III. ORGANIZATION OF THE FAMILY.

In looking forward to the founding of your family-life three things should have your close consideration:

1. The husband's place in the family.
2. The wife's place in the family.
3. The child's place in the family.

You will find quite a number of somewhat "smart-alex" utterances along this line today, many in papers, some in magazines, and not a few in books. The writer's library contains no less than a score of volumes purporting to define the children's place in the home, etc. But plain, homespun honesty compels

him to say, he has never gotten a thimbleful of help out of them all! If the family is of divine institution, and if the Bible is of divine origin, then it would be both a calamity and a tragedy did not the dear old Book of books lay down the laws for the home. It does. The place of a father in his family is not a subject left for open debate by unsaved wiseacres. God has spoken; let man keep silence. All the new-fangled notions of the family-life, based otherwise than on God's Word, are compromises and constitute human diversions from divine plans.

Whether or not you like it, young lady friend, God says when you marry your husband will be the head of your home—despite woman's suffrage, woman's rights, woman's modern mannish dress, woman's gradual usurpation of the home-throne, and woman's sporty indulgence in the cigarette craze to the horrible extent of 20,000,000,000 cigarettes per annum! Yes, the husband God places at the head of the home (Eph. 5:23), and calls upon you to "reverence" him as such (Eph. 5:33); and just as surely as *you* undertake to compromise God's plan, sooner or later *you* will have to pay the price of your folly. In this connection allow a word: In the earlier days, when a woman pledged herself at the marriage altar to "obey" her husband (Eph. 5:22, 24; Col. 3:18) divorce was almost unheard of. While there was domestic infelicity then, it was patiently borne, and did not erupt in the home destruction, along with innocent children suffering the tortures of hades, as now. Another thing: in those days girls thought a long time before they consented to give themselves away and surrender the liberties of single life to a man whom they must promise to "obey," "reverence," and look up to as the "head" of the home. Have we gained by compromising God's plan? Let the men who have three or four living wives answer; let the women with several living husbands reply; let the thousands of heart-broken, disgraced and disgusted children of such "grass" parents all over the land, testify.

As to the child's place in the family (and if children are not to be counted on coming into the home you had better decide to avoid wedlock), God has so definitely settled that point that none but the ignorant or the egoist will dare open the question. From cover to cover of the Bible it is the same word, "obey" (Gen. 18:19; Eph. 6:1; Col. 3:20). Paul declared there was only one gospel, and so it may be affirmed here that there is only one law in regard to the child in the home—make him mind. As to the *how*, God leaves that to your intelligence, expecting you to take into consideration the child's temperament. In the largest families there is the widest variation in the children. No two can be treated just alike. But one law of two words can be, and should be, in every home—mind me. And woe be unto that child that does not respect, honor and obey its parents (Prov. 30:17).

IV. STANDARDIZING THE FAMILY-LIFE.

Is it not remarkable that we have come thus far along the way of life without any tangible effort to standardize the home? Our schools are standardized; business is standardized; even society has its well-settled

(Continued on page 6)

Example of the Spirit-filled Life.

Rev. J. C. Crawford.

BARNABAS.



WE will take Barnabas as an example of the Spirit-filled life. We read in Acts 11:24. "For he was a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord." That proves that he was a Spirit-filled man. I want you to note things in connection with his life, that the Spirit either originated in him entirely or else sanctified that which he had naturally in some measure.

1. I will note in the first place that he became a missionary. You will find that in Acts 13:2 "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." That was the beginning of their great missionary tour. Barnabas would never have been a real missionary and probably would have had no desire to be a missionary at all if he had not been filled with the Holy Spirit.

Let me tell you an incident! A missionary from Africa was riding one day on a train in England, and there sat near him a gentleman who opened up the conversation in this way: "What are the missionaries doing anyway? We are supporting them, taking good care of them, and I suppose they are living in ease and having a good time." Thus he went on depreciating missionary work. There sat just back of him a man who was as black as anyone from Africa could be, and he heard the criticism upon missionaries. After the gentleman paused the black man indicated to the missionary that he wanted to speak, and so he got up in the aisle of the car and stood before the man and said: "I have heard what you have said depreciating the work of missionaries. I want to tell you that I am a convert to Christianity from Africa. This man to whom you have been talking led me to Christ, and now I am here today as a Christian minister just because of a missionary." The gentleman looked at him and saw that he was an intelligent, refined, cultivated Christian man, and he became ashamed of himself and sat in silence for a while, and then he opened up the conversation and asked questions, and showed that he had become really interested in missionary work. Now what was the difference? Possibly that man may have been a church member, but he could not see anything in missionary effort. He had not a missionary spirit. He had no faith in it. He was not willing to give because he did not have the Holy Spirit. We will have the missionary spirit if the Holy Spirit comes, and we will not have very many missionaries going out to the fields without the Holy Spirit. Some occasionally may go for travel, go for the scenery, go for the novelty of it. Some, once in a while, may go out as educators; some may go out of a desire to uplift and help humanity along humanitarian lines, but they are very few. But the great missionary work depends upon the Holy Spirit's being in us and with us, and as surely as we are filled with the Spirit we will be interested in missions, and we will either want to be missionaries or we will want to help the missionary work. So I notice first that Barnabas who was full of the Holy Ghost became a missionary. Dear readers, I am sure that if you let the Spirit in your lives the result will be the same.

II. Now I notice in the second place that Barnabas was said, to be full of faith also, and that can only be by the Spirit indwelling. It is only the Holy Spirit that can make us to be full of faith. Galatians 5:22. "But the fruit of the Spirit is faith." We can't work

it up. We can't have it by will power, but the Holy Spirit will inspire and empower us with the faith of God in our hearts.

Now may I say that I just marvel at the faith of the brother who visited us yesterday? I have just been amazed at his faith, for financially he is passing through deep waters. He is in this whirl of life and in this present state of things and only God can carry him through. There is a possibility and almost a certainty before him of financial ruin naturally, humanly, and yet he is full of faith, full of confidence, boasting in God. Beloved, it is because of the Holy Spirit's indwelling.

Let me tell you another story. In the early days of the China Inland Mission a young man by the name of George Duncan went out to Nanking, China. Nobody wanted him there. They spoke pleasantly to his face, but secretly they worked against him. They passed a word around to everybody not to let him have a place. He could not find a house in which to stay. Finally, he went to a temple, and asked the keeper if he could not place his bed in one corner that was vacant and stay there at night. He was granted permission, and then in the day time he went out and bought something to eat and went from house to house visiting the people, but receiving very little welcome. Down at the China Inland Mission headquarters Mr. Hudson Taylor said one day: "I am anxious about George Duncan. The last money I sent him has been returned, and I am afraid he is in want, and is suffering." So he called one of the workers, and asked him if he would be willing to take some money and go up to Nanking, for it was very hard to arrange to get money through to where George Duncan was working. The brother consented, and after prayer for God's guidance he started and went up the river. One day there came a great flood that washed in the banks of the river ahead of them so they could not go on, and they had to leave their boat on one side. Well this man found a way to walk through the woods, and he made Nanking four days earlier than he would have if he had gone on the boat, so that the servant who was with him said: "Surely God is working, for he makes the wind and everything favorable to you." Now what was happening at Nanking? One morning Mr. Duncan's servant who cooked his meals came in all downcast and said: "Master, the money is all spent. We have not a cent left. What will we do?" Mr. Duncan said: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Then he went out that day to do his visiting as usual. His servant thought it over and came to Mr. Duncan and said: "Here I have five dollars. I know you won't borrow it, for you won't go in debt, so I will just give it to you." Mr. Duncan looked at his face to see if he was really in earnest, and he said: "Now you understand you will never get it back, you will have to wait until you get to heaven to get your reward." And the man gave it. This lasted for some days, and then when the five dollars was used up the servant came again and said the same thing to him, and Mr. Duncan said again: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." He went on with his visiting, and just at that time the messenger came from Mr. Taylor. The servant made him welcome and began to prepare a meal and then ran out in the street to hunt up his master. Finally he found him coming toward home weary in body and mind. The servant ran up to him and said: "The messenger has come, and the money is here." And Mr. Duncan said: "Didn't I tell you that

if we would trust God and do good we should be fed?"

Nobody could live that sort of a life without the Holy Spirit. Nobody can keep up cheer of heart and confidence in God facing such dire need and extremity except he has the Holy Spirit, and, beloved, we all need him for the emergencies of life.

III. In the third place I notice that Barnabas who is an example of the Spirit-filled life became the companion of the Apostle Paul. Acts 13:2 and 3. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." He was sent out with the missionary apostle; he was Paul's companion. Wasn't that a great honor? Why was Barnabas chosen? Why did he have this great privilege of going with such an honored servant of God? It was because he had become filled with the Holy Spirit. That is the life of honor in God's service. There is a text I want you to take, Prov. 22:29: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."

Young people, be diligent in the Christian life. That is your business. Ransack it; go through it thoroughly; investigate it. Study to be true in the Christian life, and you will stand some day where you never could stand without the Holy Spirit. You will stand alongside of the nobility of earth. You will be in close contact with great people in this world, people you would never have known otherwise. You never could have touched them intellectually or socially or any way, but the Spirit has come in and taken you up and put you in this wonderful place of honor in connection with God's service. Dear young people, selfish ambition would lead us to receive the Holy Spirit, for you can succeed and gain and prosper in this way as you can in no other. Now I am not commending such a motive, but I am just trying to show you the folly of rejecting the Holy Spirit from your life and of thinking that you can get along without him. Why, you will be among the very elite of this world if you have the Holy Spirit. You will be in the presence of the kings of this earth in commerce and in education and in social life, etc. So Barnabas was a great gainer, wasn't he? You who won't let the Spirit come into your lives are great losers, and it shows a very great lack of wisdom on your part.

IV. I want to notice in the next place that Barnabas was a Levite. Bible students know that in connection with the tabernacle of God the Levites had the place of service. It was their place to fold up the curtains, carry the poles, and minister and serve while the priests officiated at the altar of God. I know a little about churches, how they are ordinarily run, and I know how anxious they are to get workers. They talk about workers, their need of workers in the church and for the church, and they have a very hard time in these days to get workers, for the church members spend so much time with their lodges that they do not have much time for the church. A pastor wrote me that every night of the week the lodges have something going on, but, beloved, if people get filled with the Holy Spirit they will love the Church. They will love to serve God; then they will be ready to do anything they can in connection with the gospel of Christ; the wisest thing on the part of the Church would be to seek the Holy Spirit, to get their members filled with the Holy Spirit and then everyone of them would be a worker. Thank God we have so much evidence of it here.

People delight in humble service, service of all kinds, when they get filled with the Spirit. Oh, the folly of the churches of our day that are trying to run things by human methods and humanly trying to get people to do things. What we need is more of the Holy Spirit and to be filled with him: He will energize us and put us to work, every man in his place.

V. I want you to notice again that this man being filled with the Spirit became an exhorter. It doesn't say much about his preaching. I suppose Paul was the great preacher. You notice to start out it said: "Barnabas and Saul," but after a while it was "Paul and Barnabas," so he took the second place. Years ago when I was a boy we used to have one man to do the preaching, and then another one would get up and exhort the people, take up some of the message and teaching and apply it to the people and try to get them moved by it. That was recognized as a distinct gift, but it isn't fashionable any more. It has gone out of style. Now people want to hear a lecture or an essay of an intellectual kind, and then go out. Acts 11:23, "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." The gift of exhortation will always exist where the Holy Spirit has his way. If you are filled with the Holy Spirit you will be willing to be an exhorter, and that is more humble than preaching. You will be willing to take the second place beside someone else and say: "You go on, and I will pray for you, and accompany you and do the best I can to help you on."

VI. Now I would ask you to notice in the next place that benevolence, the spirit of giving, accompanies the filling of the Holy Spirit as we find in Acts 4:37: "Barnabas having land, sold it, and brought the money, and laid it at the apostles' feet." It is said that Barnabas was the "son of consolation." He was a practical comforter. He not only had the name of being the son of consolation, but he knew how to comfort in a practical way. I know a brother who feels distinctly clear that his calling is to make money, to be in business, and to distribute, and then to accompany his giving with prayer. I would not wonder if he gives a hundred places over the world by the way he prays and knows so many people in different parts of the earth. I have had him hand me as much as four hundred dollars at a time and say: "Here use this for foreign missions." That is his work, thank God. That is the work of the Holy Spirit. Well, Barnabas had that grace, the grace of benevolence, the grace of giving, and I think if you put giving and praying together it makes a pretty good combination. I wish every church had as many sons of consolation as I have, thank God.

VII. Now in the last place Barnabas who was filled with the Spirit was a good man. Mark that. He lived a good life, was kind and gentle and thoughtful. He lived such an excellent life before others that his life spoke for the Lord. Some of you know that among the standard works on the life of Christ was one written by Alfred Edersheim, a convert from Judaism. When he was a young man he was a bright scholar, knew several languages. He had as a teacher a gentleman who had to go away for a while; the teacher placed this young student under the care of a missionary while he was gone, and the missionary said: "Don't you know that I will pray for him to be converted?" And the teacher said: "That is all right. I know he is in good hands."

Edersheim looked at the life of the teacher, and saw that he was a good man. He said: "I never have seen such good people, such perfection of life, such holiness of character." That made him want to be a Christian, so he became a great writer for Christ. Goodness of life is the result of the Holy Spirit. God help us to manifest it, to show it in little

ways, and we will if the Holy Spirit comes in and dwells within us. We will have Christ's life, some of Christ's nature, some of Christ's character imparted to us, and it will be seen of men, but we can't get it without the Holy Spirit.

A Pentecost Sermon.

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

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."
—Acts 2:1-4.



HE term "Pentecost" has been very much cheapened and very much abused. In some quarters any sort of a meeting that looks like it is going to be religious at all is called a Pentecost service.

If it has any symptoms of real fire or of heaven it is called Pentecostal. Young people of the Epworth League, or a body of preachers get around the altar and have an altar service and it is called a Pentecostal service. It has been cheapened by speaking of it in that way; and, on the other hand, a certain number of well-meaning people with good intentions and purposes have connected with the subject of Pentecost such extravagances in manifestation and teaching that it has brought the subject into disrepute among thinking people, until, in some quarters, to say "Pentecost" means to immediately erect a barrier in front of your preaching. So, by this means, the term has been cheapened and abused. But it becomes our indispensable and absolute duty to clarify this situation, so that people may see what we mean by Pentecost. The original meaning of the word is "the fifty." It was the fiftieth day after the passover of Egypt when God came down on Mt. Sinai and gave the law and inaugurated that dispensation, and the Jewish people ever afterward held that day as a festal occasion and a holy day, and a holy convocation commemorating the beginning of the law, and it was celebrated every year as the great day celebrative of the giving of the law on Sinai.

Now it was a high sabbath as well. Our good adventist brethren who insist on our keeping the seventh day, ought to be reminded that the Lord did not say "Keep my Sabbath," but "my Sabbaths." It occurred on the first day of the week. It was an eighth day. After the passover celebration seven weeks or seven sabbaths, and this Pentecost day was that day, after the seventh Sabbath. Since, however, when God took an occasion to pour out the Holy Spirit in dispensational holiness on the waiting Church, it pleased him to give us the inauguration of that age and dispensation on this day, which had been celebrated by the Jews as the time of the giving of the law. Since that time the Christian conception of Pentecost has been different from the Jewish conception of Pentecost. Theirs commemorated the law; ours commemorated the time when the Church received in epochal and dispensational fulness the gift of the Holy Ghost, so that now when we talk about Pentecostal service we mean the service in which the privilege of the believer to receive the personal, indwelling, baptizing, Holy Ghost is urged upon the people, and men and women get into such an experience. A Pentecostal service in which the gift of the Holy Spirit strives, so that when we speak of Pentecost we mean the time when you individually, and definitely, and realizingly, and

knowingly, and blessedly receive the Holy Ghost. Now that is enough of the introduction to the general subject.

I want to speak first of some things not necessary to Pentecost and then some things necessary to Pentecost, and then some things that may or may not abide in Pentecost and then some things that must abide.

First of all, I want to speak of the things not necessary to Pentecost. It is not necessary that we go to Jerusalem. Christianity has no Meccas or sacred shrines to which the people must go.

Again, it is not necessary to Pentecost that there shall be any certain number present. There were 500 there when Jesus came up and he gave them all the like promise, but 380 were everywhere but where they ought to have been. The 380 were all over the earth stewing fish and frying oysters and making stew when they ought to have been in the upper room waiting for the Holy Ghost. But there were 120. And I think it would be very difficult in any town I know of, including the biggest city we have, to get 120 persons to sit in one room and wait on God for eight or ten days for one definite object.

Again, it is not necessary to Pentecost that you shall have any sort of physical contortions. I know some people who have been so earnest and so wrought upon by the Spirit that in their agony of desire they have been prostrated and sometimes cried out in great voice. That was not essential to Pentecost. Your wrestling is with your mulishness, your stubbornness, your lack of devotion, consecration and resignation, and when that is gone you can receive it. These are some of the things not necessary to Pentecost. The Lord will take you where you are.

Let us see some of the things that are necessary. First of all it is necessary to Pentecost that there shall be a justified believer. God doesn't pour out his Spirit on unregenerated hearts. God doesn't pour out his Spirit in this degree in regeneration. He does not pour out his Spirit in this way in justification. There must be first a justified believer. You must be born of the Spirit before you can be baptized of the Spirit. It is also necessary that you be in a state of obedience. He giveth the Holy Spirit to them that obey him. He has poured out the Spirit on those who knew what they ought to do and lived in tune . . . that ought to live in tune and make straight paths. He giveth the Holy Spirit to them that obey him. You must be in the state of obedience, ready to actively obey him, before he will be poured out upon you in Pentecostal effusion.

It is necessary to Pentecost that there shall be perfect consecration. That is another way this has been cheapened. We hear of consecrating and reconsecrating and the next time going to get more consecrated.

Faith for Pentecost; that is the final necessity. There are some things that may or may not abide during Pentecost—manifestations, for instance. It is not necessary; it is not the proof. Any sort of manifestations may come and they may go. Persons may have a lot of manifestations and be all the time either cracked or insane. There was a little girl in a certain school who could testify to holiness, and the juice drop off her chin and everybody would get blessed under it, when that very girl had a trunk full of stolen things from the other school girls. She was abnormal. Her ethical nature was all awry; she was morally abnormal. You can have manifestations that are marvelous, but which do not have a bit of Christ. I have a notion that if you quarrel loud enough to be heard two blocks away, you would shout so as to be heard two blocks if you got the blessing. On the other hand, if you were of a quiet turn of mind and would get angry enough to cut a bull's head off and say nothing, after you got the blessing you would go quietly on your

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REGULATING FAMILY LIFE.

(Continued from page 3)

standards; while any persons may, in any way they please, form a family and establish a home. Each one here becomes a law unto himself. There is not even the guide of precedent. There is no teaching, no training, no coaching, no guide-book, no way-bill, no rules, nor any agreed-upon regulations whatever which the uninitiated may follow. People may be married in any way, at any place by any one authorized to officiate—preacher, judge or justice of the peace. And after the contracting parties are married there is prescribed no uniform course. Each pair strike out in their own chosen way, traveling the pathway of wedlock as they may please without guideposts along the way they blaze out for themselves.

If the family is the first organization on earth; if it is of divine origin; if in a peculiar sense it is God's own organization, and the highest, holiest of all organizations, not even excepting the Church which it antedated, and which it will long outlive, then why should not there be "A Family Constitution" to guide young people who may contemplate founding a family? So fully convinced is the writer hereof that such a document is needed, he has formulated a constitution for the family, and hopes to have it published very soon, that those who would establish the family-life in a home of their own may do so rather more advisedly than is possible by the present hit-or-miss processes.

Of course, this constitution will not be lived up to—none is. But it will enable the uninitiated to walk with less stumbling, and to act with less embarrassment or ignorance. There is already in prospect the unifying of our marriage and divorce laws, so that in all States of the union they will be the same. This is action in the right direction. The family constitution will be in line with this progressive movement.

V. NATIONALIZATION OF THE FAMILY LIFE.

Thus far family affairs have been confined to the privacy of the home, unless they in some ways and to certain extent demand outside help in their settlement. Not infrequently this airing of home disagreements has been in the courts of the land to the mortification of all concerned. May there not easily (and rightly) come a nationalizing of American home-life in such a way as to preclude that embarrassing publicity thrust upon the family by the necessity of litigation? For years the writer has thought so. The more he studies the family and its problems, the more assured is he that there is urgent demand just now for fuller and freer conference over the problems of the family.

The first of a series of conferences should be in the home itself. Frequent family consultations should be held, and not the slightest offense should be taken by even the most sensitive over the plainest discussions of home-life problems. To become offended in such a conference looking to the improvement and uplift of home conditions, brands the offended as weak and "out of order."

The second conference should be held in the community, its membership to be composed of all parents and prospective homemakers. Programs should be carefully prepared, and all the many great family problems should be discussed. A question box might be used to good advantage, and free and easy discussions might supplement the formal addresses. Debates might be used if not permitted to buttress individual views devoid of Bible basis.

The third conference would be a county meeting, with its program made crisp and snappy. Home talent should be aided by invited speakers from other counties, or from without the State.

The fourth conference, very naturally, would be a State Convention, and the best speakers in the State should be used, along

with well-known and capable parents and others from outside the State.

Finally, such a program could not but head-up in the climax of "A National Home-life Congress," and here the parent-power of our great nation would naturally enough be employed. Thus the family would be magnified, emphasized and advertised unto the end of proper functioning. The family-life is deteriorating. It needs to be elevated. The Church was cradled in the home—"the Church in thy house." The Church should lead in any national movement for giving the home its proper place in the nation.

Our Christian Worker's Testament will be of untold value to you in studying the one and all-important subject of salvation. A glance at the index will prove to one that this is the great theme of the New Testament. We are offering this splendid Testament in the Pre-Inventory Clearance Sale at 60c.

The Inescapable God.

O. T. Rogers.



SOMETIME ago in the *Homiletic Review* there was an article under the above head by W. E. Orchard, D.D., of London. It marks him as no ordinary man. The thought is profound, the exposition of Ps. 139:7, original and revolutionary, the logic clear and cogent and his conclusion startling.

He asks why Erskine wanted this Psalm upon his deathbed and reached this answer: "Surely it was because it represents the soul seeking to escape from God and finding it impossible." Why escape? He finds the reason, not God's wrath, nor "His overwhelming greatness and glory" but "it is rather a dread of the persistent love of God—'Even there will thy hand lead me.'" Then, anticipating the general cry of "Nonsense," he presents the incredibility of such a conception and meets it to the satisfaction, no doubt, of some and the confusion of other, with the facts of human experience demonstrating the deceitfulness of the sinful heart. But it is with his conclusion and its lesson that we desire to give point to this brief review.

HIS CONCLUSION.

"The truth is, God is drawing to a higher kind of life. The Christian salvation is not salving, making the best of a bad job—plucking brands from the burning. Who can look at the life of Christ and declare that that is something from which man has fallen? It is something to which the hand of God is going to lift us . . . and such a destiny is both our free choice and yet inescapable, simply because the human heart was made to be satisfied only in God. The hunger and thirst for righteousness is a part of our constitution and nothing but righteousness will ever satisfy it. God has not left us to irresponsible choice, neither has he bound us by any coercive fate to come to himself. But he has ordained that we shall never find rest anywhere else. We are free to try to escape from God. We may try heaven or hell or the far country, or out there beyond the sea; but we are not, by the utmost reach of our flight ever free to get beyond his presence and his following love."

DARWINISM AND UNIVERSALISM.

"This is the only religion in which one dares trust. I cannot trust myself to anything less than an inescapable presence, an inexorable love, a purpose that nothing can turn aside. Not on any will, or desire, or goodness of my own, but only on the love that will not let me go, can I for one moment suffer my soul to rest. Only on a love that will not fail of its purpose for any trouble to itself or for any suffering in me; but even as it purposed to bring me into exist-

ence and spent eons to form my body and my brain, so will lift me at length to its own rich and blest life, even though that takes eons more; only on that dare I lean. And so I yield myself to him now . . . I come to him not only because I may but because I must . . . I see the same home coming for us all."

There it is! Evolution and its natural if not inevitable, outcome, Universalism, most beautifully, clearly and powerfully put! Can the Evolutionist in Methodism or elsewhere, escape it? Are they not drifting, surely, even if unconsciously toward this certain outcome? Granted the doctrine of man's development from lower forms of life, through eons of time and the doctrine of Man's Fall is eliminated and Genesis and the other "scriptures," from which Jesus quoted become "a beautiful story book for children," just as Dr. Griffis and our Dr. Rice explain them. Jesus Christ becomes but the climax of manhood, our example and our goal, not our Sacrifice, nor our Redeemer, for sin becomes only the "error of mortal mind," inevitable to the ignorant child in its struggle upward toward the light. Retributive justice in dealing with man, is ruled out of court, punishment can only be corrective and granting that God is a God of love the final salvation of all is as sure as that God reigns.

Note this sentence: "And such a destiny is both our free choice and yet inescapable." Thus at a stroke he performs the impossible and joins in one those ancient foes, Arminianism and Calvinism and bursts out into that climax of thrilling eloquence that closes his article. 35 years ago, I fought with Universalism in the person of an old, white-headed "Soul-sleeper," on my first charge, and routed him from the field. But Evolution was not then in the problem, and not a single argument that I used then would touch the question now.

A WORD TO OUR READERS.

How long will the missionary fires burn in the heart of the Church if this Evolution plague is not stayed? Who will deny themselves of present comforts to send missionaries to far off peoples who are in no danger of perishing and cannot escape the final heaven of eternal blessedness? And who will give up home and friends to go and preach to those already assured of salvation? Further, how long can the home church maintain its life or retain even its present hold on the masses, if this hell-born heresy be not soon and squarely met and overthrown. If these are pertinent questions, then face this one—Which is more dangerous to evangelical Christianity, a Robt. G. Ingersoll, outside the church, or a Christian(?) Evolutionist within it? Can the Church expect to prosper if she continues to suffer among her approved teachers those whom the Apostle anathematized? If not, then heresy trials must begin again. And in my humble judgment, our test question for the present age must be: "Do you believe in the Fall of Man?" No further examination need follow a negative answer. Is this harsh? So is a quarantine against disease, but love and wisdom require it. Let the honest thinkers in pulpit or College Hall, when he finds himself unable longer to meet the logic of the scientist's research and feels the solid ground of his early faith crumbling under him, have the courage to call for help, or give place to one who can "defend the faith once delivered to the saints."

Why not be a colporteur and be a blessing to those in your community, by supplying them with good religious books, Bibles and Testaments? If you will do this, it will mean much to the kingdom of God, and just at this time we invite your attention to our Pre-Inventory Clearance Sale of Bibles, books and Testaments that we are selling out at about half the regular price; in many instances, less.



REVIVAL FIRES ARE BURNING.



BUSY ALL THE TIME.

Our last report was from Bismarck, N. D. Our meeting there was in the McCable Methodist Church. It was reported in the Northwestern Christian Advocate by some in that they considered that the greatest revival ever held in said church. A number of the other churches came in with us. The closing day was wonderful beyond description. The altar was crowded in the four services of the day. Dr. Halfyard took Bro. Renshaw, who was conducting the singing, and a number of others and held a service in the state penitentiary. They say a number of the men stood to their feet asking for the prayers of God's people that they might be saved. Dr. Harris, the Dist. Supt., Dr. Halfyard, the pastor, and the official board were much gratified with the gracious outpouring of the Holy Ghost.

After the Bismarck meeting the writer left at once for his home at Hermosa Beach, Calif., where he had a happy time with his family during the holidays. Early in January we started for East Liverpool, Ohio, where we were booked to hold a meeting with the Boyce M. E. Church. To say we enjoyed our stay with Rev. Bruce Walter and his good people is to put it mildly. Dear Bro. Walter did everything within his power to make the evangelist comfortable and happy. We can never forget his Christ-like spirit. No wonder his people love him. He lives for their spiritual interests. Bro. Walter is a graduate both of Asbury College and Chicago Evangelistic Institute. He is surely a credit to both schools. The Lord gave us a blessed meeting there. It seemed that we had almost everything to contend with during those two weeks and a half, nevertheless the God of battles was with us to give the victory and there are some outstanding clear-cut cases of conversion and of holiness.

Our next meeting was at Breckenridge, Mich., where we had another successful time. The Rev. and Mrs. Liddicoat are in charge of the M. E. work there and being old friends of the writer, we certainly had sweet fellowship together. There were a great many seekers at the altar for pardon and a holy heart during those revival days.

Belding, Mich., was next on the list and the difficulties we met there are beyond words to describe. The good pastor, Rev. Geo. Osborne, was in the hands of the gripe when we arrived and his old father was very sick with the same trouble which finally developed into pneumonia from which he died. Poor Brother and Sister Osborne sure had their hands full. They were so anxious to assist in the meetings, but were unable to get out to but very few of the services. God blessed this faithful couple and their dear little children. Belding is one of the hardest places on the map. The business men and most of the silk mill folks give religion the go by. Miss Edna Pino is assistant to the pastor, and the Lord is using her to do some splendid work among the young people. She is a great hearted woman of God. Dr. Saxon, of Chicago, led the singing and sang solos in the Belding meeting. He has a fine trained voice, and if he keeps where the Lord would have him he ought to be greatly used.

Dowagiac, Mich., was our next battle field. The Rev. W. I. Elmer is the pastor of the Methodist Church. Bro. Elmer and his family gave us splendid support. They have a task on their hands in that ungodly place. Years and years ago Bob Ingersoll was called to publicly dedicate the building used for the offices of the Beckwith Stove Co., to infidelity. His bust, with other noted infidels and agnostics of past, are cut in the stone across the front of the building. Think of it! I doubt whether there is another city or town in these United States where such an insult to the Almighty would be allowed. God has some faithful children even in that "Sardis" who have kept their garments white through the blood of the Lamb. In spite of all the ungodliness and open sin of the place the Lord came in saving power and we had quite an ingathering of precious souls. Some of God's people were baptized with the Holy Ghost. We have since been informed that a number have been taken into the M. E. Church, some of them strong men who got down at the altar and prayed their way through to victory. They have a Federated church there which runs on the entertainment line. Picture shows are a prominent feature of said church. Prof. L. Saxon conducted the singing in the Dowagiac meeting also. Rev. Jno. Sheean and wife, pastors at Niles, came over to some of the services. Bro. John is one of the Lord's true men.

We are now at Plover, Ia., in the midst of one of the finest meetings of the lot. God is surely blessing his Word to the good of this people. The altar has been literally crowded with earnest seekers from night to night. My! but it is great to see scores of young folk come right out without any pulling and hauling and get down to business in seeking forgiveness and cleansing. It is a mighty meeting and is reaching in all directions. We are expecting to see a great salvation time between now and the closing day. It is to be an old-time all-day meeting. It is a genuine joy to be privileged to work with the Rev. H. O. Ward once more. He is a man of God and has a very fine family. His people are standing with

him as he presses the battle for God and souls. The District Superintendent, Dr. Hutchinson, and the Rev. Cruell, one of the pastors on this district, were present last night and seemed to enjoy the service. In fact, they told the congregation that they enjoyed it very much.

God willing, we close here on the coming Sunday and open a campaign in the Methodist Church at Little Valley, N. Y., May 2. After that we have meetings in Nebraska, North Dakota, and Washington. We have three meetings in the last named state.

If our entire schedule is carried out it will be eight full months from the time we left home until we return. Oh, My! But it's all for the glory of God. The folks who have their families together all the time should not forget the evangelist's family. That is a sacrifice which those outside the evangelistic field know nothing about. Geo. Bennard.

MARVELOUS GROWTH IN CHURCH.

I have just closed a meeting at Xenia, Ohio, in the Nazarene Church, Brother Frank and Marie Watkins pastors. It was a splendid meeting from beginning to the end; many souls were saved and sanctified wholly, and the church edified. Brother Frank took this church just a year ago when it had only a few members and they were on the eve of disbanding; they had no church building, but worshipped in what had been an old blacksmith shop; they have a splendid membership now, and their Sunday school is growing by leaps and bounds. They have a church building modern in every sense, that cannot be duplicated for \$25,000, located in a fine section of the city. The corner where the church stands is like a "bee hive." The people come in crowds to see what the Lord is doing, and to hear the gospel. Do not think that Brother Frank and Sister Marie are throwing their time away. We doubt seriously if there is another evangelist in the field that can show as much abiding fruit at the end of their year's work as Brother Frank. They only owe about four thousand dollars on their beautiful church, and have a fine lot donated for a parsonage. They have the respect of the other churches and the business men, and Frank can get anything that he needs in Xenia.

The daily papers gave us a good report of all our meetings with exceedingly large headlines, and on the front page, sometimes. Brother Frank led the singing, and it was done well. He is one of the best song leaders that it has been our privilege to hear. He has a crowd to help him that can make good singing for a camp meeting. Sister Marie's ill health kept her from most of the services, but when she and Frank sang together it was first-class. They have a number of fine singers in the church. Our entertainment in the home of Brother and Sister Hupman was the very best. We had a room with a private bath. They have an elegant home, and almost killed us with kindness. God bless them good. We are always fortunate in our entertainment wherever we go. The Lord is good to us.

They have had four revivals in this church this year beside a home revival, and every one of them were well supported. They have put \$6,000 through this church in twelve months for current expenses. How is that for a baby church? God bless Frank and Marie and baby Junior and all the good saints and people in old Xenia. We have been busy every week for twelve months and have not had a more satisfactory meeting anywhere than that in Xenia. All glory to Jesus.

Rev. C. R. Chilton, Dist. Supt., was with us one night and Rev. J. W. Heney, of Dayton, O. We were glad to see these old friends. Blessings on all The Herald staff and readers. J. B. McBride.

IN NEED OF HOME MISSIONARY WORK.

I will call to your attention a few facts concerning Wisconsin. We have two good churches at Racine and a few small churches in the entire state, with a population of near 3,000,000 people. The holiness associations have a few small camp meetings and there are a few holiness preachers in the older churches who stand true to the Bible but the great mass of the people are without the real gospel of salvation from sin. There are some twenty-five cities of from 5,000 to 450,000 population, many smaller cities and towns, and great sections with not a church in them where the whole gospel is preached or where men and women are urged to be regenerated and sanctified wholly.

Since locating in Wisconsin calls are coming from numbers of places for a meeting looking to a Nazarene church where holiness will be preached the year round. I am turning these over to our District Superintendent Rev. E. O. Chalfant, of Danville, Ill., and he is planning to have about seven tents on the field from the time it is warm enough till the frost flies in the fall. So if you want a part in this great work write to Brother Chalfant and tell him how much you want to invest either in a tent or to help pay workers for this needy field.

We have been pulling hard to keep our faithful ninety-seven missionaries on the foreign fields and should keep them there by all means and reinforce

them as soon as possible, but the people of Wisconsin need salvation the same as the heathen and a few thousands spent in Wisconsin within the next three years will mean thousands to be spent on the foreign fields in the years to come, and many a consecrated young man and woman to spend his and her life as a foreign missionary. Our noble District Superintendent, Brother Chalfant, is bending every energy to plant at least ten or twelve Nazarene churches in Wisconsin during the remaining months of the Assembly year which closes toward the last of August. B. T. Flanery.

KENTUCKY DISTRICT, CHURCH OF THE NAZARENE.

Somehow I feel that the readers of the dear old Herald would likely be glad to know more about the work of the Nazarene Church in this great state. We only have a few more than one thousand members in the entire state; but to the writer's knowledge, and according to reports we have had about 1300 seekers to bow around the Nazarene altars of this district within the last seven months. Some seven or eight hundred of these claimed pardon or purity. We only have a very few—three or four perhaps—churches on the district that have not had several professions within the past four or six weeks in the regular services. Some have had as high as thirty-five or forty without a special revival effort since the assembly in September. We have been able, by the help of the Lord, to secure some strong preachers recently, both as pastors and evangelists, and the work is growing very rapidly. We have organized several churches and are laying our plans for the work of five or six gospel tents this season. We have a number of good evangelists secured for this work.

If the reader of these lines happens to be living in a town where holiness is not stressed, and desires to have a tent campaign in your town, and a church organized that demands all her preachers to sound a clear note on the doctrine as taught by Mr. Wesley, please advise the undersigned, and we shall be delighted to supply you with a good evangelist and tent, if at all possible.

J. W. Montgomery, Dist. Supt.

Kentucky Dist. Church of the Nazarene, Wilmore, Ky.

GRACIOUS REVIVAL IN COLUMBUS, OHIO.

You will be glad to know that we are having a splendid revival in Columbus, Ohio. Yesterday, Sunday, was a wonderful day. Our meetings Sunday afternoon have been held in the Chamber of Commerce building, except one Sunday when Agnes Vichenstein, the child preacher, from Pittsburgh, was here we went to Memorial Hall, which was filled to overflowing. It was a wonderful occasion. We went back to the Chamber of Commerce for our mass meetings to find it was too small to accommodate the crowds without putting folks up in the third gallery, which we did not want to do; so we went back to Memorial Hall yesterday, and were surprised to see thousands come through the rain to join in the singing, assist in the Orchestra, and hear the wonderful sermon delivered by Dr. Gouthey on "World Crises and How They Have Been Met." It had a marvelous effect upon the audience. The music was the best we have had in years, there being 300 voices, with 25 pieces in the Orchestra, besides Mrs. Gouthey's beautiful solos, and the Snyder Brothers' Quartett, who can hardly be excelled. They are great singers and I predict for them a national career. They are three brothers and a brother-in-law. I wish you might hear them sing "Rock of Ages" some time.

With the close of April we will have finished our four months' campaign in Columbus, a city I am always happy to labor in. W. B. Yates.

REVIVAL AT COPAN, OKLAHOMA.

April 8-22 good revival services were held in the Methodist Church at Copan, Okla., Rev. E. L. Lollar, pastor. The Baptist Church united with the Methodist Church in the revival and the two worked together in perfect harmony for the salvation of souls. Rev. Robert L. Selle, of Winfield, Kan., was the evangelist in charge. Interest and attendance increased from the first service. Mrs. Selle was present and rendered valuable services with the children and young people. Conviction on the people was deep. Some who were too infirm to attend the meetings were converted in their homes. About forty were at the altar and about the same number united with the two churches. The work among the children and young people was good, many saying that it was the best they ever saw. The work was deep and thorough. "Lifting Hymns," published by the Pentecostal Publishing Company, Louisville, Ky., was the music book used in this meeting and it proved to be very popular with the congregation as well as with the two choirs. "Keep sweet and keep on," the latest song written by Dr. Selle, and now in "Lifting Hymns," was especially popular. Many think that one number worth more than the price of the book.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
Notify us promptly of any irregularities in receiving your paper.

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Remit by Registered Letter, New York Exchange, Express or Post Office Money Order.

PENTECOSTAL PUBLISHING COMPANY
528 South First Street Louisville, Ky.

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For Advertising Rates Apply to

THE RELIGIOUS PRESS ASSOCIATION

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(Continued from page 1)

Brother Snyder is much beloved by his people. He is a graduate of old Randolph-Macon, and his M.A. and B.D. from Princeton University. He is a young man of unusual consecration and zeal for the cause of the Master. Quite a number of ministerial brethren came in to attend these few days meetings, some of them from a distance. The Lord was with us graciously.

I had a delightful view of the famous Shenandoah Valley. It is a great apple country; the vast orchards were in full bloom, and I have seen nothing more beautiful. While in Front Royal Brother Snyder drove me out to a duck ranch kept by one of his members, Mr. J. W. Morgan. He has had great success in raising ducks for the market; he gives his entire attention to the raising of the large Peking duck. He hatches them from an incubator, feeds them all they can eat five times a day, and brings them to shipping size in from eight to nine weeks, and sells them for 35 cents per pound. When I was at the ranch he was feeding 13,000 ducks and had 18,000 eggs in a large incubator. He expects to ship about 40,000 dressed ducks during the year. It was a wonderful illustration of the possibility of diligent and intelligent effort.

I was entertained in a delightful old Virginia hotel by Bros. Chalmers and Duncan, two as fine Virginia gentlemen as one could wish to meet. Brother Chalmers is business manager for this famous Military Institution. Should opportunity offer it would be a real delight to visit Front Royal again.

The Convention and Commencement

THE Holiness Convention and Commencement Exercises of Asbury College will include May 24-30. We are making arrangements to entertain a multitude of people. We shall have great preachers, earnest pastors, successful evangelists and a host of devout lay people present. We are looking forward to a time of blessed victory.

We are coming to the close of the greatest year in the history of Asbury College. We

have had the largest number of students in the history of the school; we have the largest senior class. At the opening of the school we had a gracious revival in which a large number of students and visitors were converted, reclaimed and sanctified. Throughout the year there has been a fine spiritual tone. A revival spirit has prevailed; frequently souls have been converted or sanctified in our dormitories, and often penitents have been blessed at the altars of the regular church services.

Brother Ruth, assisting our pastor, recently held perhaps the greatest revival in the history of Wilmore. The blessed effect abides. The community was touched and there was a very deep and widespread movement Godward. The outlook for the progress, the growth, continuance and usefulness of Asbury College was never so encouraging as at the present time.

We want the friends of a pure, full gospel of all churches, from every quarter of the country, to visit us at the coming Convention and Commencement Exercises. Come and see what the Lord hath wrought. Come in the spirit of prayer and faith. Come expecting the blessed presence and gracious work of the Holy Spirit. We shall be glad to have young people who are expecting to attend school, and parents who are seeking a safe place for their children. We are arranging free entertainment for all of our visitors. Let those who expect to come send a card to Rev. W. L. Clark, Wilmore, Ky., stating when you will arrive and we will be glad to have you met at the train and conducted to your place of entertainment.

Among the distinguished preachers who are to be present and have promised to preach for us, are Bishop Ainsworth of Georgia, and Bishop Berry of Philadelphia.

A Good Testimonial from a Great Man.

One of the most delightful and helpful visits we have ever had at Asbury College, were the four days that Bishop Lambuth spent there lecturing to our students. He won the hearts of all of our people. After going to the Orient, in a private letter, he sent me the following testimonial.

H. C. M.

It gives me real pleasure to express my appreciation of what Asbury College has done and is doing in the building of manhood and preparation for leadership of the splendid young men and women who have been educated within her walls.

We have on the foreign field representatives of this Institution who stand not only for the highest ideals in constructive work, but who in their lives give evidence that they have sought and found the mind of Christ and are filled with his Spirit. This is an hour in the history of the world when we can give forth no uncertain sound concerning our faith in the things that are fundamental and true. Above all else we must seek that vital faith in God so necessary to a true life of service and the sacrificial spirit which must characterize such a life if we will do the will of God.

Once more I would express my gratitude for the substantial work which is being done at Asbury and for the missionary spirit which has ever been true of the Institute under the Presidency of Doctor H. C. Morrison. He has given himself without stint to the establishment of the Kingdom of God in our midst and in the regions beyond.

W. R. LAMBUTH.

Correction.

In Dr. Morrison's Monthly Sermon in May 2 issue of THE HERALD, the copy refers to "Paul and Silas" as having a contention, when it should have been Paul and Barnabas. Of course, this was the proof reader's oversight, which sometimes occurs.

Making the Bible Real.

Mrs. H. C. Morrison.



THE failure to make the Word of God mean all it can, and was intended, to be to us, comes from a failure to take it for what it says—literally, really, and practically. The question of "Faith,"

when solved, makes all other questions solvable.

The "faith chapter," the 11th of Hebrews, informs us as to how the men who brought things to pass during their eventful lives, accomplished such marvelous feats. In the first place, we are told that "Faith is the substance of things hoped for." That is, if we have faith, we are sure of that for which we long and desire. In another place we are assured that, "According to your faith, so be it unto you."

Upon one's faith hinges our realization. And we are told that, "Without faith it is impossible to please God." Thus we see that the foundation of all our activities is faith, and without this foundation, a spiritual structure will be impossible.

Some one, in writing upon this most important subject, says:

"The Bible is not a 'dead letter,' but spirit and life. When I kneel in my devotions before the Lord of heaven and earth, I spread out before me the Word, by which he hath said I am to be judged at the last day; and conscious that it is only the Spirit which indited the Scriptures that can give them life-giving energy, I wait only on God, humbly believing that

"God is his own interpreter,

And he will make it plain."

"Every promise of God, as one hath said, is worth more than a mountain of gold. I search as for hidden treasure, to know what promises are suited to my condition, knowing that such are given to me, because Christ hath purchased them for me, and all the promises of God in him are yea and amen. The designs of God are frustrated, and his name dishonored, if I refuse to call them mine, and to claim the proffered benefits, after being by the Spirit brought to sustain this character, in answer to the intercessions of Jesus."

Faith is the power which brings things to pass. It has been the propelling force that has "framed worlds, offered acceptable sacrifices, prepared the ark, offered up Isaac, preserved the lawgiver, subdued kingdoms, stopped the mouths of lions, turned to flight the armies of the aliens, received the dead to life, endured cruel mockings and scourgings, wandered about in sheep skins, in deserts, and in mountains, and in dens and caves of the earth." In view of all these things which were endured by the sons of Faith, we are exhorted to "lay aside every weight, and the sin which doth so easily beset us, and to run the race that is set before us, looking unto Jesus the author and finisher of our faith."

Yes, to simply take God at his word, believing without the shadow of a doubt that, "What he has promised he is able also to perform," brings us into our inheritance as it is in Christ Jesus. If the sinner will confess his sins, upon the authority of God's word, "He is faithful and just to forgive his sins," which if he believes with all of his heart, will bring him to realize the salvation from all his past transgressions. If the believer will present his body a living sacrifice, holy, acceptable unto God, placing his all upon the altar for time and eternity, and believes the promise that "The altar sanctifies the gift," he may have the assurance that his heart is cleansed from all sin. Then after we have walked into these experiences, we shall have to continue the walk of faith in order to claim victory over the world, the flesh, and

the devil, for "This is the victory that overcometh the world, even our faith."

So it is faith, first, last, and all the time. But we must remember that faith can only be exercised as we 'trust and obey,' walking in all the commandments, blameless. Seeing that so much, yea all, depends upon our faith, let us pray with the poet,

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe!
A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

If you really want to help your boy who is away from home, send him a copy of the Pilgrim Bible and tell him to read all the passages underscored with blue, which will point him to heaven; and to read all the passages underscored with red, which will warn him of the other world. This Bible is being offered in the Pre-Inventory Clearance Sale at a great bargain price.

A PENTECOST SERMON.

(Continued from page 5)

way and say no great big amount about it. It is a question of temperament as to what kind of a demonstration we are going to make when we get the blessing. I do not object to your shouting. I do not object to any one running over. I think we could stand a little more. It is a sad thing for a preacher to be talking about excessive emotionalism to an audience that hasn't shouted in a year, nor in five years.

Some years ago the President of the U. S. A. went up Pennsylvania Avenue with armed escort and flags flying and colors streaming, and solemnly received the oath of office and was inducted into his office as President of the United States, but he did not have to repeat that any day since he has been president to make him president. But he is really president as much today as though it was taking place in Washington, and more so. When God brought in the law dispensation it was with marvelous manifestation. He did not have to do that any more to make the law binding. He came down on Mt. Sinai, in the upper room, and with miraculous accomplishment, but never since that day has he reproduced all of these attendants. . . . only in two or three instances. As he repeated one of them and on a similar occasion none of them were attendant, showing that while they might accompany them, they will not necessarily accompany Pentecost.

Some of the things that must abide: First, whoever has nothing in his heart but pure love, nothing contrary to pure love, has the Holy Ghost, because that perfect love has been shed abroad in the heart by the Holy Ghost. If you have got the Holy Ghost you have perfect love, and if you have perfect love you have the Holy Ghost. Perfect love is never absent from the Holy Ghost, and he is never absent from it. If you find your love waning, open your heart anew and let him fill it. Perfect love looks after your neighbor's interests the same as your own.

The next is purity. He comes in and purifies the heart. If he stays he will keep it pure. Two fellows were arguing. One said, "There is a brush heap that has burned, and nothing springing up there." The other fellow said, "You leave it alone and something will sprout up." If you keep the fire burning there nothing will come up. Let your heart get cold, though, and. . . . it will spring up over breakfast.

Friends, it is truly impossible for you and me to keep pure in this world unless we keep the full source of purity in our heart to keep it pure. No, your high character won't do it;

your family pedigree won't do it, nor the fact that you had a long line of noble ancestors. There is one—only one—safeguard against impurity—that is the Holy Ghost burning in your heart to keep impurity out. If you let him be grieved, let your heart get cold, there is not one of you that may not drop into the vilest sin any time. You have to keep on or the devil will get you down.

Finally, one thing that abides is power. Power to do, power to be, power to endure, power to live the life, power to deliver the goods, power to plod straight ahead, power to resist temptation, power to endure the strain of abuse, power to suffer the contradiction of sinners, power to let men load you with afflictions and still keep on going. Religion is not all enjoyment; there is much suffering in action. Watch a man who is coming to live the life; he is coming to live it with tribulation. If you preach holiness and live holiness, they will never meet you with brass bands and prancing horses and men with gold braid on their shoulders. They will want to do that when you go. If you are going to be true to God and live a holy life it will rebuke everything around you, and it is the purpose of the Holy Spirit to enable you to live a life that will continually rebuke everything that is not right. Your life will rebuke everything and the power God gives you will enable you to live the life when the popular tide is against you.

A Correction.



SOMETIME ago there appeared an editorial in the columns of this paper, expressing regret over a division in the Nazarene Church which I supposed had resulted in the organization of the Pilgrim Church. My supposition was based entirely upon an incident in Southern California, which I was led to believe was the beginning of the Pilgrim Church. I am glad to know that I was mistaken in this particular and cheerfully print the following statement. From what I have seen and heard of the people who make up this body of Christians they are a most devout and zealous people.—H. C. M.

Dear Dr. Morrison:

Please allow me to call your attention to an editorial of yours in THE PENTECOSTAL HERALD of March 14th, and entitled, "An Unfortunate Division."

Judging from what you say, it is evident that you do not have full information of the facts in the case, and believing that you are too greatly interested in the spread of Scriptural Holiness all over the land, to intentionally reflect upon, or misrepresent a denomination with potential force and numerical strength as ours is for the purpose above named; and since you appear lacking in information, I am taking the liberty to place in your hands some facts.

In your editorial you say "A division which took place in one of the Nazarene churches on the Pacific Coast, though not extensive, seems to have spread to several congregations and has resulted in a new organization called the 'Pilgrim Church.'"

The facts are that "The Pilgrim Church" is the official name of what was known as the International Holiness Church and changed its name to the former, at its last General Assembly held October 3-10, 1922, and at which time, the "Pilgrim Church" of the Pacific Coast united with us; hence the name "Pilgrim Holiness Church."

This church was originally organized in the home of Rev. Martin Wells Knapp in Cincinnati, Ohio, in 1897 and bore the name of

CONVENTION AND COMMENCEMENT AT ASBURY COLLEGE MAY 24-30

Take this personal invitation to be with us. A number of prominent preachers have promised to be present; also song leaders of wide reputation. Prof. W. B. Yates will be in charge of the music. Bishop Ainsworth will preach the Baccalaureate Sermon on Sunday. Bishop Joseph Berry will preach on Friday, May 25.

Free entertainment for all guests who write for reservations. Let the people pray earnestly for an outpouring of the Holy Spirit. Address Rev. W. L. Clark, D.D., Business Manager, Wilmore, Ky.

"Apostolic Holiness Union." In 1905 the name was changed to "International Apostolic Holiness Union and Churches. In 1913 as the organization was increasing particularly in local churches being organized, its name was again changed to "International Apostolic Holiness Church" and remained so until November, 1919, when the Holiness Christian Church united with us and at that time the name International Holiness Church was adopted and remained so until October, 1922, when the Pilgrim Church united with us and the name became Pilgrim Holiness Church, and we are so known today.

This Church has never belonged to the Nazarene Church and consequently could not be a split off from it. The Pilgrim Holiness Church is evidently of more consequence and has a larger membership than perhaps you are aware, being near 15,000 strong and is one of the most aggressive factors in the Holiness Movement, in the spread of scriptural holiness.

Believing that you do not desire to leave your readers in the dark concerning our Church, and that you would put yourself in the clear, I am submitting this information to you.

Yours in Christ,

WINFRED R. COX,
General Supt.

If We Knew.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim eternal roughness
Seem—I wonder—just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood.

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judged we should,
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin:
Could we know the powers working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

—Sel.

OUR BOYS AND GIRLS

Dear Aunt Bettie:

If you have The Herald of Feb. 14, you find in Boys and Girls' Page my promise to explain in few words, a text I use in my talks to schools. So, dear little friends of mine, here I am, attempting to visit your schools through this page. As I enter your school rooms it seems like a fairy world full of bright, neat children, all looking so lovely to me. And the wall decorations, so many pretty, wonderful things the little hands have cut out, painted, and put together, all of which very much interests and delights me. And I cannot but admire your faithful teachers who do their very best for you. Children, love your teachers, for in danger, they would give up their lives to save you. And now I cannot help loving everyone of you little folk, for I almost worship children, and am never happier than when visiting the school. Being a minister, I write in my study, or "den." Little folk come in to see my quaint lot of pictures on the wall; birds, nature scenes, photos and children's cards with their precious little hand-writing, I never tire looking at them. A little boy asked, "Are lions in your den?" No, but this reminds me of my promised Bible text—"A living dog is better than a dead lion." I make these talk to each other. Says the little dog—"I wish I was you, the king of beasts; with your stately step, fierce eye, and awful roar." The lion answers—"I wouldn't be you, little, weak, ugly cur, kicked around, stepped upon; only a rabbit is afraid of you." Cousins, which would you rather be? the lion? But wait, the lion is made to die, and the dog, looking at its big dead hulk, says—"I take back what I said awhile ago: big as you are, I would rather be my little self now than you; for I can run a little, but you can't move a foot; I can chase a rabbit, but you cannot scare even a mouse; I can bark some, while you can't utter a sound." To which the lion answers—"I also take back what I said, little, weak and timid as you are, I'd rather be you now, than me; for you can run a rabbit, while I cannot scare a mouse; you can bark a little, but I cannot roar at all."

Now, little school friends, don't you see how precious your lives are. The smallest, poorest life, is worth more than the greatest, richest, dead person. Do you wish to see a really rich person? Then look into the mirror and you will see one. "But I have no money in bank," you say. No, and if you had all of the Bank of England's money it wouldn't make you rich. And when you are penniless you are far from poor. Now listen; what makes you rich, is that wonderful little life of yours. God has equipped you as only a God could afford to. Thousands of people would come clear around the earth, and lay down a million dollars on your desk for your good eye-sight; for the spring in your step, or if they could sleep, or laugh like you can; or if they could have your appetite for supper. Jay Gould had millions of dollars, but you wouldn't want to be Jay Gould, for he starved to death; he had money with which to purchase bread, but he couldn't buy an appetite.

Then, children, you are rich with a perfect little mind, that wonderful thinking machine by which we know and learn. I used to talk to hundreds of people in a beautiful big building, surrounded by rows of fine trees and flowers. Many of those children were heirs to great wealth in land and money. But you wouldn't want to be any one of them, for they were feeble-minded; they could not learn much nor understand as well as a three year old boy or girl among you, though some were thirty years of age. So, little friends of mine, this chapter teaches that quality of life, not bulk, counts most. "Keep thy garments always white." That the "Race is not to the swift, nor the battle to the strong." The lion is

both. But "Wisdom is better than strength." Now, if you read this I will soon write again. Good-bye.

T. Richardson Gray.
Humeston, Iowa.

Dear Aunt Bettie: Here I come again to join your happy band of boys and girls. I am a little girl 12 years old; my birthday is Feb. 25. The one that has my birthday I will send them a letter. I belong to the Wesleyan Methodist Church in Pell City. Dorothy Akers, I think your letter was good. Come again when you can. I have three pet cats and two pet dogs.

Elva Selby.
Pell City, Ala., Rt. 2.

Dear Aunt Bettie: Will you let a Kansas boy join your happy band of boys and girls? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. I weigh 72 pounds. I am in the 4th grade. Who has my birthday, Jan. 31? May age is between 8 and 12 years. This is my first letter to The Herald. I hope Mr. Waste Basket will stand still and let me by. Of course you know I love all of the cousins, but I love Aunt Bettie best.

Clarence Ratliff.
Garfield, Kan.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? My father takes The Herald. I enjoy it very much. I live on the farm and have a dog and some cats for pets. I am nine years old. My birthday is July 6.

Anna Mae Jones.
Mt. Olivet, Ky., Rt. 2.

Dear Aunt Bettie: Will you let two North Carolina girls join your happy band of boys and girls? We go to school and are in the 7th and 6th grades. We go to Sunday school every Sunday. We have a nice summer resort. We go fishing and bathing in the summer. Florence has light hair, blue eyes and fair complexion, and I have dark hair and eyes and kind of a dark complexion. We are 14 and 13 years old. Wilma's father is the keeper of the Light House. We will be glad to hear from any of the cousins.

Wilma Austin, Florence Oneal.
Ocracoke, N. C.

Dear Aunt Bettie: Will you let a Kentucky girl into your happy circle? I will promise not to stay long. I am fifteen years old, have black eyes and dark brown hair, weigh 144 pounds. I live on a farm. My father raises silver and red foxes and I think they are beautiful. How many of you cousins read the Bible? I do, and think it the Book of all books. Do you cousins like music? I do. We have a guitar and my brother has a mandolin. I hope Mr. W. B. will not get my letter as he got the other one. I will close as I promised not to stay long. If any of the cousins wish to write to me my address is Fairplay, Ky.

Ruth E. Harvey.

Dear Aunt Bettie: This is my first letter to The Herald. My friend takes it. My eyes are brown, hair brown, dark complexion. I am in the 7th grade. My age is between 13 and 16. My birthday is Dec. 17. I have three brothers and one sister at home, and two married. The one who guesses my age I will write to him. Well, I will close before Mr. W. B. gets this letter.

Aurora Flaherty.
Anacoco, La.

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? This is my first letter to The Herald. My grandmother takes The Herald and I get it from her. I have brown hair, blue eyes and fair complexion. I am in the 7th grade. My age is between 12 and 16. The one who guesses it I will write to them. I am 5 feet, 4½ inches tall, and weigh 120 pounds. I am not

a Christian but hope to be. I have one sister and two brothers living and one brother 7 years old in heaven. Raymond Moore, I guess your age to be 14. Nellie Judy, I guess your age to be 15. I am starting to read the Bible through. I go to Sunday school. I am going to write the story of Abraham's life for next Sunday. I hear Mr. W. B. coming so I had better go.

Lela Sanders.
Anacoco, La., Rt. 1, Box 46.

Dear Aunt Bettie: Will you let an Indiana girl join your band? The other time I wrote Mr. W. B. came back and destroyed my note. My father takes The Herald, and I enjoy reading the pages for girls and boys. My age is 13 and I am in the 6th grade. I go to school only when I'm not sick. My teacher's name is Miss Larson. Dorothy Akers, my father is a Methodist preacher. We have great faith in Wilmore and Asbury. We are talking of going to Wilmore this summer. I suppose some of the cousins have heard Methodist Sam. I have, and think he is great. He sure has suffered as much as all of us cousins. I go to Doddridge Sunday school and go every Sunday. Our pastor's name is R. E. Coleman. He is great.

Ruth Dennis.
Brownsville, Ind., Rt. 10.

Dear Aunt Bettie: As you so kindly printed my last letter, I will try again. Our school is out, so I am rather lonely. How many of you cousins attend Sunday school? I go every Sunday and like it very much. Wish you all could see my pet rabbits; they are such sweet pets. Some are all white and some are white with gray spots. I also have some baby chicks. I got 19 out of 20 eggs. So Aunt Bettie, if you will come to see me this summer I will give you fried chicken to eat. I saw a Howard Poke's name on the page some few weeks ago. He has my brother's name. It is getting late, and you know it is a pretty long walk from Kentucky and Mississippi, so guess it will be quite late when I get home. Hope Mr. W. B. is out spinning in his new Ford and won't get my letter.

Mabel Poke.
Porterville, Miss.

Dear Aunt Bettie: This is my first letter to The Herald. I am a little Alabama girl and live on a farm of 40 acres. My father has been taking The Herald for two years. I sure do like to read it. I read the Boys and Girls' Page every time The Herald comes and sure do enjoy it. I like to go to school, but ours is out now. I studied the 6th grade this past school. I am 14 years old. My birthday is Oct. 28. Dorothy Akers, your letter sure was fine. Emma Monroe, your poem was a nice one. I should like to hear from some of the boys and girls.

Flossie Hodges.
Headland, Ala., Rt. 1, Box 70.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? My grandmother takes The Herald and I enjoy reading it. I go to the M. E. Church. My teacher's name is Miss Porter. I have six brothers and two sisters. I am in the 6th grade. I have blue eyes and light brown hair. My age is between 11 and 14; the one that guesses it I will write to them. Nora Lee, I guess your age to be 13; if so, don't forget the letter.

Geneva Wilson.
Lubbock, Tex.

Dear Aunt Bettie: Grandpa takes The Herald and I enjoy reading the Boys and Girls' Page. My school is out and I enjoy helping my mother do her work. I will be twelve June 18. I am promoted to the 8th grade. How many of you have pets? I have a Belgian rabbit for my pet. I go to Sunday school nearly every Sunday. My Sunday school teacher is Mrs. H. D. Youmans. My school teacher was Miss Cora Brizendine.

Johnie Fay Deese.

Dear Aunt Bettie: Here comes a little girl who wants to join your happy band of boys and girls. I have two brothers. Aunt Bettie, my mama's name is Bettie. Dorothy Akers,

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HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

I think your piece was fine. Come again. My age is between 8 and 12. To the one who guesses it I will send a card. Aunt Bettie, you can guess too, if you want to. I have two grandmas, but don't have any grandpa; they are both dead. Our school is out and I will be in the 5th grade next school.

Lottie Williams.

Dear Aunt Bettie: I am a little boy six years old. I like to go to school. I am promoted to the second grade. My school teacher was Mrs. H. J. Eason. I liked her fine. I have two sisters and one brother.

Jim Paul Deese.

Dear Aunt Bettie: I am a little girl 11 years old. Jesus saved and sanctified me. My parents take The Herald and I enjoy reading the Boys and Girls' Page. I have three sisters living and one sister and two brothers in heaven. The rest of my sisters are saved. I am the youngest of us girls. I go to school and am in the 5th grade. My teacher's name is Miss Alene Godfrey. I go to the Free Methodist Church. My two sisters have joined, but I have not. May God help you and all the cousins.

Ida Thomas.
Roanoke, Ind., Rt. 2.

"The Holy War," by John Bunyan, is, to me, a greater book than Pilgrim's Progress. It is positively enlightening. One cannot read it without a clearer knowledge of the great Bible doctrines."—Geo. Swann.

Fallen Asleep.

BATEMAN.

Mrs. Sallie Luderitz Bateman, the beloved wife of Samuel A. Bateman, entered into rest on Jan. 29, 1923. Sallie Luderitz was born in Philadelphia, on Dec. 14, 1852. She was converted in early life and united with the Centenary Methodist Church of that city. In the fall of 1885, she moved to Cedarville, N. J., and united with the Methodist Church of that place, where she served as an efficient Sunday school teacher and worker for many years.

On May 24, 1893, she was united in marriage to Samuel A. Bateman. Some years later, she sought and found the blessing of entire sanctification. In her Bible was found written these words, "Received the blessing of entire sanctification by consecration and faith. My memorial stone is Isa. 26:4. 'Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. Praise the Lord!'"

Mrs. Bateman was a great lover of the old hymns. Many happy hours she spent playing and singing the songs of Zion. One of her favorite hymns she was wont to quote, in such a triumphant manner: "Give to the winds thy fears—Trust and be undismayed, He hears thy sighs, he sees thy tears, He shall lift up thy head."

She was stricken with influenza-pneumonia on Jan. 24, 1923 and after a brief illness of only five days, bade her husband good-bye, and departed to be forever with the Lord.

From the first she felt that the end was near, and awaited its coming though in great bodily distress, with calm expectation.

To her pastor, Rev. H. J. Heinemann, who visited her upon the day of her death, she said, "My house is all in order." Thus it is that God's children die. "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

A Friend.

MILES.

It was in Big Spring, Ky., on March 22, 1884, that the home of J. E. and J. A. Moorman was gladdened by the coming of a baby girl. They named her Bettie Zorada. Christian environs had their natural result in her life, and at the age of twelve she became a Christian; in her young and blooming womanhood. Fifteen years ago she consecrated her all to God and ever after her life has been most joyous. The pastor had the privilege of seeing her Bible; there were texts marked for years of the sermons she had heard, with the dates and the names of the preachers. Busy housewife that she was, she had worn her Bible well-nigh out. She had been a reader of *The Pentecostal Herald* for a number of years and always looked forward to its weekly visit with much joy. Oct. 13, 1920, she was married to J. P. Miles. Two children came to this home, James Pendleton and Jessie Sue.

Life was very sweet and hopeful to my dear sister. There were her babies, her husband and mother to live for, yet she was resigned to the will of her heavenly Father. The end came a little after noon at the Mercy Hospital in St. Joseph, Mo., March 1, 1923. The funeral services were conducted by her pastor, Rev. S. E. Shafer, from the M. E. Church of which she was a member. On Sunday at 11 A. M. her remains were laid to rest in Mt. Hope Cemetery. Her light shines on and we hope to meet her in that great beyond.

Her Sister.

ROGERS.

Harold Eugene Rogers, aged 11 years, 9 months and 11 days, drowned in Lake Avard, March 24. He, with some other boys were playing on some planks on the lake, lost his balance and fell into the water face down, death resulting from strangulation. He was a conscientious, Christian boy. He leaves to mourn his loss, father, mother, four brothers and four sisters. We know Harold is safe in the arms of Jesus, but oh, how we

miss him. His sunny disposition made him many friends. His casket was covered with beautiful floral offerings from his friends.

We loved him, yes, we loved him,

But Jesus loved him more,

And he sweetly called him

To yonder shining shore.

The golden gates were open wide,

A gentle voice said, "Come,"

And with farewells unspoken,

He calmly entered home.

His sister,

Alta Helen.

When you feel the need of a book to cheer you up and give you a new ho'd on the Lord, get "Hallelujah Jack," the life-story of Rev. Jack Linn. It will do you good. Price 50 cents. Pentecostal Publishing Company, Louisville, Kentucky.

A ROSE FOR THE LIVING.

Raymond Browning.

Chimes from stately old cathedral;

Thunders rolling on the sea;

Bird-note in a distant forest;

Children's voices glad and free;

Blind John Landrum now is playing

And sweet visions come to me.

Listen to that old piano

Pouring out that sparkling tune;

Cascade streams of jeweled laughter

Rush through caves of sorrow soon;

Then a golden sea of glory,

Silver sands and shining moon.

Now dark clouds and howling tempest;

Wanderer lost in wintry night,

Friendless, homeless, sad, forsaken,—

In the distance gleams a light,

Star of Hope, and Rock of Ages;

Hallelujah! home's in sight.

Guardian of the sweetest music

Hidden 'neath the ivory keys;

Minstrel of the songs of Beulah

Stir our souls to ecstasies:

Saints are shouting; heaven rejoicing;

Weeping sinners on their knees.

THE GOLDEN HOUR AND THE GOLDEN CROSS.

Charles C. Parrel, D.D.

Secretary General Hospital Board.

The American people are acquiring the hospital habit. In thirty-six years our population increased 196 per cent and our hospitals increased 4700 per cent. Building contracts for hospitals and sanitoriums in 1919 amounted to \$32,000,000; in 1920 they were a little less than \$42,000,000; in 1921 they were over \$55,000,000; and in 1922 they had reached the enormous total of \$71,507,400. In addition to the contracts of 1922 there were contemplated enterprises to the amount of \$97,255,600. The largest class of patients, by far, is made up from those suffering from mental and nervous disorders. The tubercular patients form the next largest group. The general hospitals, or those admitting general medical and surgical cases, constitute 72 per cent of the total number of all hospitals and 42 per cent of the total hospital capacity.

The Hospital in the Sky-Line.

Let us draw the industrial sky-line of the country. Let us shape buildings in relative sizes, according to the number of persons engaged in each particular industry. The hospital will be as big as the iron mill and steel mill put together; it will be larger than the boot and shoe factory; it will be nearly three times the size of the packing house.

These hospitals minister to 8,000,000 persons a year and in serving these 8,000,000 men, women and children, the hospitals must house and feed 1,250,000 people, resident physicians, nurses and employees.

Hospitals in the South.

The nine southern States of Alabama, Arkansas, Louisiana, Mississippi, Florida, Georgia, Kentucky, North Carolina, South Carolina, while having 13 per cent of the total population of the territory have only nine per cent of its hospital capacity. Mississippi comes lowest, with a ratio of one hospital bed to 1222. Georgia's ratio is one bed to 673. Arizona is best supplied, with one bed to 77. The States having one bed to less than 200 population are, in relative order, Arizona, District of Columbia, Montana, California, Nevada, New York, Massachusetts and New Mexico. The hospital of average size would have 92 beds.

The Hospital Tendency.

Our modern civilization has so greatly changed in its domestic life that the hospital has come to be a veritable necessity. Various causes have contributed to this. The domestic woman has been largely replaced by the business woman and the feminine wage-earner; neighborhood nursing has largely passed away; the domestic servant has become a thing of the past in many places, and where present increasingly unwilling to share the entire burdens incident to the care of the sick. Doctors tend more and more to require or persuade patients to go to the hospital. The spread of medical information among the masses has erected a new attitude toward the hospital and its facilities for sanitation and healing. Last, the maternity hospital is coming to be looked on as a necessity.

The hospital has thus become a pressing necessity for suffering humanity. This constitutes an open door to the Church. The Church which washes the feet of today will hold the heart of tomorrow. The Church which heals the sick is carrying out the command of our Lord and walking into the affections of humanity. The sick man needs a three-fold ministry: Truth, for his mind, grace for his heart, and medical care for his body. Feeble, faint, depressed, discouraged, lonely, full of foreboding and sick, he needs his Church. She can make his sick room radiant with hopefulness, serene with resignation, and restful with the consciousness that "underneath are the everlasting arms." Those appointed to die need the consolation of the gospel. Our Church must build her hospitals, and make them "Hotels of God." She must complete her evolution and round out her four-fold ministry. She must go, that is missions; she must preach, that is evangelism; she must teach, that is Christian education; and she must, though late, discharge her healing ministry to humanity.

The Golden Cross.

As the Methodist Episcopal Church, South, faces this door of golden opportunity, the "Golden Cross Society" is in her hand—a golden key with which to enter in. Its human appeal, its inspiring pledge, its flexible organization, its vast possibilities, will stir all classes, rich and poor, young and old, learned and illiterate, until it "covers Dixie like the dew." The purpose of this Golden Cross Society

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is to promote kindness in thought, and speech, charity and generosity in giving, helpfulness and mercy is daily service to the unfortunate, and love to one's fellowmen. It is auxiliary to the General Hospital Board of the Methodist Episcopal Church, South.

Adult Memberships.

Any one desiring to aid needy and suffering humanity may become a member of the "Golden Cross Society" by the payment of \$1.00 a year.

Other Memberships.

Children under fourteen years of age may enroll as Junior members by paying 25 cents a year.

Supporting memberships \$10.00 per year.

Sustaining memberships \$25.00 per year.

Service memberships, \$50.00 per year.

Those who give \$100 become life members. Those who give \$500 become Life Patrons, and the donor who is privileged to give \$10,000 will be invested with the distinguished order of Knight of the Golden Cross.

Use of Funds.

Eighty per cent of funds accruing for membership fees shall be used for the erection, endowment, or support of hospitals having connection with patronizing Annual Conference indorsed by the General Hospital Board of the Methodist Episcopal Church, South; and 20 per cent of the funds shall be paid into the General Hospital Board. All the money, however, is to be sent to the General Board and administered by it according to the law of the Church.

The membership pledge-cards are to be sent in to the General Office, 416 Wesley Memorial Church, Atlanta, Ga., with money to cover. The Golden Cross button is a receipt to the new member. The unused buttons are to be returned to the General Office.

The local Director of the Golden Cross has an important field of service opening up as this new chapter in Methodist history is being written.

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A new edition of "The Garden of Love," by Rev. Jack Linn. This edition is printed in beautiful paper binding, and sells for 50 cents. This is one of the best bargains we have had for a long time. Order today. Pentecostal Publishing Company, Louisville, Kentucky.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IX.—May 27, 1923.

Subject.—Isaiah, the Statesman-Prophet. Isaiah 6:1-8.

Golden Text.—Here am I: send me. Isaiah 6:8.

Time.—About B. C. 750.

Place.—In the temple in Jerusalem.

Introduction.—

Isaiah was a great preacher and a mighty prophet who filled a needy place among his people. He lived during the reign of Uzziah, Ahaz and Hezekiah, kings of Judah, his contemporary prophets being Micah, Hosea and Nahum. Some one says that when God desires to make a great statesman, or a great preacher, or a great anything, he must first find a great man. He may not be a great man according to human judgment, but he must be great according to Divine judgment. "Man looketh on the outward appearance, but the Lord looketh on the heart." Isaiah had this measurement; and out of him Jehovah could make prophet, preacher and statesman. In all these offices he stands out in bold relief, towering above the common men of his day like Mt. Shasta among the surrounding peaks. He seems almost to belong to New Testament times.

Viewed in any or all the three offices named above, Isaiah is grand. In prophetic vision he surpasses all the Old Testament seers. No other prophet was honored with such visions of the coming Christ as God gave to him. It is he who tells us of the lowly humility of the God-man who would suffer and die among thieves that he might be our sin-bearer, and that we might be healed with his stripes; but he tells us also of his second coming in glory to gather his people from the four winds of the earth. The Jews lost all vision of his first coming, thinking only of the glory of his second advent. Many professing Christians lose all vision of his second coming by undertaking to put all the glory of that event into his first advent. But they are both glorious, the first coming being filled with the glory of vicarious suffering for the redemption of us sinners, the second with the glory of kingly reigning over a redeemed world.

As a statesman, Isaiah was neither a blank pessimist nor a foolish optimist. He could see both the bad and the good among his people, but had faith and courage to fight against the bad and for the good. In truth, he combined the statesman and the preacher, knowing full well that the two must go together. The statesman may be able to plan and legislate wisely, but his best work must fail unless the preacher thunders out the eternal verities of God till men repent of sin and get right with him. If there is to be good government, men must have a conscience; but there can be no trustworthy conscience except where men have due reverence and respect for the Word of Almighty God. This was the foundation upon which Isaiah built, and he built well. He who builds on any other foundation must sooner or later be anathema.

The Lesson Proper.—The sixth

chapter of Isaiah is a battleground, some contending that this was the prophet's conversion, others maintaining that it portrays his sanctification. Personally, I take the latter view; for if he was not a child of God, there must have been none among all his people. To become children of God in any age men must be born again; for they must become partakers of the Divine nature, and there is no other way. Surely this devout prophet of Jehovah cannot be classed as an unsaved sinner; and I say this knowing that when the angel laid the live coal upon his lips, he told him: "Thine iniquity is taken away, and thy sin purged (forgiven)." The entire matter is in the singular number; and I cannot believe that the sins of a life-time were banked up against this soul and that he knew not his God. As far as I can learn from the history, he was Jehovah's prophet at that very hour. Still I see no use in controversy; for it

cause I know nothing beyond what is here said. Whatever else there may have been in the vision, I feel sure that he received a realization of the holiness of the Almighty, and that a consciousness of God's holiness gave him a sense of his need of holiness. One may contemplate God's omnipotence, his omniscience and his omnipresence for a little time and have no conviction for sin; but one glimpse of his holiness will put any man on earth on his face in the dust; and this was what happened to Isaiah: he saw himself under the X-ray of Divine purity, and went to the floor of the temple.

But this prophet had another vision: he saw the condition of his people. Not only was he a man of unclean lips, but he was dwelling among a people of unclean lips. How often have I seen this repeated in my short life-time. A pastor will go for years thinking that his people are all right; but some day he meets God, and sees himself and sees his people. It is a terrible hour; but the sooner the vision comes the better for both preacher and people. The writer shall never forget the case of a preacher-friend who went to a great camp meeting where the light of God shined into his

Gospel Tents

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whom he could send to do that preaching; and perhaps he had been calling for one; but nobody was ready to hear or go. Sin blinds the eyes of the soul so that it cannot see the lost condition of other souls: sin dulls the ears of the soul so that it cannot hear the call of God for some one to go to their rescue. Nor does it take gross, committed sins to do this. The carnal mind, or what Mr. Wesley called inbred sin, will often render one purblind and very hard of hearing.

Possibly we shall get near to the depths of this passage, if we call to mind the teaching of Jehovah in Isaiah 52:11 "Be ye clean, that bear the vessels of the Lord." St. Peter says something about our being "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Any sane man ought to be afraid to preach the gospel; but he



MINISTERIAL STUDENTS AT ASBURY COLLEGE.

We are giving our readers a view of a part of our Ministerial Association of Asbury College for the present school year. This is a fine body of young men, healthy, studious, devout, and zealous for the spread of the pure gospel, the conversion of sinners, and the sanctification of believers. Those persons who have contributed to the erection of the Theological Building and the Students' Loan Fund are helping to house these young men, and giving assistance to quite a number of them. Pray God's richest blessings to rest upon them. The purchase of material and the Saturday payroll eat up the contributions sent in with great rapidity. We are in pressing need of a few thousand dollars within the next few weeks in order that we may carry forward this good work without any delay. We do not believe that there is any better use for some of the Lord's money than to help educate a devout and faithful ministry to carry to the world a full gospel.

Faithfully, your brother,

H. C. MORRISON.

neither can nor will do any good. In either view of the case, it was an epoch in Isaiah's life, that left him a long way up the road from the place at which it found him.

Isaiah had more than one vision that day when he "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." There were flying seraphim covering their faces and their feet while they cried one to another: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." That vision of the holiness of God gave the prophet another vision: he saw himself. I shall not enter into any explanation of the fact of his having seen God, be-

soul till he fell to the earth crying for help; and as in Isaiah's case, a live coal touched his lips; and he went back home to weep like Jeremiah over a lost church. I would not unkindly criticize men; but from a broken heart I pray Almighty God to vouchsafe some adequate vision of His holiness to the ministry of our day. We must have it, or our people must perish in their sins, and we shall have to answer for their souls at the bar of judgment. God help us!

The effect that Isaiah's sanctification had on him was in no way unnatural. "Here am I; send me" was but the normal cry of a heart that had been long waiting for a man

should not shrink from doing it. Men often say that the gospel is a savor of life unto some, and a savor of death unto others; but this is not Scripture. St. Paul says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." Well may he add: "And who is sufficient for these things." The first and biggest need in every preacher's life is a holy heart, without which his work in life must in large measure prove a failure. Sanctify us wholly, and we shall be crying with Isaiah: "Here am I, Lord; send me."

ANNOUNCEMENTS.

Rev. E. O. Hobbs has recently changed his place of residence, moving to a new annex of the city. His address will be Louisville, Ky., Station E. Rt. 2, Box 3770. For the present he is engaged in a meeting at Greensboro, N. C.

The Annual Tabernacle meeting of the Rice County Holiness Association will be held in Lyons, Kan., June 3-17, Rev. E. P. Ellyson, evangelist, and Mrs. R. E. Young, song leader. For information, address Mrs. W. B. Bean, Secty., Little River, Kansas.

Rev. H. B. Lewis reports a good meeting at Opheim, Mont., with Rev. Emmert pastor of Methodist Church. God has blessed his ministry in Montana. Those desiring his services may address him Wood Mountain, Saskatchewan, Canada, care Mrs. Anna Olsen.

Rev. W. F. Cochran, a student in the Theological School of Asbury College, desires to engage in evangelistic work during vacation. He is an elder

NOTICE TO SORROWING.

If those who grieve over loss of a child or loved one, will enclose two or four cents stamps, I will send cards of comforting Poems.

T. Richardson Gray
Humeston, Iowa.

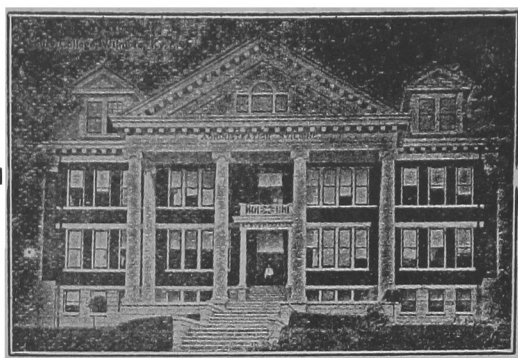
NOTICE.

Bishop Mouzon has appointed Rev. W. A. Swift as Pastor of Carroll Street, Nashville, Tenn., to fill the vacancy caused by the death of Rev. E. W. Brown, and for this reason, Brother Swift and I will not be associated together in the evangelistic work as previously announced.

I will give the balance of my time this year to assisting pastors in revival meetings. I am one of our authorized general evangelistic singers, endorsed and sent out by the Committee on Evangelism. I have been actively engaged in evangelistic work for the past eight years.

Brethren who may desire my services will please communicate with me Crumps Park, Macon, Ga.

Yours most cordially,
M. L. Lifsey.



ASBURY COLLEGE

Purpose: Development of Soul, Mind and Body

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Classical, Literary, Scientific and Theological Courses. Special advantages in Music, Voice and Expression. Standards are the highest. Courses lead to A. B. Degree. Diploma in Voice, Piano and Expression, Domestic Science, and Commercial School. An excellent Academy Course for those not prepared to enter College.

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FACULTY

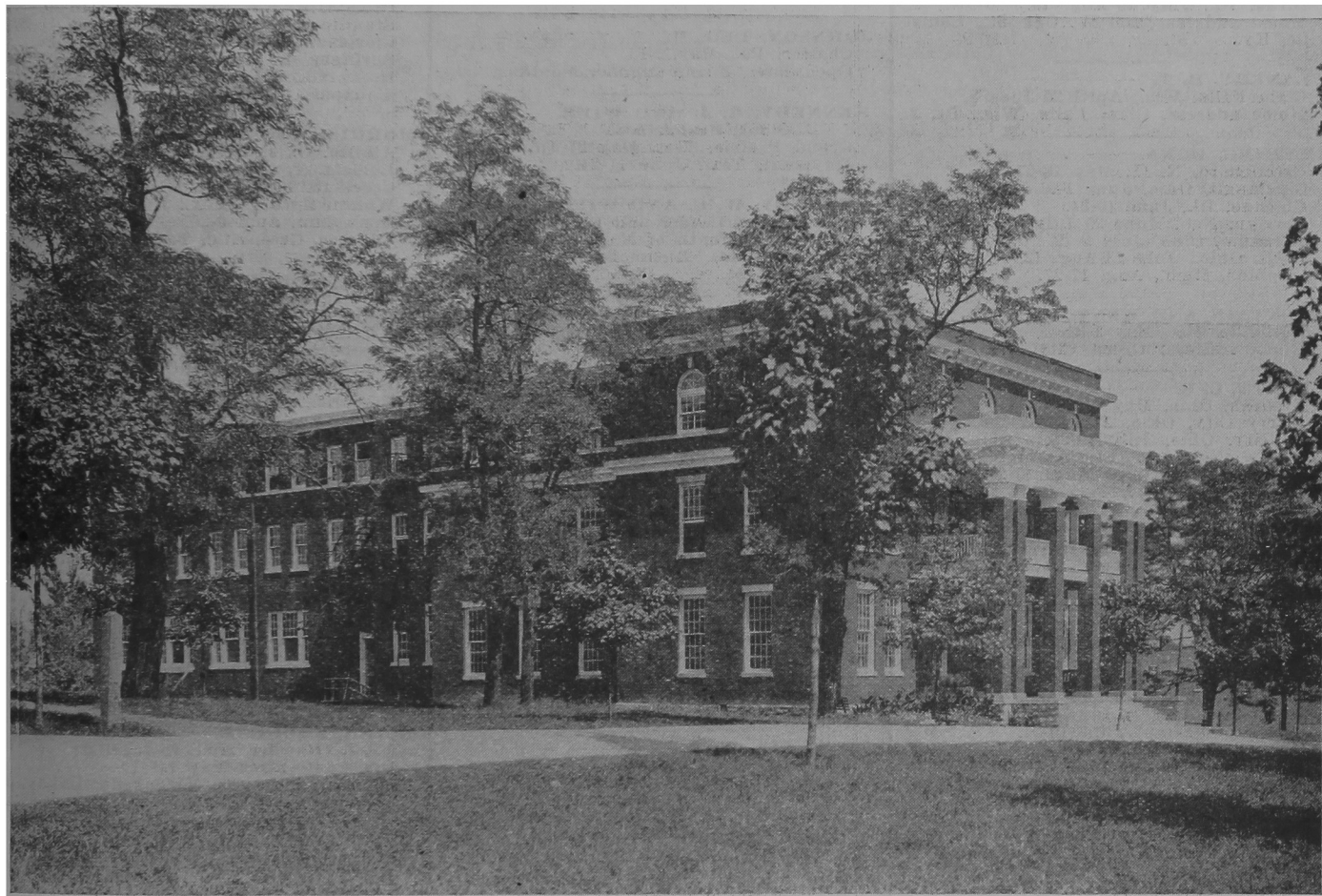
Made up of graduates from leading Universities and Conservatories.

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SPECIAL TRAINING.

For preachers, missionaries and evangelists. Cost Low, considering advantages offered. Fall Term opens Sept. 13, 1923. Send for catalogue, to Rev. H. C. Morrison, D.D., President, Wilmore, Ky., or Rev. W. L. Clark, D.D., Business Manager, Wilmore, Ky.



GLIDE HALL

We are giving our readers a very good cut of Glide Hall, one of our dormitories for Girls at Asbury College. This is a beautiful, commodious, and every way delightful home for young women attending Asbury College. Almost, if not quite half of the rooms in this building have already been engaged for the college year of 1923-1924. Parents and young ladies desiring a place in this building for the coming college year should send name and address and \$5.00 to Dr. W. L. Clark, Wilmore, Ky., at once for reservation of room. The outlook for the coming year is most hopeful.

in the Methodist Church, Georgia Conference, and has had six years in the pastorate with increasing numbers of professions each year. He can give references if requested. All he asks is that his fare be paid one way, and a free-will offering taken. Until June 1, his address will be Wilmore, Ky., and after that date, Blue Ridge, Ga., Box 68.

Rev. Earl B. Moll is in a meeting at Roseboro, N. C. He began there April 29 and will continue for two weeks.

SUMMER SCHOOL AT ASBURY COLLEGE.

A regular six weeks session of Summer School will be given beginning on June first. This is an opportunity for students either to earn some advance credits or to make up some deficiencies in their work.

Courses in both College and Academy will be offered from the descriptive lists in the Bulletin. Also courses in education will be offered for those who contemplate rural school work enabling them to secure their certificate promotions.

Address the Director,

PROFESSOR F. H. LARABEE,
Wilmore, Ky.

REQUESTS FOR PRAYER.

An invalid mother from Cave City, Ky., wishes to be remembered in prayer, and also for her sick baby. This is a most distressing case and we trust our readers will take it upon their hearts.

W. J. White has been afflicted for seven years and longs to be healed. Will those who prevail with God in prayer please to remember him.

Pray for a husband and wife that they may be reconciled to each other.

A sister from Perryville, Mo., wishes prayer that she may have the assurance that she is saved; and that her body may be healed.

An afflicted brother living in Rural Retreat, Va., is bowed down under the disease of rheumatism and asks prayer for his recovery.

A sister requests prayer that she may be healed; and suggests that if any one feels led to fast and pray she will be most grateful.

A sister from Louisiana wishes prayer for her husband that he may be reclaimed from his backslidings.

Please to pray for a pastor that he may be led back to the true faith and become a power for God. And for another that he may be kept from falling into the modern skepticism that is sweeping the world.

Mrs. Soliday has been sick for some time and wishes to be remembered in prayer for the healing of her body.

"Flirting With the Devil," Rev. Jack Linn's latest book is a sledgehammer blow to the movies and other popular amusements. Money back if not satisfied. Price 25 cents. Pentecostal Publishing Company, Louisville, Kentucky.

FOR SALE OR EXCHANGE.

A ten-room modern home and five acres of land.

O. E. FLOYD, Olivet, Ill.

EVANGELISTS' SLATES

ADAMS, E. T.
Open date, May 6-27.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ALLEN, HARRY S.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Shelbyville, Ind., May 11-20.
Lagrange, Ky., June 3-24.
Delanco, N. J., June 26-July 4.
Omaha, Neb., July 6-15.
Sebring, Ohio, July 20-29.
Moore, N. Y., Aug. 1-5.
Bloomington, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.

AYCOCK, JARRETTE.
Milltown, Ind., May 16-27.
Home address, Atwood, Okla.

BAKER, M. E.
Open date after April 1.
Home address, 914 W. 28th St., Indianapolis, Ind.

BENJAMIN, F. H.
(Song Evangelist)
Williams, Ind., (camp) May 18-June 3.
Home address, Vincennes, Ind.

BENNARD, GEORGE.
Little Valley, N. Y., May 2-20.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Bakersville, Ariz., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BROWN, C. C.
Oblong, Ill., May 4-27.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.
Bartlesville, Okla., May 6-27.

CALEY, ALLAN W.
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.

CAMPBELL, JAMES E.
Savanna, Ill., May 6-27.
Stockton, Ill., May 27-June 17.

CANADAY, FRED.
Piler, Idaho, May 9-20.
Bellingham, Wash., May 31-June 10.
Yamhill, Ore., (camp) July 19-29.
Address, Portland, Ore., Rt. 4, Box 1100.

CLARK, C. S.
Tonkawa, Okla., May 20-June 10.

CLARK, A. S.
Open date from April 15-August 1.
Hallsville, Tex., (Camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A., AND SCOTT, PAUL C.
Open date, June.
Water Valley, Ky., July 1-15.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.
(Song Leader)
Pennebog, Mich., June 1-17.
Orangeburg, Ky., June 19-July 1.
Louisville, Ky., July 6-22.
Open date, July 23-Aug. 1.
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.

COPELAND, H. E.
Dolton, Ill., May 13-June 10.
Ridgeland, Wis., (camp) June 14-24.
Pending June 28-July 8.
Ames, Iowa, (camp) July 13-23.
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.

COX, F. W.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET.
Grawn, Mich., May 6-20.
Home address, 815 Allegan St., Lansing, Michigan.

DAVIS, A. E.
Open date, April 23-May 19.
Dewey, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DAVIS, C. C.
Open date, May 13-27.
Home address, 1106 W. Mich. St., Evansville, Ind.

DUNAWAY, C. M.
Thomasville, Ga., May 14-June 3.
Pineville, June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DOSS, R. A., and J. K. HICKS.
Taswell, Ind., May 27-June 10.
Leader, Colo., June 24-July 8.
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.

DUVALL, T. H.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.

EDWARDS, C. E.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

EITELGEORGE, W. J.
(Song Evangelist.)
1107 Lawrence Rd., Canton, Ohio.

ELLIOTT, P. F.
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FIGG, S. C.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANERY, B. T.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.
Greensboro, N. C., May 18-27.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.

FOUNTAIN AND KENT.
Rothville, Mo., May 1-31.
Home address, Green City, Mo.

FUGETT, C. B.
Ninevah, Ohio, May 6-20.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GALLOWAY, H. W. AND WIFE.
Open dates after April 15.
Home address, Wauneta, Neb.

GAAR, J. E.
Jasper, Ala., May 27-June 10.
Memphis, Tenn., June 14-24.

GLASCOCK, J. L.
Open date, May 13-June 9.
Ava, Mo., (camp) June 10-24.
Open date, June 29-July 22.
Scottsville, Tex., (camp) July 62-Aug. 5.
Ft. Jesup, La., Aug. 10-29.
Open date, Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.
Hamlin, Tex., May.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM H.
Welcome, N. C., June.
Connelly Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRISWOLD, RALPH S.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

HAM-RAMSAY EVANGELISTIC PARTY.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARRIS, JACOB M.
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HEWSON, JOHN E.
Indianapolis, Ind., May 6-20.
Wilmore, Ky., May 23-28.

Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Open date, July 20-30.
Hartselle, Ala., August 2-12.
Kearney, Neb., Aug. 16-26.
Lacoma, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Greensboro, N. C., May 6-17.
Cove, Ark., May 20-June 3.
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station B, Box 377C, Louisville, Ky.

HOLLENBACK, ROY L.
Open date, May.
Frankfort, Ky., June 1-25.
Open date, June 29-July 12.
Hannibal, Mo., August 17-28.

HUFF, WM. H.
Arlington, Texas, May 23-27.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.
Delanco, N. J., May 31.
Boyne City, Mich., July 25-Aug. 5.
Hopkins, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 3.

HUSTON, R. D.
Sadleville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Home address, Bloomfield, Ky.

JOHNSON, ANDREW.
Hustonsville, Ky., June 3-17.

JOHNSON, LEO M.
Chester, Pa., May 2-13.
Open dates during summer months.

KENNEDY, R. J. AND WIFE.
(Song Evangelists)
Grand Prairie, Tex., May 27-June 10.
Maypearl, Tex., June 11-24.

KENNEDY, W. C. AND WIFE.
(Song Leader and Pianist)
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.

KIEFER, R. J.
Findlay, Ohio, May 27-June 10.
Flamingburg, Ky., (camp) July 19-29.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LEWIS, H. B.
Home address, 217 Holly St., Nampa, Idaho, Route 4.

LINN, JACK AND WIFE.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LITTRELL, V. W. AND MARGARET.
Caney, Kan., May 10-27.
Home address, 700 Elk St., Beatrice, Neb.

LOVELESS, W. W.
Mt. Vernon, O., May 10-27.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.
Armel, Colo., May 10-27.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

McBRIDE, J. B.
Greensboro, N. C., (camp) May 18-27.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

MacCLINTOCK, J. A.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

McCord, W. W.
Forest City, N. C., May 20-June 10.
West Blocton, Ala., June 17-July 1.
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-23, 1923.
Winder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

McCALL, F. P.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.

MAITLAND, T. F.
Open dates in May, June and July.
Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.

MARLIN, L. G.
Benton, Mo., date later.
Fornfelt, Mo., May 20-June 3.

MARTINDALE, GENEVIEVE.
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.

MILLS, F. J.
Jackson, Mich., May 13-27.
Home address, Sta. A, Box 81, Lansing, Michigan.

MILLER, JOHN.
Richmond, Ind., May 3-20.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.
Amarillo, Tex., April 29-May 20.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, L. P.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, O. G.
Murphysboro, Ill., May 30-June 10.
Empire, O., June 13-24.
Open date, June 26-July 15.
Douglas, Mass., July 20-30.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MORGAN, F. H.
Some open dates after Mar. 18.
Home address, Ada, Okla.

MOLL, EARL B.
Roseboro, N. C., May 14-27.
Permanent Address, Box 454, Wilmington, N. C.

MOORE, GEO. A. AND EFFIE.
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MORRIS, JUDGE FRANK.
Alluwe, Okla., May 20-June 3.
Lometa, Texas, June 10-23.
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.

OWEN, JOSEPH.
Upland, Ind., June 16-20.
Absaraka, N. D., June 22-July 1.
Mt. Lake Park, Md., July 5-15.
Freepoint, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.

POLLOCK, G. S. AND WIFE.
Open dates to June 1st for preaching or singing, or both.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.

PRATHER, S. H.
Open date, May.
Kuttawa, Ky., June 1.
Slaughters, Ky., Aug. 1.
Home address, 1310 Clay St. Henderson, Ky.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAMES V.
(Chorus Director)
Rocky Mount, N. C., May 13-27.
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, La., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.

RINEBARGER, C. C.
(Evangelist)
Open date, May 13-27.
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. P.
Mt. Sterling, Ky., May.
Junction City, Ky., June.
Webb, Ky., July.
Address, Wilmore, Ky.

ST. CLAIR, FRED
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SCHILL, J. L. AND MRS.
(Song Evangelists)
Butler, Ohio, May 20-June 3.
Peoli, Ohio, July 22-Aug. 12.
Home address, 1305 Dayton Ave., Springfield, Ohio.

God's Bible School and Revivalist Camp

CINCINNATI, OHIO, JUNE 1-10, 1923.

EVANGELISTS ENGAGED

JOSEPH H. SMITH
BUD ROBINSON
GEO. B. KULP
C. A. BABCOCK
JOHN THOMAS
JOHN FLEMING
BONA FLEMING
CHAS. SLATER
L. W. STANDLEY

A camp meeting which emphasizes holiness of heart and life.

A place where Christian people gather from the "four corners" of the earth, to commune together with God.

A religious gathering where many of the leading speakers on the Christian platform may be heard imparting the truths of a full gospel.

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SELLE, ROBERT L.
Bristol, Tenn., April 29-May 20.
Asheville, N. C., May 20-June 30.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Greensboro, N. C., May 18-28.
Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.
Hattiesburg, Miss., May 13-25.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

SPINKS, THOS. A.
Winter Garden, Fla., May 15-30.
Home address, Shreveport, La., Box 506.

SWEETEN, HOWARD W.
Sorento, Ill., May 20-June 10.
Leighton, Pa., June 24-July 8.
Aurora, N. J., July 13-23.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

THUMM, G. C.
(Song Evangelist.)
Open date after march.
Home address, 844 Carr St., Charleston, W. Va.

THOMAS, JOHN
Newport, R. I., May 6-20.
Wilmore, Ky., May 24-30.
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Leban, Va., July 13-22.
Waynesville, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
Durant, Miss., May 6-20.
Open date, May 27-June 10.
Jasper, Ala., June 17-July 8.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.
Vincennes, Ind., May 15-June 3.
Lincoln, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

WHITCOMB, A. L.
Wauweta, Neb., June 1-10.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.
Omega, Okla., May 15-27

WIBEL, L. E.
Niobrara, Neb., May 13-27.
Home address, 317 S. Bennett St., Bluffton, Ind.

WILLIAMS, L. E.
Open date, May 3-June 8.
Kentucky, June 8-17.
Open, June 17-July 1.
Jacobs, Ill., (camp) July 1-6.
Hillsboro, Ohio, July 6-21.
Open, July 22-Aug. 15.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.
Olivet, Ill., May 16-26.
Open date, May 26-June 24.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WINTERS, B. M.
(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YATES, W. B.
Wilmore, Ky., May 23-June 1.
St. Paul, Minn., (camp) June 28-July 8.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, R. A.
St. Louis, Mo., June 27-July 8.
Center Point, La., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

GEORGIA.
Sale City, Ga., Camp, July 19-29. Workers: Rev. John Clement, Mr. and Mrs. Joe Lawrence, Miss Essie Morris, singer. W. W. McCord, President.

IOWA.
National and Iowa Holiness Association Annual Camp Meeting, University Park, Ia., June 1-10. Workers: Rev. Geo. J. Kunz, Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, Miss Stella McNutt, J. M. Harris, Mrs. Hattie E. Riddle, Sec. Lacona, Iowa.

Camp Meeting Ames, Ia., July 13-23. Workers: Rev. Guy Wilson, Prof. Geo. D. Reepe and Wife, singers. Mrs. J. P. Heckert, Sec., Boone, Ia.

ILLINOIS.
Annual camp meeting of Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Ill., July 20-29. Rev. W. R. Cox, evangelist. Rev. O. C. Myers and wife in charge of music. Address Rev. D. C. Shearer, Dist. Supt., 3019 Bell Ave., St. Louis, Mo.

KANSAS.
Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.

KENTUCKY.
Harrison and Scott County Holiness Association, Cynthia, Ky., July 22-Aug. 5. Workers: Rev. E. T. Adams and Rev. F. T. Howard. For information address Rev. F. D. Swanson, Box 32, Hinton, Ky.

NEBRASKA.
West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.

NEW JERSEY.
Fletcher Grove, Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson, Miss Vivian Miller, Canadian Singer and Harpist. Frank E. Perkins, Sec., Delanco, N. J. Aura Holiness Camp, Aurora, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J. National Park Camp, National Park, N. J., August 3-12. Workers: Rev. Preston B. Kennedy, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

MINNESOTA.
Seventh Annual Camp Meeting of the Chippewa Holiness Association, Montevideo, Minn., June 1-10. Workers: Rev. C. H. Jack Linn and wife, and Rev. John R. Patrick. Karl Desinger, Sec., Watson, Minn.

NORTH CAROLINA.
Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

OHIO.
Bethel Camp, Roscoe, Ohio, June 14-24. Workers: Rev. C. W. Butler, Rev. I. N. Toole, Mackey Sisters, Song leaders. Rev. H. W. Middleton, Sec., Pavaonia, Ohio.

PENNSYLVANIA.
Conneautville, Pa., Aug. 3-12. Workers: Joseph H. Smith, C. M. Dunaway, C. W. Butler, J. M. Harris, J. A. Harris, Jean Kincaid Smith, Alice M. Jones. Address Ensign C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.

LOUISIANA.
Belah Holiness Camp Meeting, Jena, La., July 6-15. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue. W. T. Methvin, song leader. Mrs. J. A. Riley, Sec., Trout, La.

WISCONSIN.
North Wisconsin Interdenominational Camp, Ridgeland, Wis., June 14-24, inclusive. Workers: H. B. Cope and, James Litchberger and others. Perry Kahl, Sec., Dallas, Wis.

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32 Copies of a large, bold black brevier type India paper Bible, with 40,000 references, chapter numbers in figures, bound in genuine morocco, stamped in gold, size 5 1/4 x 7 1/4; 1 inch thick. Weight, 20 ounces. The net price is \$6.70. We are offering it in this sale at \$4.00, postpaid.

Large Type Christian Life Bible

18 Copies of a large long primer type, full teachers Bible with concordance and a very complete line of the best helps on the market, with references, self-pronouncing and a special feature called "Themes for the Christian Life." All the scriptures on sin, Christ, faith, love and salvation are printed in a special section in five different colors, making a wonderful study for Bible student. The Bible is regular size, about 5 1/2 x 8 1/2, beautifully bound in morocco with overlapping edges, guaranteed not to break in the back. It sells at a net price of \$5.25. Our special price, postpaid, \$3.25.

Fine Pocket Bible

7 Copies of a small pocket size India paper Bible with references, bound in the finest quality of Persian morocco, leather lined. The net price is \$6.15. Our special price in this sale, \$4.00. Amethyst type, size of book 4 x 5 1/4 x 1/4 inch thick. Weight 10 ounces.

3 Copies same as the above in minion type, \$7.25 value for \$5.00.

3 Copies same as the above, with the patent thumb index, at \$5.30 each.

India Paper Pocket Reference Bible

24 Copies of a pocket size minion type reference Bible, very thin, light and convenient, beautifully bound in morocco with overlapping edges, self-pronouncing, silk headband and marker, red under gold edges, very flexible and one of the neatest and best Bibles to be had for one to carry in pocket or handbag. A regular \$5.00 value—our sale price, \$3.50 postpaid.

Wide Margin Bible

12 Copies of a beautiful morocco bound India paper, wide margin Bible. It is pocket size and this wide margin feature is just the thing for Bible students, or for any young person or minister to use in making notes on any portion of the scripture. It has a splendid clear minion type and the regular net price is \$5.00. Our sale price, while they last is \$2.50, postpaid. Five of this style have the patent thumb index, which is worth \$2.75, postpaid.

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12 Copies of a large type Family Bible, bound in imitation leather, with family record, concordance, etc.—a regular \$6.00 value for \$3.50, postpaid.

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6 Copies of a very fine large pica type Old Folks' Testament and Psalms, morocco binding with overlapping edges, net price \$2.50. Sale price, \$1.60.

6 Copies same as the above, in a very fine morocco binding, regular net price \$3.50; sale price, \$2.00.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, May 23, 1923.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 35, No. 21.

BEHOLD WHAT GOD HATH WROUGHT!

By The Editor.

WE do well to recognize the hand of the Lord in all good things. The church, the institution, nor the individual has yet reached the end of his power or tested the fullness of his resources that are possible through consecration and prayer.

Asbury College, from its very beginning, has been a revelation of the presence of God in the world and the fact that he answers prayer. The beginnings were so small, the difficulties were so many, the oppositions were so strong, the progress was against so many counter-currents, that those who labored for the establishment and upbuilding of the school in those trying days, can claim with gratitude and joy that God heard and answered prayer, and gave victory in spite of all the powers of the enemy.

Students came, the faculty was built up, the plant was enlarged and slowly but surely the work went forward. Best of all, there were great revivals, sinners were converted, believers were sanctified, backsliders were reclaimed, visitors were refreshed, evangelists went out with a full gospel and a clear witness to the saving grace of our Lord Jesus Christ. Oppositions increased, but the Lord helped and constantly enthusiastic and earnest soul winners were sent out into the white harvest field to preach the gospel, which is the power of God unto salvation, and to offer for struggling, Christian hearts a full deliverance from all the inward foes through the power of our Lord Jesus Christ.

It will be thirteen years the first of September since I became President of Asbury College. The brethren said it was an emergency; that I must help them. My mind was positively made up not to stay over five years, but up to date I have not seen the time when I could conscientiously quit the task. The outlook was gloomy enough thirteen years ago. There had been a serious fire; buildings were not sufficient; there was no heating plant, no electric lights, no water works. The difficulties seemed almost insurmountable. I think we have as many full graduates this year as we had college students, thirteen years ago. There were some faithful souls here. There is a wonderful body of women in Wilmore, Kentucky. They are rather quiet, but they get together and pray. How much they have counted as a sort of endowment fund we can never know until the day comes for our Master to distribute the stars. We were in a close place; there seemed no way out but UP. We had to look UP and we saw wonderful things UP THERE—a great God, a wonderful Christ, a blessed Holy Spirit, resources inexhaustible; God answered prayer. I judge we have grown about as fast as we could, meanwhile keep-

ing ourselves utterly dependent upon him from whom cometh our help.

Appeals were made, financial help came in, excellent buildings were erected, a great heating plant was installed, electric lights were supplied, a splendid water system was provided, and the whole place was made commodious, comfortable and beautiful; students came to us from every part of the nation and from many countries over the sea. The Lord has blessed us. He has used various human instrumentalities, but this is the Lord's doing. He must have the praise. All that is merely human would have utterly failed. Time and again, when we have not known what else to do, we have gone to him in prayer. His answers have been gracious; they have been many. They have come to us when we had to have help. Join us in thanking and gratitude to the blessed Trinity.

We are now coming to the close of the greatest year in the history of Asbury College. We have had the largest number of students in the history of the school; all told, something over six hundred. This includes the Primary Department. Five hundred and sixty-two have been College and Academy students; of this number, three hundred and thirty-two were College students. We have had some sore trials, but the faith and morale of the faculty and student body have been such that we have known positively that our Master was in the midst. We have had the greatest revival in the history of Wilmore and the school; the largest number have been converted and sanctified. We have had the largest number of students preparing for the ministry and mission field. We have made the finest intellectual progress. There has been a loyalty and faithfulness that can only exist where the Lord Jesus gives his blessing and presence.

We have had a great Chapel platform this year. Doctor Harold Paul Sloan, one of the best posted men on all the phases of the destructive criticism, gave us a series of great lectures. There has not been delivered before any student body a finer, clearer and more forceful discussion of the various phases of the new and dangerous skepticism which has crept into pulpits and schools in this country.

Bishop Warren A. Candler, of Atlanta, Ga., gave us this spring a series of lectures on the "Inspiration of the Scriptures" that made impressions profound and lasting. It was a great intellectual and spiritual feast. Bishop Candler is a great thinker, a profound philosopher, thoroughly acquainted with the wide field of the best Christian thought of the centuries past, and in the world today. He came to us with such forceful arguments and such unctuous spirit that our young people were indeed rooted and grounded in the truth.

Doctor Sam Steel, of the Pelican Pines, the matchless orator, the incisive student, the great lover of young people, the charming platform man, stirred the College and community with a wonderful series of lectures last fall, and visited us again this spring with two lectures delivered as only Doctor Sam Steel can think and speak.

It was a great hour when Doctor C. L. Goodell, of New York, a man who for years has been a bulwark of evangelistic gospel truth and a messenger of great, glad, good news, stood upon our platform, quickening the intellects and warming the hearts of our student body.

These great men with their messages were not of the lecture course provided by the student body, but were brought to Asbury by the President, that our students might be brought in close, personal touch with the best brains and the warmest hearts in the nation.

We intend, with God's help, to make the platform of Asbury College one of the broadest, strongest, up-to-date, most scriptural, sound and practical religious platforms in these United States. This platform gives no uncertain sound, but from year to year we shall bring to it the best the nation affords and our students shall be kept abreast with the purest, the strongest and the most aggressive scriptural thinking in our times.

We will make some very valuable additions to our faculty this year. We have been most fortunate in securing for our theological department, a graduate of the University of Edinburgh, Scotland. He is also a graduate of Drew Seminary, and has a degree from the University in Bombay, India. He is a man of deep piety, true loyalty and beautiful culture. The outlook is hopeful every way. We are trusting God and going forward.

Considerably more than half of the rooms in all of our dormitories have been engaged for the coming school year, and we are receiving the names of new students from various quarters of the country almost every day. The indications are that the College year for 1923-24 will be the largest in our history. Our Commencement Exercises will embrace May 24-30 and we extend a hearty invitation for all of our friends to visit us at that time. If you will send in your name and tell us when you will arrive, some one will meet you at the train and you will be given free entertainment while here.

Remember us in your prayers. Turn desirable students this way and send us some financial aid that we may be able to take care of the students who desire to secure an education in an atmosphere free from the modern skepticism which is broadcast and doing incalculable harm in many educational institutions. Join us in praise to God for what he hath wrought and come to see us, if possible.

The Ministry of the Spirit.

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

LAST Sunday, May 20, was Whitsunday, the day which commemorated the Day of Pentecost and the happenings recorded in Acts 2. It is always appropriate to sing at such a time that noble hymn of Gregory the Great:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart:
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiled face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but one;
That through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Consider the Relation of the Holy Spirit to the Believer's life. It has been set forth thus:

- "The Seal of the Spirit. Eph. 1-13; 2 Cor. 1-22, Eph. 4:30.
- "The Witness of the Spirit, Rom. 8-16, 1 John 5-10, 13.
- "The Indwelling of the Spirit, John 14-17, Rom. 8-11, 1 Cor. 6-19, Gal. 4-6.
- "The Fullness of the Spirit, John 3-34, John 7-38, 39, Acts 2-4, Acts 4-31, Eph. 5-18.
- "The Baptism of the Spirit, Mark 1-8, Matt. 3-16, Acts 1-5, Acts 2-37, 38, Acts 10-45, Acts 11-15, 16.
- "The Strengthening of the Spirit, Eph. 3-16, compare Luke 22-54-60 with Acts 2-14.
- "The Power of the Spirit, Acts 1-8, 4-31-33, 1 Cor. 2-4, 1 Thess. 1-5.
- "The Inworking of the Spirit, Eph. 1-18, Phil. 2-13, Col. 1-29.
- "The Leading of the Spirit, John 16-13, Ps. 32-8.
- "The Teaching of the Spirit, John 14-26, 1 John 2-27.
- "The Liberty of the Spirit, 2 Cor. 3-17, Rom. 8-2.
- "The Comfort of the Spirit, John 14-16, 18, 26. Ch. 15, 26.
- "The Intercession of the Spirit, Rom. 8-26.
- "The Fruit of the Spirit, Gal. 5-22, 23, Rom. 6-22.
- "The Fellowship of the Spirit, Phil. 2, 1, 2 Cor. 13-14, 1 Cor. 12, 4-12, 1 John 1-3, 7.
- "The Sanctification of the Spirit, 1 Thess. 5-23, Heb. 13-12, 1 Pet. 3-15, Heb. 2-11, 1 Pet. 1-15, 16."

A book that was a classic among the Methodists for half a century was William Arthur's "Tongue of Fire." It was in the Course of Study till the rationalists got to making up the Courses and they ran it out. In that book Mr. Arthur says:

"We want in this age, above all wants, fire, God's holy fire, burning in the hearts of men, stirring their brains, impelling their emotions, thrilling in their tongues, glowing in their countenances, vibrating in their actions, expanding their intellectual powers and fusing all their knowledge, logic and rhetoric into a burning stream. . . . Let this baptism descend and thousands of us who up to this day have been but commonplace or weak ministers, such as might easily pass from the memory of mankind, would then become mighty. Men would wonder at us as if we had been made new; and we should wonder not at ourselves but the grace of God, which could thus transform us."

THE FIRE OF PENTECOST.

Daniel Rand Pierce.

Our fathers worshipped God in truth,
And in the Spirit, too,
And perfect love burned in their hearts,
In pulpit and in pew;
Their words were clothed with holy fire,
They felt what life had cost,
And sinners wept and plead because
They knew that they were lost.

Their preaching was the simple truth;
Not of the modern kind,
That treats of some dogmatic fad
To please the worldly mind,
But like the words that Peter spake,
They pierced the sinner through,
And showed him pardon for his guilt,
And grace to cleanse him, too.

They had the Spirit's pow'r within,
And loved to pray and shout;
And no one, bearing Jesus' name,
Once said: "I fear they're out."
And Christ was there to own and bless,
Within the hallowed place,
And overflowed their hearts with love
And joy and keeping grace.

The house of God was holy kept;
Within its sacred walls
The Devil led no hellish sports,
No fairs nor festivals.
No merchandise, by sinners, there
Was either bought or sold.
They made and kept their temples pure,
As Jesus did of old.

O sad, sad change! Has all the salt
Its pristine savor lost?
Shall Satan smother, by his power,
The fire of Pentecost?
Ah, no! the arm of God is bare!
The powers of hell shall see
That, though the remnant left be small,
He can give victory!

I was reading recently of a Methodist preacher who received just such a fiery baptism as these words indicate. In telling about it he says:

"Nineteen years had rolled away, when in addition to my ministerial work, I was promoted to the Presidency of the largest Methodist College in the State. I was a prominent Free Mason and Odd Fellow, blindly thinking that these worldly aggrandizements were auxiliaries to my usefulness. During those times the pulpit was silent on the great doctrine of entire sanctification by a second and distinct work of grace. However, guided by the Holy Scriptures and the Methodist fathers, I was all these years an humble and earnest seeker after full redemption. Of course a single holiness camp meeting would have swept me into Beulah Land; but unfortunately it was not my privilege to enjoy any such facilities. Finally, during December, 1868, while conducting a glorious revival in which God was signally blessing my labors in the conversion of sinners, I apparently inadvertently, while in my blind way really seeking with all the power of soul, mind and body, with no living human help, blundered into the experience, receiving the baptism of the Holy Ghost and fire, coming on me like a Niagara from the Heavenly ocean, and sweeping through me like a fiery cyclone, in sin-consuming flames, burning up all the debris of the carnal mind, and abiding with me, turning the collegiate president into a flaming holiness evangelist, though I had never seen one nor heard a sermon on entire sanctification till I heard myself preach it after receiving the experience. This experience, which to me was not only an unutterable astonishment, but an inexplicable paradox, radically revolutionized my ministerial and Christian character, transforming me from the cultured preacher and collegiate president into a red-hot revivalist. I have a considerable graveyard in the Land of Moab.

There I buried the collegiate president, the candidate for the episcopacy, the Free Mason, and the Odd Fellow. I was so expeditious about that time that I tarried not to rear a stone, carve a line, nor plant a tree to mark the final resting place of my carnal Brotherhood. Leaving them alone in their glory, I sped for the Jordan ford with race-horse velocity crossed over, shouted down the walls of Jericho, defeated the giant-kings on thirty-one battle fields, my Joshua ever and anon halting the sun in his course that I might consummate the victory. For some time I have been in the mining business, finding inexhaustible supplies of gold, silver, and diamonds in the great Palestinian ranges, running from Dan to Beersheba. From the hour when I received the baptism of the Holy Ghost and fire, wherever I preached, the Spirit fell on the people. I have frequently preached six times a day. I was currently believed to be crazy, as all truly sanctified people at that day, when the experience was so little known. In 1871 I was actually hauled away by my church officers and delivered to my presiding elder as a 'crazy man whom they could not manage.' The reports of my craziness, oddities and eccentricities brought thousands of curiosity seekers to my meetings, crowding and packing every house and filling the premises. I made it a rule by the help of God to effect the coupling of curiosity and conviction, so that hundreds who came to mock, stayed to pray. During the period of my vigorous manhood, I witnessed much of the old-style, knock-down power, my revivals soon running into an unadjoinable meeting, at the conclusion of every service so many people being prostrate and unable to stand on their feet or walk away, that the meeting was necessarily prolonged to the next hour, thus running night and day without intermission."

THE PENTECOST! ANOTHER PENTECOST!

This is our need. Dr. Pierson said, "The greatest lack in the Church of God today is the loss of the power of the Holy Ghost." Dr. Buckley said years ago, "There has never been a time since the ascension of our Lord when the need of the Church of just such a baptism of power as came upon her at Pentecost, was as great as now."

1. This is our personal need. We need a personal pentecost—a personal baptism with the Holy Ghost and fire.

2. It is promised: "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11. "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

3. It is to be prayed for and waited for. The disciples learned the secret of power as they tarried ten days in the upper chamber in Jerusalem. When the day of Pentecost came, they received the baptism of power which made them Christians of power. They prayed with power, (Acts 4:31). They witnessed with power, (Acts 4:33). They worked with power, (Acts 5:12-14). The secret of power will never be learned unless there be an "upper chamber," a tarrying, a waiting.

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THE BIBLE.

Rev. M. F. Ham.



THIS library which is bound in one volume called the Book (Biblos) is to be accounted for in some manner. We have it. It is either from man or from God. We will not even consider the discussion of destructive critics as to how much of this library is of God and how much of it is of man. If we admit that God has had anything to do with this book at all, we can also believe that he has guarded it from perilous corruption. So we will only seek to answer to your own satisfaction. Does the book furnish sufficient evidence within its own lids to justify us in believing that this book as we have it has been furnished us by God, the Creator of all things?

It stands alone among all other books, makes neither concession nor apology and never has been compelled to revise any of its statements. All attempts to prove it unreliable in its history, unscientific in its statements, unsafe in its precepts have failed miserably.

It does not claim to be a complete history, neither does it pretend to be a treatise on science; but whatever has been dealt with within its pages has mocked the wisdom of the wise, and the criticism of the learned, in every instance where they have attempted to reflect upon its authenticity.

Though in existence for centuries, it is the only ancient book which has been absolutely free from superstitions and puerile fables, unscientific teachings, unhistoric legends and the corrupting influence of immoral philosophies in which all other ancient literature, and especially religious literature, abounds. And while the character of its friends and enemies when compared (excluding isolated individual cases) has been sufficient evidence to satisfy the majority of people who judge a tree by its fruit, and will relish a berry though the bush has thorns, yet we will leave that evidence for another time and see what the Book itself reveals, and what makes it wonderful and separates it from all others.

ITS WRITERS.

If written by the men whose names are associated with each volume, it has about forty authors, the first writing in 1,400 B. C., and the last about 96 A. D. So they could not have co-operated by mutual consent. They were separated not only by time but by custom. They were under the influences of the civilizations of the following countries: Egypt, Assyria, Babylon, Persia, Greece and Rome. They came from various walks of life: Prince, shepherd, farmer, military officer, prime minister, governor, king, politician, fisherman, merchant, lawyer, rich, poor, cultured, rustic, clothed in purple, clothed in sheep skins, living in palaces and living in caves.

To believe that men separated so widely by time, custom, training, thoughts, habits, manners, could have produced this library with its unity and symmetry of thought, each complementing the other, no portion doing violence to another, would be far more difficult than to accept the statement: "All scripture is inspired of God." 2 Tim. 2:16.

THE TEMPLE.

Suppose a temple erected upon this lot. The stone is from forty different quarries scattered over the known world. Each stone differs in size, shape and color. Unloaded at different times, when put together not a hammer touched them, yet there appears in imposing majesty a wonderful structure, perfect, sublime in every architectural detail; while the mosaics spread over every wall outline a picture of the same person. Would it be reasonable to suppose it all an accident? And

would it be unreasonable to suppose that the individual whose portrait was carried out in every detail of construction might be the God of the architect who gave instruction to every workman in the quarry?

The Bible, though its portions differ widely and have been handled by workmen from many lands and climes, customs and times, when put together constitute a perfect picture of the individual who claims authorship and must be the product of one master mind. Genesis is the foundation and introduces us to the beginning of generation, the beginning of degeneration, the beginning of regeneration, the beginning of a new generation. Revelation, the dome, brings us up to the finish of generation, and of degeneration, and of regeneration and into the new generation. In Genesis we see the heel bruised and bruising. In Revelation we see the head crowned and reigning. Between the heel and the head we see a bosom laid open by a cross revealing a heart which throbs and bleeds for humanity.

INSIDE THE TEMPLE.

Several years ago I entered the portico of this great temple. I met Moses, who introduced me to Abraham, Isaac and Jacob. Their faith impelled me to move on into the vestibule. There I greeted Joshua, Gideon, Samson, Samuel and other heroes who conquered and wrought marvelously for Jehovah. These strengthened my courage and I passed on into the chamber of Kings and Psalms and the harp of David set to vibrating the chords of my soul. I beheld the glory and listened to the wisdom of Solomon, was instructed in my soul and inspired to worship. I was swept onward by the grand, celestial tones of Isaiah and by the minor wails of the weeping Jeremiah which blended with the music of the harps and the songs of the Psalms as a great organ under the touch of a master musician. I sat entranced by the music of heaven and intoxicated by the fragrance of the Rose of Sharon and the Lily of the Valley. Strangely moved by the glory of the place, it seemed that I saw a powerful light flashing down the aisles of the ages pointing out the rise and fall of kings and kingdoms until, as seen by Daniel, the God of Heaven should set up his everlasting Kingdom. I saw there, too, windows of varied and beautiful design through which streamed the Sun of Righteousness lighting in wonderful detail Matthew's portrait of the King, Mark's picture of the servant, Luke's concept of the perfect man, and John's dream of the God man, all forming a composite of the Matchless One whose appearing was heralded by John and whose works were recorded by the evangelists, whose mystery is revealed by Paul and whose coronation is unveiled by John, the Revelator, where I saw the King in all the beauty of his supernal majesty riding in his four-wheeled cherubim chariot, accompanied by the angelic band and the white-robed throng, and all joining in the coronation anthem. "All Hail the Power of Jesus' Name."

BIBLE AND SCIENCE.

To those who have been taught that the Bible was unscientific I hasten to state that not one known scientific fact has done violence to this book. But on the contrary the Bible has evidence of a knowledge of facts which were heralded as discoveries of scientists centuries after they had been recorded in this book.

EARTH HANGS ON NOTHING.

Job 26:7 fifteen centuries B. C. said, "And hangeth the earth upon nothing," while Hindu scholars were teaching that the earth rested upon the backs of four elephants and

others that it rested upon the backs of a big turtle, and that earthquakes were caused by the moving of these beasts.

EARTH IS ROUND.

Galileo nearly 1,600 A. D. is said to have discovered that the earth turns round; but 2,300 years before that Isaiah (40:22) wrote: "It is He that sitteth above the circle of the earth," and Luke (17:34-36), 1,550 years before Galileo, speaks of Christ's coming to the earth again when it would be midnight at one place, noonday at another and morning at another and evening at another, a condition that could not be were the earth not round.

Thirty-four hundred years ago Moses warned (Deut. 4:19) Israel against the worship of stars which the Lord had allotted as portioned unto all nations under the whole heavens, and that was 3,100 years before Copernicus was born. How did that get into the Bible if it was not known then that the earth was round?

ISAIAH AND SCIENTISTS AGREE.

(Isaiah 40:12).

"Who hath measured the waters in the hollow of his hand?" Scientists say that any more or any less proportion of water or land would be perilous. "And meted out heaven with a span?" Scientists all agree that if the atmosphere, which is 45 miles high, had been any deeper it would have been a burden to live and that if it were any less we could not have breathed without much pain. "And comprehended the dust of the earth in a measure." There is just enough soil for the earth's fruitfulness and beauty. "And weighed the mountains in scales and the hills in a balance." Physical geography tells us that the height of the mountains on every coast is in direct proportion to the depth of the sea that beats upon the shore. Geologists have just discovered what was known by the Bible writers 2,800 years ago.

Some have criticised the Bible for teaching that there was light before the sun was placed in the heavens. They say Newton's theory controverts that. Yes, and Newton's theory was exploded half a century ago. The Bible says that the Spirit of God began moving (Gen. 1:2) and is still moving over the face of the waters and thence comes the light. Science now teaches that light is the result of a force which causes ether waves to vibrate with infinite rapidity. With the invention of photography, scientists have had to revolutionize their ideas of light. Sir John Herschel says light is the greatest force in all the universe. Proctor says that it was the first of all that existed in the universe. The more scientific you are the better you may understand the Bible.

RAIN.

The old Hindu sacred books taught that the sun was nearer the earth than the moon and that the rain came from the moon. Why is it that there are no such scientific blunders in the Hebrew scriptures? Read Eccles. 1:7: "All the rivers run into the sea and yet the sea is not yet full." "Into the place from whence the rivers come, thence shall they return again." Hundreds of thousands of tons of water are poured into the sea every hour and yet it is not full. Read Psalm 135:7: "He causes a vapor to ascend from the ends of the earth; he maketh lightnings for rains; he bringeth the wind out of his treasures." The vapor rises and forms into little globules having air inside and watery vapor outside. Clouds are formed but rest over the ocean. Now he harnesses the winds to the clouds and moves the vapor over the land. Then

(Continued on page 6)

The Remedy for Rationalism and Radicalism.

Bishop Warren A. Candler.



HE noisy rationalism which has had front-page prominence in the newspapers during the last few years is not a new thing. It appears periodically like the meteors of August and November.

It arises from the unreasonable use of reason and from this cause always reaches conclusions as repugnant to sober reason as they are to revelation. It assumes that the human mind is not only competent to pass on the credentials of a revelation, but revise or reject its contents. Proceeding from this unreasonable position it is bound to land at last in scepticism. It sometimes ends in atheism, but more frequently embraces some form of deism.

In the eighteenth century it infected the English-speaking people—Great Britain and the American Colonies—with a specious type of philosophical deism. To meet and repel that wave of unbelief Bishop Butler wrote his celebrated work, "The Analogy"—which Mr. Gladstone esteemed so highly and considered so applicable to our own times that he brought out an edition of the work accompanied by most admirable and suggestive notes.

In the introduction to that great treatise, first published in 1736, Bishop Butler said: "It has come I know not how, to be taken for granted by many persons that Christianity is not so much a subject of inquiry; but that it is now at length discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

Bishop Butler's masterly work refuted unanswerably the arguments of the deists of his day, but it failed to arrest effectually their deism. That was overcome finally by two great co-etaneous revivals of religion—"The Great Awakening in America" and "The Evangelical Revival of the Eighteenth Century" in Great Britain. These movements of which the leaders in America were Jonathan Edwards, the Tennents, and George Whitefield and in Great Britain were the Wesleys, Fletcher, the Erskines, and Howell Harris, cleansed the English-speaking peoples of this subtle scepticism.

About the same time the same evil infection was prevalent in France and Germany, and able defenders of Christianity refuted it in those lands as Bishop Butler did in England. But on the Gallic and Teutonic peoples no great visitation of grace fell, and for want of it the worst religious conditions followed.

In France infidelity spread to such violent lengths that it resulted in riot and revolution. The National Assembly went so far as to enact the silly performance of dethroning God by formal resolution, in much the same spirit as that which now fills the Bolsheviks of Russia. At the same time the senseless superstitions of Mesmer and Cagliostro appeared, and secured many followers. In Germany a sodden rationalism sunk to deeper and deeper depths of doubt, bringing on at last the religionless systems of Nietzsche and other militaristic materialists which issued in the most horrible war of history.

If great revivals of religion, such as blessed Great Britain and America, had prevailed in France and Germany in the eighteenth century, there would have been no bloody revolution in France in the days of Robespierre and Danton, and no world-war in our day. Benign reforms would have followed, and human freedom would have been established by bloodless victories and the con-

tests with monarchy for the cause of liberty would have issued in peaceful triumphs. The world would not have needed, and certainly would not have acclaimed such monsters as Napoleon and Frederick the Great. The pompous little Kaiser who posed and paraded as a second Frederick would not have had the opportunity to set the world afire in 1914.

In all this history we see the dreadful ends to which rationalism and doubt lead, and we discover the effectual remedy for overcoming them before they bring forth their ripened results.

The remedy for rationalism is nation-wide revivals of religion in which doubt is consumed in the holy flames kindled in human souls by the Holy Spirit.

No man will doubt the Virgin Birth and the Resurrection of Jesus who himself has been born from above. The religion of the incarnation when it is incarnated in "twice born" men, drives doubts away and overcomes the world. "Christ in you, the hope of glory" brings life and immortality to light beyond the point of scepticism to dim it; and once this light shines in a human soul it leaves no slightest reason to be groping around trying to eaves-drop the spiritual world after the superstitious manner of Sir Oliver Lodge and Conan Doyle.

What the whole world now needs above everything else is a revival of religion in every nation of Christendom—a revival of pure and undefiled religion.

Without such revivals bloody scenes like those now disgracing and destroying Russia may be enacted in many lands even as they were enacted in revolutionary France. Without them we shall see great men turn to the puerile superstitions of spiritism while a despairing world is burning, as Nero fiddled while Rome burned, and Mesmer and Cagliostro led noblemen into nonsense while France was aflame with a conflagration which affrighted mankind.

A pur-blind rationalism cannot lead mankind out of darkness into light; for it has not light in it.

Neither can frothy literary performances in the pulpit bring deliverance. Nor can a pious but impotent ritualism. All these were tried in England and America during the eighteenth century and were found wanting. There is no help in them now.

What is required to meet the dire distress and tragic needs of our time is the mighty revival of Apostolic Christianity, such as the revivalists of the eighteenth century proclaimed with the power of the Holy Ghost sent down from heaven. Nothing else will suffice to save mankind from sin and despair.

Our newspapers could help to this end if they would cease advertising the Grants and Fosdicks and Lodges and Doyles, and help the real preachers of genuine Christianity rescue a sinful and sorrowful world from despair and death. But whether they will or not all good people must turn for deliverance to the God of our fathers. From him, and him alone must come our salvation.

'The Bible and its Christ.'

The above is by Rev. R. A. Torrey, D.D. This is a book I would be glad for all of my friends to read. It will be an excellent mental and spiritual tonic at this time. Mr. Torrey is a great Bible student and has put some of his best thinking into this book. It is a choice book for young ministers, Sunday school teachers; in fact, it is excellent reading for any one in or out of the church. It contains 139 pages, and can be had of The Pentecostal Publishing Co., for 75 cents.

H. C. MORRISON.

SEMI-MONTHLY SERMON.

Joseph H. Smith.

SUPPLICATION IN THE SPIRIT.

EPHESIANS 6:18.



WE are going to assume that Supplication and Importunity are essentially the same. Though it may be that the latter implies even more *persistence* in prayer, while the former suggests rather the *fervor and earnestness* of one's entreaty. But in any event, together they indicate the enlistment of the *passion* of the soul in the pleading for the desire of the heart and the *perseverance* of the will to gain the desired end. Then Supplication and Importunity are distinguished from simple "petition" and mere requests in prayer. These two latter (when distinguished from mere formal prayer) enter largely into the ceaseless prayer of those that are in the repose of faith and whose prayer life is many times little more than the simple uplook of the trusting eye.

Yet that even the most spiritual of God's people are many times called to importune and supplicate both for their own matters and things of the kingdom and for others, will appear from these following considerations:

1. Samuel, David, Daniel, and all the holy men of old did thus at times pour out their souls almost to death.

2. So did that pattern Christian and master minister of the New Testament,—Paul the apostle.

3. Likewise our Lord himself—at the time of his great temptation; before calling and sending out his apostles; at the raising of Lazarus; in Gethsemane, and we have no doubt in a hundred other instances.

4. All of the apostles and Christ our Lord do uniformly and steadily enjoin and urge all disciples to thus supplicate and importune, as when Paul in Ephesians 6:18 exhorts to "praying with all prayer and supplication in the Spirit;" and where Jesus, illustrating and enforcing prayer in Luke 11th chapter, says in the 8th verse, "I say unto you, though he will not rise and give him because he is his friend, yet *because of his importunity* he will rise and give him as many as he needeth."

It is probable too, that when James, who assures us that it is the effectual "*fervent*" prayer of a righteous man that availeth much, says again (see James 4:3) that "Ye ask and receive not, because ye ask amiss;" that he has in mind not only something amiss as to the object or end of our praying, but also remissness as to the spirit of our prayer in its lack of fervor, and the absence of supplication and importunity in our asking. It being thus plain that not only Petition but *Importunity*, is a law of prayer, and that neither the state of Holiness nor any advance degree of Spiritual Life exempts any from that law, we want to inquire a little as to:

- I. The occasion and requirement for Importunity.
- II. The results.
- III. What is meant by "watching thereunto."

We may be aided as to the first of these by recalling some of the occasions as found in Scripture where holy men importuned. It was when Israel wanted a King that Samuel thus prayed, and throughout all the succeeding epochs in the history of God's people. So with Daniel, it was when the Lord's own was

in distress and desolation. *Paul* (as in Romans 9th and 10th) when his heart near broke for his own nation; and when as for the Galatians (see Ch. 4:19) he "travaileth" for the perfecting of Christian disciples, as well as when he sought the Lord thrice (much as his Master in Gethsemane) for the removal of that "thorn in his flesh." And so Jesus when he saw Peter's faith in danger of failing; and when the prince of the world cometh; or, his own soul was exceedingly sorrowful, even unto death. Then, too, as he rewards the importunity of the Syrophenician woman whose prayer was in behalf of her daughter who was possessed of a devil; and as when he encouraged the importunate widow to expect justice at length in response to her persistent coming and pleading. And very particularly we would note, where as against the weakness of the flesh and the temptations of the devil, he exhorts that we "watch and pray that we enter not into temptation." And once more, where he is apprising his disciples of the uncertainty of the time and the certainty of the fact of his Coming, he enjoins such prayer as a necessary safeguard against a Laodicean slumber that would leave us unprepared for that event.

From them, and many such Scriptures, we would deduce that times of our own afflictions of whatever sort, make special call for Importunate Prayer (see James 5:13). So do times of *special Temptation* to ourselves; and our interest in our own loved ones, who may be devil overpowered, or world-submerged, or when we are in distress of body, mind or estate; likewise for the unsanctified state of Christians; the world-possessed condition of the Church; the mistaken religion of many people in foreign (or our own native) lands, and the general apathy concerning the Eternal Judgment which is soon to burst upon us all.

Three things make loud call for Importunity at such occasions. These are,

(1) The *insufficiency of ordinary praying* to bring about the needed results.

(2) The *disinclination of the flesh* to such energy and arousal, and the ease with which it is borne upon the course of least resistance.

(3) The *inveterate and persistent energy of Satan* to withstand prayer and to defeat the end we would have reached to the glory of God, in the saving of our own souls and the good of men.

And to these three we may add, this fact in spiritual psychology that the *gift of faith necessary to obtain the request is born only in the travail of Supplication*.

II. But the results of such Supplication in the Spirit are certain and are these:

First: "the peace of God which passeth all understanding" possesses the heart and mind. And this too, even right in the midst of the storm, or through the length of the suspense. And with this, a placid sinking down into the will of God, if even he should see best to withhold or revise that request.

Second: a *gift of faith* that claims, in spite of the flesh, the world and the devil, "It shall be done."

Third: the actual *bringing to pass* of things by prayer alone, and that in such way as to glorify God, both in the grace enriched and manifested in us, and in the proof before others, that, "Prayer changes things." But this may involve:

III. A period and practice of *Watching thereunto*. And this does not mean the fussing, fretting, watching, of a fear that God may not answer after all, and that maybe our assurance of answered prayer was a delusion, or a mistake; but it does mean the confident hopeful watching of one that has received a telegram the goods have been shipped and who runs down to the express office to look for the promised package. But even the "watching," we find, calls for the "perseverance" of faith, and some measure

of supplication still. (See Eph. 6:18). For here are two facts:

(1) That the answers to our prayers do at length come to some as a surprise, showing they had relaxed the beginning of their confidence.

(2) That as some who ran well for a season afterwards missed the prize by giving up their first love, so may some miss the answer to their prayers of which they were once assured, by relaxing their perseverance in "Watching thereunto."

Now, the experience of Holiness predisposes to normal and successful prayer in these three ways:

We are now assured of a *privilege in prayer* beyond any that men have ever enjoyed before. (John 16:26, 27). He is speaking of the day of the Comforter's abiding there.

Second. *Perfect love is ever awake* to the needs of our own souls, the danger of others, the enmity of Satan against prayer and the interests of Christ's kingdom.

Third. The Indwelling Spirit is not only always inviting to prayer, but *supplies energy* to persevere in supplication, and inspires faith as well as patience for the answer. Abiding in the Spirit will insure success in prayer.

Our Christian Worker's Testament will be of untold value to you in studying the one and all-important subject of salvation. A glance at the index will prove to one that this is the great theme of the New Testament. We are offering this splendid Testament in the Pre-Inventory Clearance Sale at 60c.

American Generosity.
Mrs. H. C. Morrison.

AMERICA, though a comparatively young country, has grown by leaps and bounds, until today she stands as the richest and most varied country in her productions. Of course, she has been the subject of criticism, and perhaps, justly so along some lines, but when we figure up the sums she has poured out to needy countries no one can accuse her of being selfish or unmindful of her obligations to those less fortunate.

In support of this fact we wish to give the opinion of Miss Royden, who is making a lecture tour in the United States, and from whom the *Boston Transcript* quotes as follows:

"I go to a very generous, warm-hearted people. While Europeans sneer at America for her detached attitude to the sufferings of the Old World, while we scorn at her worship of the almighty dollar, America has poured out her millions upon suffering nations. It is because of American generosity, it is through American gifts, that nations have been saved from perishing, and this almighty dollar also has been needed to save from utter destruction the people of Austria, to put a little further off the threat of famine in Poland and in Russia. When you hear America criticized for her remoteness from European troubles, do not forget—it is so easy to forget—that where there have been no political questions involved, America has been generous beyond the measure of ordinary nations. She has poured out her money, not in thousands, but in millions, and we have returned her a torrent of good advice. Well, the United States are a singularly patient people, and most patient in their tolerance of all those who have advised them for their souls' good. It is easy always to give good advice; it is not easy always to be wise. My business will be to help, not to hinder, those, of whom there are many in America, who desire that their country should give a spiritual lead to the world; and, believe me, it is in the

power of America to do so in a greater degree at this moment, than any other country. She stands in a unique position for realizing the spiritual unity of all humanity. I go to that prosperous country in the spirit of fellowship and to preach the gospel of fellowship."

While we have cause for congratulation that our country has ministered so generously to the cry of the world's need, yet the very fact that she holds a 'unique position for realizing the spiritual unity of all humanity,' makes her responsibility all the greater. Especially is this true in the matter of prohibition. Dr. Strecker, of Germany, who is studying the effects of prohibition in America, believes that Germany will be dry in ten years; she is watching everything that is going on in America.

It is encouraging to note that in the last Socialist Convention, which is strong for wiping out liquor, resolutions were passed that no food should be used for liquor, and the prohibition in America should be studied by workmen and labor unions. The women of Germany have equal suffrage and there are 37 women in the Reichstag.

Dr. Strecker, in speaking of the German people he has met in the United States, says that many of them who were formerly against prohibition now favor it since they understand about prohibition and have seen its results. This, of course, will have a wholesome effect in Germany. It will be one of the marvels of the ages when Germany goes dry, but so thought we of America a few years past.

And the figures show that a greater percentage of persons in the United States now belong to church than ever before. The year that prohibition went into effect a great revival interest came about and has continued since. We do not say that prohibition was the cause of this, but we do believe that some of it is due to the wiping out of liquor, and it is evident that prohibition does not kill the churches.

But, we need something in addition to prohibition—a God-sent, heaven-sent revival that comes through the operation of the Holy Spirit upon the hearts of the people, making them cry out for forgiveness of sin, and puts the Church of God on her knees until the showers of grace come from the presence of the Lord. Our fear is, that America will fail to recognize her day of visitation, become intoxicated with worldliness and sin, and at last have to face the doom of a nation that has been untrue to her trust.

THE NEXT BIG THING.

The following *Columbus Dispatch* Editorial is significant:

"Thomas A. Edison is quoted as saying that the next big thing in the world's program is a great spiritual awakening. Roger W. Babson, writer and lecturer on economics and statistics, says that the need of the hour is religion. Neither of these men is a figure in the religious world. In fact, the work of each has been done and the reputation of each has been gained in activities quite different. How do they chance to be thinking along the same line? Probably, because, looking at the same world, they see the same need. The only difference is that Mr. Edison expresses a belief that the need will be met. Mr. Babson writes:

"We look upon stock certificates, mortgages, etc., as if they were of real value. In themselves they have absolutely no value. Their value depends wholly upon the honesty of the lawyers who draw the papers, on the integrity of the clerks who copy the records, on the honor of the officials who sign the documents, on the courage of the courts which must enforce the claim, and finally on the righteousness of the community, which is the basis of all. . . . We become extravagant, careless and selfish in good times. We

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THE BIBLE.

(Continued from page 3)

how are we to get the water down to the earth? "He maketh lightning for the rains." Flashes from positive and negative poles meet and the shocks burst the globules and down comes the shower. This is the finest irrigating plant ever installed. Lord Kelvin said in his class-room when talking on natural philosophy: "I believe there never is rain without lightning."

Interpretation of a Dream

C. B. Stoddard.

I dreamed the other night. I have dreamed many times but in only a very few of them has my subconscious mind worked in an entirely rational manner and in accordance with my real principles and impulses. In that respect this dream was quite exceptional, for nothing in it was distorted, no one caricatured and the results seemed to be consistent with the conditions and tendencies of the times.

Before going to bed I had read an article by one of these "business philosophers" on the subject of "Salesmanship," in which he, like Babson and many others, dwelt upon the idea that preachers and laymen might bring about a tremendous growth in church membership and influence if we would "sell the church" to our friends and associates; that the principal cause of the weakness of the church is that ministers do not preach "selling sermons," and laymen do not talk enough with their friends about the value of the church to the individual, the community and the world. It was only a re-hash of the pernicious argument that we hear so much even among laymen and some ministers that belonging to the church pays regular dividends in cash, reputation and other material advantages; and that we should put less stress upon or mention not at all some of the old-fashioned doctrines of the Christian experience and righteousness—the pragmatic argument. This would make a new religion out of the old Christianity that no one could object to and, of course, the inference would be that all would accept it. In the dream I recalled the article and with what disgust I had persisted to the end hoping that there would be at least one ray of the Gospel light, but both Christ and his Gospel were absent. Evidently the writer knew nothing of either.

I dreamed that a widely advertised contest was staged in a great room that was crowded with people, divided according to denominational affiliations, and that each denomination was represented by a chosen speaker who was to set forth the best "selling points" of his church. Several spoke and whenever a telling point was made the denominational contingent of that speaker applauded loud and long. However, the only orator I recall with any distinctness was the Unitarian representative, who had only a very small following in the room but a tremendous noise was made in the applauding, which I soon discovered was largely from other parts of the room. He admitted that his denomination was very small in numbers but he contended that they had "sold" their doctrines to all the other Protestant denominations, including more than half the Methodist and Baptist ministers, a third of the Presbyterians and to a large number of Episcopalians who did not dare to preach what they believed; but best and most encouraging of all their "sales" was that many of their choicest and most insinuating doctrines had been included in the Course of Study for Methodist candidates for the ministry, in spite of the protest of their General Conference, and in time he expected that all Methodist minis-

ters would be preaching Unitarian doctrines and discard the obsolescent Wesleyan creed.

He was a very eloquent speaker and as he finished the applause was enthusiastic and long continued and came from all parts of the house. He was so clearly the winner of the contest that the one chosen to represent the Methodists defaulted, and the Unitarian tauntingly declared that the Methodists had all become Unitarians quicker than he had expected. However, there were a few in the room who seemed to be loyal and they called out the names of first one and then another and urged them to speak for the denomination. Finally my own name was called and I reasoned with myself that the Lord had said: "Ye are my witnesses," and that it was my duty to stand and witness for Christ at such a time.

I began by saying that, if there were no more Methodists, as had been declared, they must not expect me to practice a fraud by trying to "sell" a non-existent thing; that, in fact, I had nothing to "sell" in any sense of the modern use of that word, for the Gospel of Christ was free and so easy to understand and the way of acceptance so plain that we did not need "doll" it up in worldly millinery and jockey it off on people who did not know and would not admit that they were sinners; that Jesus Christ had commissioned his disciples to preach HIS Gospel, not the Devil's, and to disciple the nations, "Teaching them to observe all things whatsoever HE had commanded," and baptizing them in the name of the Trinity, which the Unitarians rejected; that Christ had promised his presence to all who would so preach his Gospel, and that I had always noticed that he was never with those who preached any other doctrines, even though they might attract great crowds of people; that I, therefore, considered it my bounden duty to present Jesus Christ to them as a Saviour from sin and a living, personal presence and ever present help in the heart of every believer; that I had such an experience of him and such faith in him that I believed that there is "None other name under heaven given among men where-by we must be saved."

This was greeted with jeers from many parts of the room and the Unitarian orator interposed an objection to my proceeding further, on the ground that the Man I was talking about is dead and not living, as I had stated that what I called a living, personal presence was only the psychological influence of fanciful stories, and that he was never more than a human being, never rose from the dead and had no such authority and powers as he had claimed for himself and as was claimed for him by his followers; and, therefore, I was representing an obsolete religion that had no standing with modern scholars or in that contest, but that, if I would fairly represent the modern denomination and conform to the rules of the contest, he would withdraw his objection. The chairman sustained the objection and I was ruled off the floor and out of the "selling" contest.

Such a contest as that will, probably, never be staged, but just that kind of competition is going on constantly between the denominations, and that dream faithfully portrayed the present-day tendencies in regard to the modification and rejection of important teachings of Christ and the Apostles, for we know that "The faith which was once delivered unto the saints" is obsolete in our colleges and seminaries and among our church leaders, and, it is not too much to say that it is obsolescent among our laymen, or they would refuse to support ministers, bishops, leaders, missionaries and teachers who are not true to the faith. They boast of their independence and insist upon the "freedom" of the preacher and teacher but, if their salary is stopped, their independence and desire for "freedom" would vanish into thin air, and they should vanish into the same limitless element. Freedom is not a license.

Finney on Dress.

"Ye are my witnesses, saith the Lord."—Isa. xliii. 10.

"Every Christian makes an impression by his conduct, and witnesses either for one side or the other. His looks, dress, whole demeanor, make a constant impression on one side or the other. He cannot help testifying for or against religion. He is either gathering with Christ or scattering abroad. Every step you take, you tread on cords that will vibrate to all eternity. Every time you move, you touch keys whose sound will re-echo over all the hills and dales of heaven and through all the dark caverns and vaults of hell. Every moment of your lives you are exerting a tremendous influence that will tell on the immortal interests of souls all around you. Are you asleep while all your conduct is exerting such an influence?"

"Are you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery, and I am happy.' The world understands this testimony as you walk the streets. You are 'living epistles; known and read of all men.'"

"If you show pride, levity, bad temper and the like, it is like tearing open the wounds of the Savior. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of streets! Only 'let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works; only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence."

"But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings. Let them put feathers in their hats and clasps upon their arms. Let them put on their 'round tires and walk mincing as they go,' and their influence is reversed. Heaven puts on the robes of mourning, and hell may hold a jubilee."

"Your spirit and deportment produce an influence on the world against religion. How shall the world believe religion when the witnesses are not agreed among themselves, and the sum of their whole testimony is, There is no need of being pious? Oh, how guilty! Perhaps hundreds of souls will meet you in the judgment, and curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel."

Why not be a colporteur and be a blessing to those in your community, by supplying them with good religious books, Bibles and Testaments? If you will do this, it will mean much to the kingdom of God, and just at this time we invite your attention to our Pre-Inventory Clearance Sale of Bibles, books and Testaments that we are selling out at about half the regular price; in many instances, less.

Take our advice and buy a copy of Mark Guy Pearse's "Christianity of Jesus Christ," which we are offering in our Pre-Inventory Clearance Sale at 30c. It is really a great book and we guarantee you would not part with it for \$1.00.

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration. During April the two for only \$2.75.

Pentecostal Publishing Company,



REVIVAL FIRES ARE BURNING.



ON BOARD SHIP NEARING CALCUTTA.

I am now about to land in India after an absence of four and a half months in the evangelistic campaigns through China. It was hard to get away from India but the call was so imperative that I could not refuse. After one has been submerged in the battle in India it is a great corrective to get out and get into a new atmosphere where there must be a new approach and a new emphasis. Certainly China, so intensely practical, gives a fine corrective after years in idealistic India.

Dr. Eddy and the writer visited about twenty centers during the time that we were there. Sometimes we were together and sometimes alone.

Before we began we went straight to Peking to get in touch with the new movements which are sweeping China. We got in touch with the leaders of the Anti-Christian Movement which was sprung last spring. After lunch with them they announced to us that the movement was dead. It had died for want of a soul. They had breathed a passion and a prejudice into it and they called it a soul, but it was not. It was all too negative to live. We expected great opposition everywhere, but found little or none. It is nothing compared to the terrific battle we are constantly in in India.

We found the Government paralyzed through graft and "squeeze." It is a dark hour for the Republic, but it was never brighter for the Church. We cannot tabulate the results in figures. They may or may not count for a good deal. They are straws which tell which way the wind blows. We found that there had been somewhat over three thousand who had made decisions to become Christians from among the Buddhist and Confucian students. I say students but there were some hundreds of business men and in one place I had 293 decisions from among the soldiers of the Chinese Army. Beside these there were over three thousand more who enrolled themselves as enquirers. We could have got many of these to a decision but it was thought best not to for they had not been sufficiently taught to intelligently make a decision for the Christian life. They will be taken into Bible classes and instructed and then they will be reaped. In some places to enroll one's self as an enquirer is tantamount to becoming a Christian. We did not go in for broadcast advertising as that would have caused the largest halls to be crowded out. Rather they were selected groups who had been previously more or less prepared. They were admitted by ticket only. Even with this cutting down we averaged about one thousand at night and about five hundred in the day meetings. They put us through a very strenuous time for we would each have four and sometimes more meetings some days. We thought we were getting off light if we only had three meetings a day.

Among those who made a decision for the Christian life was the son of one of the two or three most prominent men in China, a War Lord. The son is a Marshall in the Army. Another was a senator at Peking, another a Police Commissioner of the Province, a Police Superintendent, lawyers, magistrates, but the most of them were students. And a fine crowd they were! I shall never forget the eager faces, the sense of conviction and need and the determination to follow at any cost. Some will be drawn back into the sin and folly of the surroundings in which they are living, but some will continue.

The most remarkable experience we had was to be with General Feng, the great Christian General and Governor. Twenty years ago he was an ignorant soldier who believed that the foreigners were taking out the eyes of the children to make a medicine to send their telegrams with. He showed his contempt for Christianity by shooting holes in the sign of the Presbyterian Mission at Paotingfu. But he was touched by the way some of the missionaries died during the Boxer Uprising. He signed a card in Dr. Mott's meetings at Peking and was baptized in the Methodist Church there. He is the most outstanding character now in China. Already eight thousand of his men and one thousand of his officers have become Christians. As far as any one knows there is not one man in the twenty thousand in his army who smokes, drinks, gambles, uses opium, loots, or has a venereal disease. This is certainly the cleanest army in the world and is more Christian than Cromwell's Ironsides. Hundreds of others are ready for baptism but are being held off for further instruction. We had meetings each morning with his men and there were 800 or a thousand out each day, each man with his note book out taking notes from the Generals down to the youngest officers. I have never seen a more earnest set of men anywhere in the world. General Feng lives a devout, earnest life and succeeds in infusing a new spirit into his officers and men. He may be the next president of China.

We came into Foochow just after the fighting had taken place between the armies of the North and South over the possession of the city. As we went up the river in the launch, our launch was fired on and we were told to anchor nearby and not move if we did not want to be shot. We had to stay on the wind-swept deck of the launch all night trying to sleep on the hard boards while this gun-boat puttered

away all night at the vessels going up the River. That was Thanksgiving night! And Thanksgiving Dinner was waiting for us while we slept or tried to sleep, hungry and uncomfortable on the launch. But we had a great time there when we did get there. Our Methodist work there is very strong and they are doing fine work. But the ripest place we found was at Canton. We had over eight hundred decisions there. The last night the pastors of thirty Churches all had fruit from the meetings as they marched out to another room with their converts to talk over the matter of joining the Churches. It is a good thing we had our campaign there when we did for I have just seen in the papers that there is fighting in the city between the North and South, we just got out of Honan province in time to escape the bandits. They flooded the country when General Feng was taken away. They roamed in bands of ten thousand and burned and looted and murdered. Our train was held up some hours by them. But we got safely through.

It is a very long story to tell of everything. I cannot do it. I would only mention that we had a good time in the Philippines though the meetings were held during the Christmas holidays. Still several hundred came out for Christ, most of them Roman Catholics.

I felt again and again in the meeting that more than human power was back of things. Then I realized that friends all over the world were praying. Prayer changed things. We are deeply grateful to every friend that prayed. I am also deeply grateful for the financial help that any one of you may have given. He has supplied our every need. And now that the battle will be on in India we will need your prayers more than ever. Yours fraternally,

E. Stanley Jones.

SUCCESS IN SPITE OF OPPOSITION.

I take this opportunity to report our two last meetings. The two weeks meeting at Tullahoma, Tennessee, was a success in every respect, though we had a hard fight the first four or five days. We were invited back to hold a Union Meeting this Fall or Winter.

Rev. E. L. Gregory, pastor of the First Methodist Church, South, is a man who does not compromise with sin, and stood with us heroically through the meeting. Rev. Gregory Tucker, evangelist, went after sin with sledge-hammer blows, and results for good were telling to the entire community. Quite a number were added to the church and several reclaimed and converted.

From Tullahoma we went to Key West, Fla., for a four or five weeks campaign. The services were held in a big tent; we had from 2500 to 4500 people every night. Gambling, card playing, cock fighting, lottery tickets, bootlegging, dancing had the day. When Bro. Tucker went after these sins in no mild terms, the people got very angry and threatened him in many ways. Three or four nights the last part of the first week we were guarded from the tent to the hotel to keep this people from doing us bodily harm, but ere the meeting closed, by God's help, we put a ban on Sunday dancing, drove the cock fighters and lottery sellers out of town, and four or five of the people who had threatened to do us injury got under conviction and were gloriously saved.

At the close of the meeting we organized a Laymen's Gospel League of 132 members; also a Ladies' Auxiliary. There were over three hundred additions to the different churches, and about seven hundred conversions and reclamations. The meeting, as a whole, was the best and the greatest we have ever held.

We had a splendid choir of one hundred and thirty voices and two pianos, the music being directed by the writer. The last service ended in a wave of glory, and many came forward for better lives at the last hour. The pastors of different denominations stood by us faithfully; and the Salvation Army Leader, Adj Heather, and his people, fought faithfully for souls all during the meeting. God hears the Salvation Army.

R. E. Turbeville.

FRUITFUL MEETING.

We started our campaign in Bethel, N. C., on the first Sunday in April and held until the third Sunday, giving two weeks. Bethel is a quiet little town of about one thousand people, with two churches, a Baptist and Methodist. It is safe to say that there is no congregation within the bounds of our conference that has the church buildings that we have. The towns of five and six thousand people do not have better. We had just moved into our new building when our revival began and before the meeting was over we had evidence conclusive that the new church was not too large.

Brother M. V. Lewis, of Wilmore, Ky., had charge of the music and proved himself worthy of his calling in every sense of the word. He just moved right into the meeting the first day, took charge of the cottage prayer meetings, organized a Workers' Council and then set to work to organize his choir. Visiting from house to house put him in touch with almost everybody in the community, and long before the meeting was over he had to set hours for men and business men to come to his room where many of

them were led to the Lord Jesus. The town and community were stirred as never before. We had the church full for the day services and at night there would be many turned away. We preached the old-fashioned gospel of regeneration, and invited people to the altar, and they came and stayed until the Lord saved them. Brother Lewis is one of the greatest I know in altar service. The altar would be full and people would kneel in the aisles and around the front seat and pray through. The Lord gave us a great victory. Old feuds that had been outstanding for years were settled. Men paid up old debts, people who were at outs came together. One of the finest things about the meeting is that it is still going on. I received nine in the church last Sunday. Already we have had fifty additions to our church and others still coming, and most of those who came were men and women who are at the heads of families. As a singer and choir leader, Brother Lewis is one of the best. I don't believe there is a singer in America that can get more music out of a congregation than Brother Lewis. He is just a good, all-around man.

Brother Lewis offered to give me three weeks beginning the first of July. If you should want us write me. I am very much impressed with the work that the Asbury men and women are doing. Brother Lewis learned the blessed secret there. May God bless old Asbury.

L. L. Smith, Pastor.

GOOD MEETINGS AT LEITCHFIELD, KY.

We spent three full weeks with Rev. W. C. Christie, Methodist pastor at Leitchfield, Ky. The Lord gave victory. Souls were saved, believers sanctified and the church edified. We believe the moral atmosphere of the entire town was helped by the revival. Rev. Christie and his wife are working faithfully for the cause and are in great favor with their people. The Church is well organized and at work on all lines. Prof. C. P. Gossett led the singing. He knows how to successfully direct the music in a great revival campaign. He had a good choir at Leitchfield. We are now engaged in a meeting at Portsmouth, Va.

Andrew Johnson.

A MOST GRACIOUS REVIVAL.

We closed Sunday night April 29th, one of the most satisfactory meetings we have been in this year. The revival was held at the St. Luke Methodist Church, Augusta, Ga., Rev. A. S. Hutchinson, pastor.

Brother Huthcinson is one of the best men to assist in a revival effort it has ever been my pleasure to labor with. He not only makes thorough preparation for the revival before the evangelist arrives but he is constantly looking after every interest in the meeting and assisting in every way possible throughout the battle. There were many definite decisions for Christ, and the number of those already in the church whose lives were reconsecrated to Christian service was large. Fifty-seven applied for church membership and more will in all probability join as a result of the revival.

I am now at Douglas assisting the pastor Rev. Guyton Fisher and his people. I go from here to Winters and San Antonio, Texas, for two meetings and then back to Georgia for several revivals before Conference. I have August and October open to any one who wishes to correspond with me about assisting them during these months.

Harry S. Allen.

TRENTON, MISSOURI.

April 15, 1923, marked the closing of one of the most gracious revivals ever held at Prairie View Church, on the Trenton Circuit charge. We had been doing our best, as a student-pastor, to get the soil in condition for a great harvest, and had engaged Bro. A. W. Fountain, Conference Evangelist of Green City, Mo., some few weeks before, to do the preaching.

We held a few services during the last week of March, and Brother Fountain arrived on the scene the day before Easter. Had a good attendance at both services Easter Sunday and folks were so well pleased that they came again and continued to come throughout the duration of the revival.

About thirty-five souls found pardon at the altar during the revival, and the whole church was lifted to a higher plane of spiritual living. Twenty-three have united with the church and more will follow. The last day of the meeting was one that will long be remembered because of the abiding presence of the Holy Spirit.

We thoroughly enjoyed Bro. Fountain's preaching in these services. He tells the "Old, Old Story" of salvation in a safe and sane way that convicts thinking men and women. His messages are filled with that sweetness of spirit that makes folks hungry for soul satisfaction. He has left all our people, both old and young, with a thankfulness in their hearts that he has been among us. We must heartily recommend him to those needing help in evangelistic services.

We ask an interest in the prayers of God's people for our work on Trenton Circuit.

C. C. Pritchard, Pastor.

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

Subscription Discontinued When Time Is Out.
In ordering address changed give both old and new address. Write all names plainly.
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PENTECOSTAL PUBLISHING COMPANY
525 South First Street Louisville, Ky.

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The Bishops on Doctrinal Integrity

I am giving to our readers a paper sent out by the bishops of the M. E. Church, South, in their recent meeting in Nashville, Tenn. It will be read with great interest. It is a most timely utterance, and we trust it will have a very far-reaching and wholesome effect.

"Whereas, the last General Conference in response to memorials from different sections of the Church concerning loyalty to our standards of doctrines, for which as a Church we have stood from the beginning—doctrines that have been the foundation and substance of our message through all the years, and

"Whereas, the General Conference appointed a special committee on standards of doctrine to which all memorials on the doctrines of the Church were referred, and

"Whereas, this special committee submitted a report to the General Conference, which report was adopted by an almost unanimous vote on May 16th, and

"Whereas, this report reaffirmed in no uncertain way the necessity for fidelity to the 'time honored and universally accepted doctrines of our Methodism,' and

"Whereas, this report called 'upon all annual conferences, Boards of Trustees of institutions of learning, and other responsible officers of our Church to take all necessary steps to banish and drive away all erroneous and strange doctrines contrary to God's word,' and

"Whereas, there continues in some sections of the Church hurtful agitations on the subject of the doctrinal teaching of some of our preachers and teachers, at home, and in the foreign fields, causing confusion, discouragement and divisions among our people, and resulting in some cases in the repudiation of financial obligations already made and in defeating in some degree the evangelistic program of the Church.

"Therefore, resolved,

"1. That we call the attention of the Board of Missions, the Secretaries of the Board of Missions and the Committee on

Candidates to the facts as set out above, and urge that great care be exercised in selecting men and women for the mission fields of the Church, and especially on the points of doctrinal soundness, personal experience, and fidelity to the Church.

"2. That we strongly recommend that any missionaries who may find themselves out of harmony with the doctrines or polity of the Church and are unable to accept the doctrinal statement of the General Conference, be discontinued as representatives of our Church on the Mission fields.

"3. We pledge ourselves to keep before our brethren and sisters who are charged especially with the responsibility of training our young men and women for Christian work, the importance of looking carefully to the doctrinal and experimental soundness of teachers in our Schools and Institutes.

"Resolved—4—That we name a committee of three, of whom our Chairman shall be a member, to bring this action to the attention of the Board of Missions, Missionary Secretaries, and to the active heads of our Schools and Institutes.

"W. F. McMurry,
S. R. Hay,
James E. Dickey,
Hoyt M. Dobbs,
H. M. DuBose.

"The above paper was adopted by a unanimous vote of the College of Bishops, May 2, 1923.

"Bishop W. A. Candler named Bishops Collins Denny and W. F. McMurry as the other members of the Committee provided for in paragraph 4.

"This Committee, through its Chairman, presented the paper to the Board of Missions then in annual session on the afternoon of May 2nd. On motion, the Board of Missions, and by a unanimous vote, approved the paper."

No church has a right to exist and claim the respect of the people and support of its members that has not a clear doctrinal statement founded upon the Holy Scriptures; and no church can claim the respect of the people and the loyal support of its members that does not preach and defend the doctrines incorporated in its creed.

No church is supposed to ordain and send forth ministers who have not taken upon themselves sacred and solemn vows to preach and defend the doctrines of the church they represent, and by which they are supported. This is eminently true of the Methodist Church.

If men are convinced that they have made discoveries of false doctrines in the church of which they are ministers, and that they have found new light and are conscientiously compelled to inveigh against the doctrines of the church and proclaim doctrines contrary to the teachings of their denomination, very well; let them follow their convictions. But no man has a right to bring confusion into the church in violation of his solemn vows and to the breaking up of the peace and harmony of the church.

There is no place in Methodism for the apostles of the new theology. Their outcry of persecution is the merest twaddle; it is an appeal to the godless galleries; it is a cry for help from newspapers owned and edited by wicked men who are glad to take up the cudgel against the church of Jesus Christ.

Let those men out of harmony with the doctrines, the teachings, and the high and solemn vows of Methodism go out, build their own schools, build their own churches, write a creed to suit themselves, if they really believe anything—and think they know what they believe, and preach their heresies to their hearts' content, for they have no right to muddy and defile the pure streams of Methodism from which millions of devout people are drinking the pure waters of salvation.

H. C. MORRISON.

A Call For a General Convention.

Whereas a widespread desire has been expressed by many of the leading evangelists, pastors, editors and the holiness people in general for a conference representing all the various interests connected with the spread of Scriptural holiness, and

Whereas there is felt to be a need for a closer union and for a better understanding among all branches of the movement, and

Whereas similar meetings have been used of God to assist in the accomplishment of these purposes,

Therefore we, the undersigned, join in a call to all the holiness people of every name to meet in a general conference, September 11-16, 1923, at Indianapolis, Indiana.

Rev. J. F. Knapp, Rev. C. W. Ruth, C. A. Lovejoy, W. H. Hansing, Rev. J. L. Brasher, Rev. Frank E. Arthur, Rev. W. E. Shepard, Rev. George Bennard, Rev. N. W. Rich, Rev. John Paul, Rev. R. T. Fincher, Rev. C. C. Rinebarger, Rev. F. A. Butterfield, Rev. J. L. Glascock, Rev. A. P. Breneman, Rev. E. Hilton Post, Rev. W. G. Bennett, Rev. John E. Hewson, Rev. E. O. Chalfant, Rev. Henry C. Ethell, Rev. W. M. Zimmerman, Rev. Arthur F. Ingler, Rev. W. E. Cox, Rev. U. E. Harding, Mr. and Mrs. R. A. Shank, Rev. Thomas Clark Henderson, E. L. Kleitzing, Rev. William H. Huff, Rev. George Kunz, Rev. H. C. Morrison, Rev. C. W. Butler, D. L. Speicher, Rev. John Thomas, Rev. D. F. Brooks, Rev. Jack Linn and wife, Rev. Theodore Elsner, Rev. M. Vayhinger, Rev. Andrew Johnson, Rev. R. A. Young, Rev. Millie Lawhead, Rev. Raymond C. Lewis, Rev. George B. Kulp, Rev. W. G. Nixon, Mrs. Sadie Mishey, Miss Anna E. McGhie, Rev. M. G. Standley, W. E. Foshier, Rev. John H. Hall, Rev. Bud Robinson, Rev. Roy L. Hollenback, Rev. C. C. Crammond, Mrs. C. C. Crammond, Rev. E. O. Rice, Rev. David Anderson, Rev. J. A. Harris, Davidson Brothers, Rev. John Norberry.

Gouthey and Yates in Columbus, Ohio.

Dr. A. P. Gouthey and Prof. Yates have been in a most remarkable siege of meetings in Columbus, O. After closing out a great revival in Mt. Vernon Methodist Church they went to one of the large halls in the city where Dr. Gouthey has been preaching for more than two months, and Brother Yates leading a great chorus choir.

Dr. Gouthey is a man of almost limitless resources. He has great natural gifts as an orator, and the use of the finest English in word pictures and descriptions that attract and interest the people while he pours in his gospel message.

Columbus has a nest of destructive critics; it is the headquarters of the "Theological Seventeen" who boast of their unbelief, and who are working great harm in drawing people away from the saving truths of the gospel. Bro. Gouthey was there at an opportune time to expose the fallacies of the false teachers and confirm the people in the faith of the fathers. I should be sorry for the destructive critic who would dare to meet him in debate upon a public platform.

H. C. MORRISON.

N. H. A. and I. H. A. Camp Meeting and C. H. U. Homecoming.

The National and Iowa Holiness Camp Meeting will be held at University Park, June 1-11, 1923. The special workers are Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, J. M. Harris leader in song and Miss Stella McNutt, children's leader. A general Homecoming of all former C. H. U. students will be held in connection with this camp, June 4-5. Bishop Homer C. Stuntz will be the University Commencement Day orator, June 5.

Reduced rates have been secured on all railroads under the following conditions: (1)

Pay full fare going. Tickets for the going journey may be bought only on any of the following dates in the following territories—Illinois, Kansas, Minnesota, Missouri, Nebraska, Michigan, North Dakota, South Dakota and Julesburg, Colo., May 29-June 4, inclusive. From Colorado, Idaho, Montana, Utah, Wyoming, May 28-June 3, inclusive. Arizona, British Columbia, California, Nevada, Oregon, Washington, May 26-June 1, inclusive. (2) Be sure when purchasing your ticket to ask the ticket agent for a certificate to the National & Iowa Holiness Association Convention. Do not ask for a receipt unless local agent does not have the certificate. If certificates cannot be procured at your home station buy a local ticket to nearest point where certificate can be secured. (3) No refund of fare will be made on account of failure to obtain a proper certificate. (4) It must be understood that the reduction for the return journey of one half fare is not guaranteed, but it is contingent on an attendance of not less than 250 full fare passengers having certificates. (5) Immediately on your arrival at the camp present your certificate to Rev. O. W. Rose. (6) All persons from states not listed above should ask their agent whether the rates apply from that point and if not purchase ticket to closest point in states listed above. For further particulars address Mrs. Hattie Riddle, Lacona, Ia., or C. H. U. Homecoming Committee, University Park, Iowa.

Asbury College Convention and Commencement.

Wilmore, Ky., May 23-30, Inclusive.

First Day, Wednesday, May 23.

First Methodist Church.

7:30 P. M.—Prayer and Praise Service—Rev. and Mrs. G. S. Pollock.

8:00 P. M.—Opening Sermon—Rev. H. C. Morrison, D. D.

Second Day, Thursday, May 24.

First Methodist Church.

9:00 A. M.—Prayer and Praise Service.—Mr. and Mrs. J. M. Harris.

10:00 A. M.—Discussion, "Interstate Holiness Association."—Rev. G. W. Ridout, D. D.

11:00 A. M.—Sermon—Bishop Joseph F. Berry.

2:30 P. M.—Song and Praise Service—Professor W. B. Yates.

3:00 P. M.—Sermon—Rev. J. E. Hewson.

7:30 P. M.—Song and Praise Service—Professor W. B. Yates.

8:00 P. M.—Sermon—Bishop Joseph F. Berry.

Third Day, Friday, May 25.

First Methodist Church.

9:30 A. M.—Prayer and Praise Service—Professor W. B. Yates.

10:00 A. M.—Discussion, "Kentucky Holiness Association"—Rev. E. T. Adams, D. D.

11:00 A. M.—Sermon—Rev. Joseph Owen.

2:30 P. M.—Song and Praise Service—Professor W. B. Yates.

3:00 P. M.—Sermon—Rev. J. W. Hughes, D. D.

7:00 P. M.—College Chapel—Praise Service—Dr. Morrison and Col. Witham.

8:00 P. M.—College Chapel—Conservatory of Music—Concert.

Fourth Day, Saturday, May 26.

Missionary Day.

College Chapel.

9:00 A. M.—Song Service—Professor Harris and wife.

9:30 A. M.—Address, "Young People and Religion"—Col. W. S. Witham.

10:00 A. M.—Missionary Program—Rev. and Mrs. John Thomas, Miss Bettie Ridgeway.

2:00 to 5:00 P. M.—Seeing College and Surrounding Country. Art Exhibit—Second Floor Asbury College Grade Building. Domestic Science Exhibit.

8:00 P. M.—First Methodist Church—Academy Commencement.

Address, "The Man of the Hour."—Rev. J. Archer Gray, D. D., Lexington, Ky.

Fifth Day, Sunday, May 27.

First Methodist Church.

9:30 A. M.—Annual Love Feast—Rev. H. C. Morrison, D. D.

11:00 A. M.—Baccalaureate Sermon—Bishop W. N. Ainsworth.

2:30 P. M.—Song Service—Prof. W. B. Yates.

3:30 P. M.—Convention Sermon—Rev. C. W. Ruth.

7:30 P. M.—Song and Praise Service—Prof. W. B. Yates.

8:00 P. M.—Anniversary Sermon—Bishop W. N. Ainsworth.

Sixth Day, Monday, May 28.

College Chapel.

9:00 A. M.—Annual Trustees' Meeting—President's Office.

10:00 A. M.—Oratorical Contest—College Chapel.

3:00 P. M.—Service in charge of Rev. C. C. Crammond and wife.

8:00 P. M.—Annual Entertainment—College Chapel.

Seventh Day, Tuesday, May 29.

Alumni Day—Camp Grounds.

9:30 A. M.—Band Concert.

10:30 A. M.—Address.

2:30 P. M.—Address.

First Methodist Church.

7:30 P. M.—Song and Praise Service—Prof. W. B. Yates.

8:00 P. M.—Convention Sermon.

Eighth Day, Wednesday, May 30.

First Methodist Church.

10:00 A. M.—College Commencement.

Why I Live in Wilmore, Ky.

Because it is located in one of the most fertile, healthful and beautiful sections of our nation.

Because we are free from those menacing evils—picture shows, carnivals, pool rooms, etc.,—which wreck the morals and life of any community.

Because I find there a spiritual environment and an atmosphere congenial to my faith and experience, a fellowship for which my heart yearns, a church of spiritual life and power, preaching and teaching a whole Bible for the whole world, in which to worship.

Because it is the home of Asbury College, the greatest religious training school in the world (Leaders in England, Europe and America say so), in which to educate my children.

Because we have more of the best religious Artists—Entertainers, Musicians, Lecturers and Preachers come to us than any other town in America of our size.

Because we have one of the greatest religious centers on the Globe—the home of the State and Interstate Holiness Associations, with their great camp meetings, conventions and revivals, where the spiritual people of the nation gather.

Because we are, through Asbury College, spiritually touching and influencing the nations of the Earth.

To live in Wilmore is to shake hands with the whole world. COME AND SEE.

E. T. ADAMS, D. D.,

General Evangelist of the M. E. Church, South, Wilmore, Ky.

Just to Demonstrate

We want you to know just what a good Commentary that we are selling every year. We are offering you Arnold's Practical Commentary on the Sunday School Lesson for the year 1923 at 50c, which is just half price, but we propose to keep your name and address and sell you the book for 1924.

CONVENTION AND COMMENCEMENT AT ASBURY COLLEGE MAY 24-30

Take this personal invitation to be with us. A number of prominent preachers have promised to be present; also song leaders of wide reputation. Prof. W. B. Yates will be in charge of the music. Bishop Ainsworth will preach the Baccalaureate Sermon on Sunday. Bishop Joseph Berry will preach on Friday, May 25.

Free entertainment for all guests who write for reservations. Let the people pray earnestly for an outpouring of the Holy Spirit. Address Rev. W. L. Clark, D. D., Business Manager, Wilmore, Ky.

AMERICAN GENEROSITY.

(Continued from page 5)

forget God and feel confident in our own strength; we seek profits rather than service and are interested in consuming rather than producing. Only a revival of religion can make our good times continue. A subconscious knowledge of this fact is the basis of the fear abroad today. As a business man I urge my associates to get behind the churches. They alone provide the solution of the great problems facing us.

"These are words that one would expect from a minister of the gospel. They have a peculiar significance, coming from a man who thinks in figures, dollars and cents. He sees the need of righteousness in everyday affairs, and he believes in the church because it teaches righteousness."

If you are contemplating buying a Bible, Testament, or some good books, any time soon, don't fail to see our Pre-Inventory Clearance Sale, as there are some great bargains in it.

A Great Book of Sermons.

We have a beautiful book of sermons just from the press of Doran & Co., New York City, by the Rev. Clovis G. Chappell, pastor and great preacher of Mount Vernon Place Methodist Church, Washington, D. C. Dr. Chappell pours forth a torrent of fresh, vigorous thought in beautiful English. He possesses many qualities of a great preacher. He is a highly educated man, wide read, fully abreast with the times, loyal to the Scriptures, devoted to Christ, full of evangelistic zeal and genuine love for his fellow-men. The title of the book is "Sermons on Biblical Characters." The book is in excellent print, good paper, neatly bound, 194 pages, and can be had of The Pentecostal Publishing Co., for \$1.50. H. C. MORRISON.

The Nightingale of the Psalms.

This charming booklet by Rev. J. E. Aycock is an exposition of the 23rd Psalm. It is a fine piece of literature and an able discussion of this great Psalm. It is deep and clear thinking, beautifully expressed. It is a spiritual tonic and an intellectual quickening. The booklet contains 32 pages, neatly bound in paper, good clear print. It is well worth reading. It can be had of The Pentecostal Publishing Company, for 25 cents.

If you know of an old person who really needs a large type Bible, or Testament and Psalms, now is the time for you to supply that need, as we are offering some wonderful bargains in our Pre-Inventory Clearance Sale.

OUR BOYS AND GIRLS

Dear Cousins:

I have been so busy I have not written you for such a long time. But I always look for your page to see what you have to say, and am so glad to see each of your names and your interest in such a paper as The Pentecostal Herald. For I don't think people interested in such a paper could be interested in the picture show and the many other traps the devil has for young feet and minds of today. We have had a most interesting meeting in our home for the last year for young people. Many of these dear little ones have given their hearts to Jesus and their parents say their lives are so changed. Has a real change come into your life? Christ is a wonderful Savior. He can make dirty hearts clean, and change ugly, sinful natures to real sweet characters. How I long to see him work in the hearts of the many people we preach to and meet daily. We have work among all classes and nationalities of people. At Easter time we had a six-day convention and had pastor Wales, one of the best evangelists of India, to help preach to the great crowds that came to these services three times a day, and quite a number of young men converted in Dr. Marrett's—my husband's services held in Madras recently came for these meetings. We entertained 25 or 30 people who came, and as I looked around over these people at meal time and saw English, Anglo Indian or Eurasian, American, Scotch, Irish, converted Hindoos and Parsees all eating together, how my heart praised God. The Parsee, the last I mentioned, is the hardest class to reach in India. They worship fire, water, sun, moon, and stars. But we had two young men from this tribe. One who has been converted about two years. His father persecuted him so much he ran away from him and came to our home, but as he is only sixteen years old my husband explained to him how he could not win his father and family if he disobeyed and sent him back to his father, and his father, a higher government officer, wrote and thanked the Doctor, and this year he sent us tents free of charge for convention, and the boy has family prayers in the home now. The other Parsee is about 45. He first came to Dr. Marrett for his body, but the Doctor always deals with soul as well as body, so this man has been interested in his soul for a year or two, and in these meetings he decided to take a stand for Christ. This means being cut off from all relatives and every Parsee. Pray for him. I want to thank all who through The Herald sent me books. Many have read them. One is now in the hands of a high cast Hindoo recently converted. I will tell you of his wonderful conversion next time I write. Who ever sent me "Prince of the House of David" will be glad to know this man now has that book reading it. Pray for him, and send to me any other good books you would like read, and all your old Heralds, Sunday school cards and charts. I can draw great crowds with these charts when I go into the streets and homes to preach to the natives. Pray much for me and the work. Yours in Christ, Lizzie Leonard Marrett, 14 Wellington St., Bangalore, India.

Dear Aunt Bettie: Will you please allow an Oregon girl to enter your happy circle? Have not seen but one letter from Oregon so think we better get busy. I am receiving The Herald through the kindness of a dear chum and I enjoy it very much. We had revival meetings in Canby last November. Fred St. Clair was the evangelist. He is a man of prayer and we love him very much. I gave my heart to God when I was 10, was baptized shortly after by our dear beloved pastor, Rev. G. C. Wicker. Was sanctified last November, then joined the Nazarene Church of Canby, where

Rev. Wicker is still our pastor. I am so glad I gave my heart to God for I know it was the best thing I ever did. I love my dear Savior with all my heart. I want to see others saved. It pays to be true for the time is short. I want to be a soul-winner and shine for Jesus. I go to Sunday school every Sunday. My teacher's name is Mrs. Knapp. I was 13 the 18th of February. I am in the 7th grade. My teacher's name is Mrs. Cherrick, and I like her fine. Answer to Carthel Dold's question. Cain's wife was the daughter of his father-in-law. I have a dear mother, father and two big brothers. Lovana Peterson, Canby, Ore., Rt. 2.

Dear Aunt Bettie: My father takes The Herald and I enjoy reading the Boys and Girls' Page. I am 10 years old and in the 5th grade. I go to Sunday school and school every day I can. My father is the superintendent of the Church I go to. Our pastor's name is Rev. J. W. Combs. We all like him fine. I was converted when I was eight years old. A North Carolina boy. Gordon Goodson.

Dear Aunt Bettie: How are you this morning? Fine, I hope. I am a little girl ten years old and have fair complexion. I am in the 4th grade. I had pneumonia and missed school about one month. My grandfather and grandmother are living. I have two brothers dead and one living. I will go for this time. Will come again soon. Fay Lee, Bertrand, Mo.

Dear Aunt Bettie: How are you and all the cousins? I am still serving the Lord and praise him for being so good to me. I have read the New Testament through. How many of the cousins are Christians? Who was it tried to build a tower to heaven? How long was Noah building the Ark? I go to Sunday school and church when I can. The sixth Commandment is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Cain's wife was his sister. Marvin Stutts, Belmont, La.

Dear Aunt Bettie: Would you let me join the happy band of boys and girls? I like to read the cousins' letters. I am ten years old and in the 3rd grade. I am 4 feet high and weigh 72 pounds. If I see this in print I will write again. Rossie Crowder.

Dear Aunt Bettie: Will you let a little Mississippian come in and chat for awhile? I think The Herald is a fine paper. I am going to church this afternoon. The pastor is at our house now. I belong to the M. E. Church at Decatur. I joined this spring under the ministry of Bro. Dan Kelley. Bro. C. H. Strait is our pastor. I have light bobbed hair, blue eyes and fair complexion, am twelve years old, and will study the 9th grade next session as our school is out now. My best chums are Cecil, Clara Bell Carey, and Linnie Webb. The one who guesses my middle name I will send a card. It begins with L and has seven letters in it. If you boys don't hurry up the page will be a girls' page. Well, by-by and best wishes to all. Alta L. Eubanks, Decatur, Miss., Rt. 4.

Dear Aunt Bettie: Will you allow another Trimble county girl in your circle of girls and boys? My mother takes The Herald and I enjoy reading the Boys and Girls' Page. The Herald gives great comfort to us all during the past winter as it was not convenient for us to attend church. We live in sight of the Callis camp ground. Brother Dan Taylor takes care of the camp. We think him a godly man. Aunt Bettie, I think I am a little ahead of the rest

of the cousins because I live near Bro. Morrison's birthplace; his mother and my great grandmother were neighbors at one time in life. Bro. Morrison preached at our camp ground about eight years ago. I was only four years old, but I can recollect him because he made the women keep the babies straight. Ha, ha, ha! Well, we are sure proud to know that such a man as Bro. Morrison was born in the hills of old Trimble. I was 12 years old March 1. I received a prize last school and also this school for not missing a day. We live one mile from our school-house, and have a dirt road to walk on. My desire is to go to school until I complete my education. I think now that I would like to be a stenographer. I enjoy playing basket ball and horseback riding. I like to go to Sunday school and church. Mama and papa are Methodists, and one of my mother's greatgrandfathers was a Methodist preacher and preached his last sermon the day that he was one hundred years old. I have three sisters and one brother. Martha McKinney, Bedford, Ky.

Dear Aunt Bettie: Will you let a little Texas girl join your happy band of boys and girls? One of our neighbors takes The Herald and I enjoy reading it very much. I joined the Methodist Church on Easter Sunday, 1921. I go to Sunday school when I can. My Sunday school teacher's name is Mrs. A. G. Abernathy. She is my music teacher also. I am in the 7th grade and was fourteen March 6. I weigh 132 pounds and am 5 feet in height. Jewell Wallace, Daingerfield, Tex.

Dear Aunt Bettie: I suppose you are all at work now putting in garden or working in the field. I go to church most every Sunday. Our preacher is Rev. S. E. Smutz. We like him fine. Hurry up, Nebraska boys and girls, or the rest will not know there is a Nebraska. My birthday is Feb. 22. To the one that has my birthday and age I will send my picture and write to them. I am going to plow very soon. It is nice to work out in the field. Everything is so springlike and beautiful. I will write a little stanza, one that I think is very good.

"If your lips you would keep from slips,
Five things observe with care:—
Of whom you speak, to whom you speak,
And how, and when, and where."
Georgia Graner, Butte, Neb., Rt. 1.

Dear Aunt Bettie: May I come in and join the happy band of cousins? No, keep your seat, for I will only stay a few minutes. Mother takes The Pentecostal Herald and I love to read it, but the first page I look at is the Boys and Girls' Page, although the whole paper is very interesting to me. What is the trouble with New York state? As I remember I have only seen one letter in The Herald from this state, since mama has taken the paper. I think we had better get busy. I am in first year High. My highest ambition is to become a school teacher; also I would like to be a Sunday school teacher. I go to the Methodist Church. Dorothy Akers, I like drawing and painting too, and would like to be either a drawing or Algebra teacher in school. My age is between 12 and 18. To the one who guesses it I will send a nice long letter. It seems wonderful that so many of the cousins are sanctified. I don't see how anybody could hardly get along without The Herald; it gives so much soul food. I like to read letters and also to receive them, so I wish a number of the cousins would write to me and I'll try to answer them. Mildred Urch, Box 117, Ripley, N. Y.

Dear Aunt Bettie: May I please join your happy band of boys and girls? My father takes The Pentecostal Herald and we think it is a fine paper. I am in the 6th and 7th grades in school. My teacher's name is Miss Olga Kassube, and she is a very nice

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teacher. I am 12 years old. My birthday is Nov. 6. I don't see many letters from Minnesota. Margaret E. Payne, I guess your age to be 13. Nellie Judy, I guess your age to be 15. Some of the cousins please write to me as I don't get many letters. I will surely answer them all. Thanks for the space, Aunt Bettie.

Lida Saeffner,
Staples, Minn., Rt. 1.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band? I am eight years old and in the 3rd grade. My father takes The Herald and I enjoy reading the Girls and Boys' Page. I have two sisters and three brothers; they all go to school. My mother is in heaven. I live on a farm. We have four ponies; we can ride three of them. Margaret Payne, are you twelve years old?

Gladys Redding,
Madison, Kan., Rt. 3.

Dear Aunt Bettie: Would you let a little Oklahoma girl join your happy band of boys and girls? My age is between 7 and 11. I live with my uncle who is pastor of the Methodist Church, South, of the town where I live. I go to Sunday school every Sunday. My teacher's name is Miss Beulah McGuffey, and I like her just fine. I am an orphan, my father and mother both being dead. My birthday is September 25th. We have a splendid public school here, and I go every day. My teacher's name is Miss Sylvia Jackson. I like her fine. Margie E. Payne, I guess your age to be 12 years. Susie Luker, Box 334, Depew, Okla.

Dear Aunt Bettie: This is my third letter to The Page, so I guess I am already acquainted. I will just sit down and chat a little while with you and the cousins. I have had pneumonia fever and then had an attack of pleurisy. My doctor doesn't just know what about me getting through without having my chest tapped and my lungs drained. If this be my condition I will be in my room many days. I have been in one room for three long weeks. I can sit up in my chair and have studied my books some and also write some. Mama read the good letters in The Herald for me, and it made me try to write to your dear Page again. I solicit the prayers of The Herald family that I may not have to undergo the operation just mentioned. I see in the letters this week two cousins have Dr. Morrison's birthday. My baby brother has his birthday too, so we just named him Clay, so he would have part of Dr. Morrison's name. I think the poem by Cora E. Plummer was a fine piece (The Family Altar).

Opal Blanche Stricklen,
Stoffell, W. Va.

Why Take Laxatives?

Discovery by Science Has Replaced Them

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent 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. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

As Nujol is not a medicine or laxative, it cannot gripe and, like pure water, it is harmless and pleasant.

Nujol is used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

WANTED: Information as to where to get a copy of "The Offices of the Holy Ghost" by Clarke. Address R. P. A., 802 Witherspoon Bldg., Philadelphia, Pa.

Fallen Asleep.

BEHIND THE HILLS.

I wonder what is behind the hills:
Is there silence and mystery?
Is there gloom and despair, the blackness of night,
And the roivings of memory?
The evening star and the after-glow
Seem to brighten the far away,
Seem to picture a place of beauty and peace,
And a land of Eternal Day—
Beyond the Hills.

I wonder what is behind the hills:
Is there trouble, and sin and pain?
Are there hearts that are sore and burdened with care,
Is there loss over there, or gain
I hear a whisper within my heart—
"The longings, desires of thy soul,
Were given unto thee to be satisfied:
Press on, ever on, to the goal—
Beyond the Hills.

I wonder what is behind the hills:
Is there music and gladness and song?
And sweet little children, and Friends of the past,
Who lingered awhile, then were gone?
Ah yes, and more: the Savior is there
And Loved ones, in garments of White.
Sweet homeland, place of the true and the good,
No sickness, no sorrow, no night—
Beyond the Hills.

REID.

A letter from Brother James V. Reid informs us of the home-going of his dear mother, April 29. She was widely known to the readers of *The Herald* and Christian workers, and her death will be received with sadness, but with the assurance that she is with her Lord. In his letter Brother Reid says:

"Twice in seven months I was called home from my work to the bedside of loved ones. Last October we laid away my aunt, mother's sister, known to so many as 'Aunt Mary,' who had been the constant companion, nurse and house-keeper for mother during her long years of affliction. Hers was truly a life of patient ministry and sacrificing service for others. Then on April 29th, after three weeks of severe illness, mother slipped away to her new home. She was sixty-three years old and had been confined to a wheel-chair, perfectly helpless, for twelve years, but suffering and time together had failed to bring the gray to her hair or leave deep imprint upon her face. Hers has been a spirit triumphant over the afflictions of the flesh and because of the wonderful ex-

perience of supreme consecration, her chair became a veritable throne upon which she sat with indomitable courage, radiating an influence that was a marvel to all who knew her. She had been a prominent figure in the Oakland City Camp Meeting for many years, and the evangelists and visitors from all parts of the country will readily recall her shouts of praise. She has written a large number of hymns during these years of confinement, which have gone broadcast to carry the inspiration to multiplied thousands of hearts. Her themes were always messages of cheerfulness, gladness and inspiration. She never sounded a mournful note. Two of her hymns, 'Under His Sheltering Wing,' and 'Oh What Will It Be To Be There,' she had asked to be sung at her funeral and nothing could have been more appropriate. Her death was as triumphant as was her life. She looked forward to the going with calm assurance and joyful anticipation that was an inspiration."

KENNEDY.

February 14, 1923, the charioteen of heaven's domain came to pilot our well beloved Rev. B. H. Kennedy to grace the courts of the City of the immortal glorified. At the time of leaving his mortal remains he was nearing his seventy-fourth anniversary.

Rev. Kennedy bore the heat of battle in the annals of earlier days. His fruitful labors are evidence to prove that his scars of battle were not a few, and that victories in his pursuit of righteousness prevailed. For years he was associated in the evangelistic field as song leader, with such men as Rev. M. L. Haney, Rev. B. S. Taylor, Rev. George W. Wilson, and Rev. G. A. McLaughlin.

He united with the Church of the Nazarene in its early days under the ministry of Dr. P. F. Bresee, and served as the second pastor of First Church, Pasadena. Some years since he suffered a stroke of paralysis which rendered him incapable of public service. He suffered subsequent attacks, which finally brought him to the point of translation. He ever remained a faithful attendant to the house of worship. Though we suffer and mourn his loss, he is gracing the courts of heaven, singing around the great white throne.

The writer conducted the funeral services assisted by Dr. A. O. Hendricks. U. E. Harding.

COLLIER.

The home of one of our evangelists of the M. E. Church, South, has been recently saddened by the loss of the youngest baby boy, John Wesley Collier, son of Rev. J. A. Collier, of Nashville, Tenn. Brother Collier was called home from the midst of a meeting at Hanson, Ky., to join in the sorrow of the mother and five remaining boys who survive. May the blessed Holy Spirit brood over this consecrated home as a faithful Comforter in time of bereavement. Paul C. Scott.

WOODSON.

Another of the old guard has fallen! Rev. Julian Woodson was one of the pioneers of the Holiness Movement in Texas. He was sanctified while serving his second charge, as pastor, in 1886. He at once became a staunch advocate and defender of the doctrine of sanctification, and had gracious revivals on all of his charges, and saw many souls enter the fountain of cleansing. In the great conflict over that doctrine back in the '90's, he was reduced in his appointments and finally located by the East Texas Conference of the M. E. C., South, on account of his stand for this truth. He then united with the M. E. Church and became a charter member of the Gulf Conference, of which he was a retired member until his departure on April 28, 1923, at Marshall, Texas.

His life was a living example of the power of perfect love, and his friends and neighbors of Marshall, where he had spent the last ten years of his life, gathered in a great con-

MOUNTAIN LAKE PARK CAMP MEETING

MOUNTAIN LAKE PARK, MD.

JULY 5th to 15th, Inclusive, 1923

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Entertainment free for 75 to 100 Ministers.

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course at his funeral to do him honor. The service was conducted by Rev. C. A. Perkins, pastor of the M. E. Church at Marshall, assisted by Rev. W. T. Renfro, pastor of the First M. E. Church, South, and Rev. J. W. Lively a retired member of the Gulf Conference.

His body was laid to rest in the beautiful new Algoma Cemetery to await the glorious resurrection morning. Of him, it may truly be said in the words of the Psalmist, "Mark the perfect man and behold the upright, for the end of that man is peace." C. E. Woodson.

PITTSFIELD, MASS.

Our hearts are filled with praise to God for the gracious outpouring of the Spirit in a revival he has given us. Rev. Preston Kennedy was with us. The services opened on Easter eve. While the hall could seat about seventy-five, not more than thirty-five found their way up the two flights of stairs. Hymns were sung in the megaphone from the window each evening which interested many.

Some Christian Advent friends came who were greatly helped and blessed; through their efforts the revival was removed to their Church; the Spirit flowed on unhindered, conviction deepened, souls continued going through to victory while the saints were free in soul-travail and blessing.

Of course there were some who would "cut Samson's locks," not have the evangelist talk so loud and shout so much, nevertheless God had his way and Christ was glorified.

The congregation increased to

ninety-five; a number sought the experience of heart purity. There were twenty seekers for pardon, a few of these being new ones, not professing Christians.

The spirit of revival did not die when the special meeting closed. The church pastor reported a record-breaking meeting the following week: God blessed the Mission services in special manner with rich anointing on the saints; at the cottage prayer meeting four souls yielded to Christ.

We give all praise to Jesus Christ our Lord. Belle B. Burns.

RED BIRD, MISSOURI.

We have just closed a two weeks' revival at Red Bird M. E. Church, South, which in more ways than one has proved to be one of the best revivals that this church has experienced in years. We were fortunate in securing the services of Rev. C. C. Davis, of Evansville, Ind., an old friend of the writer, a godly man and a strong preacher of the old-fashioned Gospel. His messages were deep and searching. There were only about twelve at the altar, yet most of the older members renewed their vows and pledged themselves to pay tithes of their income to God. Bro. Davis is a safe and sane preacher. Pastors and camp meeting committees will make no mistake in securing him for their evangelist. His experience covers seventeen years, in about fifteen states. His home address is 1106 W. Michigan St., Evansville, Ind.

Fred Andrews, P. C.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson X.—June 3, 1923.

Subject.—Jeremiah, the Prophet of Courage. Jer. 35:5-14, 18-19.

Golden Text.—Watch ye, stand fast in the faith, quit you like men, be strong. 1 Cor. 16:13.

Time.—About B. C. 600.

Place.—Jerusalem.

Introduction.—Our lesson today seems to be a wee bit indefinite. Are we to study Jeremiah, or the Rechabites? I take it that the purpose is to use both in the study of real manhood, which will give us a splendid lesson.

Jeremiah is many-sided. At one time we find him weeping over his sinning people with all the tenderness of a fond mother who is broken-hearted over the wanderings of a wayward child; and we name him the "weeping prophet." Soon he is thundering out the law and the anathemas of Jehovah against sin; and we think of Elijah dealing with fallen Israel in the days when Ahab ruled. Again we find him in the filth of the dungeon, but he will not tone down his God-given message so much as a hair's breadth; and we think of Stephen's apology before the Sanhedrin. Sometimes he seems rough and unpolished in his style: again he rivals Isaiah in the beauty and power of his diction. He cannot be measured by any single standard of manhood; but when all is taken into the estimate, he takes his stand among the noblest of all the Old Testament prophets as one of the mightiest of the entire group.

As one travels over the land today, and listens to preachers in many of the leading churches, the conviction steals over him that most of the Jeremiahs are dead. The Jeremiah of our lesson lived at a time when his people were at the bottom of their iniquity. Heathenism with its soul-destroying idolatry and its shameless immorality had eaten the heart out of the people, while priests and prophets had succumbed to the spirit of the times, and were leading the people farther and farther away from the true God. Common men could not preach in those days: it took men of iron. Our times are much like those of Jeremiah, except that one is not in much danger of going to the dungeon, or being stoned to death for his preaching, all of which fell to the lot of the prophet; for when his people fled to Egypt, he was taken along and to death in that land.

America needs preachers now worse than she needs gold, or silver, or education, or business, or anything else. She has an over-plus of man-made preachers, who like the idolatrous priests and prophets of the time of Jeremiah, are teaching the people lies, and leading them astray; but, God be praised, there are some men in the pulpits of the land who will die rather than betray the Christ that bought them with his own precious blood. A few such men may be able to save the nation; but they must die to do it.

The Lesson Proper.—Arnold has an interesting note concerning these Rechabites, which we quote. "The Rechabites were not Israelites, al-

though they were descendants of Abraham. They came from the line descending from Abraham and Keturah. They were Kenites and it is not improbable that they descended from Jethro, the father-in-law of Moses. They were worshippers of the true God and maintained their primitive simplicity of life and obedience to God. 'One of their chiefs, Jonadab, the colleague of Jehu in his violent suppression of idolatry, under the dynasty of Ahab, had modeled his clan under the Nazarite ideal, to insure its more thorough separation from the wickedness of the times; taking the idea, apparently from the example of Elijah and that of the prophets. Following his recommendations, they henceforth abjured wine, and made a vow neither to build houses, nor till the ground, nor plant vineyards; repudiating all that was associated with a settled life, and withdrawing permanently to their tents on the lonely pastures, far from the haunts of men. The social corruption of the northern kingdom had grown terrible under the house of Ahab. Phoenician idolatry, luxury, and vice, had spread through the land. Jonadab resolved at once to save his people from contamination, and make their collective life a protest against the special sins of the day. Their territory was Midian, east of the Jordan. Driven before the advancing hosts of Nebuchadnezzar's invading army, these people had taken refuge under the protection of the walls of Jerusalem, where they had pitched their tents.'

If the writer had not turned over to Almighty God his reputation to be taken care of while he fights his battle for the souls of men, he would not dare to write the sentence that follows this one. The only hope for the salvation of our children in this day, when "business is business," when society reeks with the shameless sins of the dance, and when the filthy "movie" pours its dirt into the minds of the young, when our educational system bases itself upon the unproved hypotheses of evolution that poisons from the grades to the universities, the only hope one has left of saving his offspring from sin and hell is some sort of isolation from the common herd. One may have to train his children after the ideal of the Rechabites, but it beats damnation.

Jeremiah put these people to an awful test; but they stood true to the teachings of their fathers. After all, it was Jehovah's test, and not the prophet's. God's eyes are running to and fro throughout the whole earth searching for men whom he can trust. Are you a candidate for his testing? When you have been tried, if you are true metal, you will come forth as pure gold that has been tried in the fire.

When the Rechabites had absolutely refused to break their vows by drinking set before them, God had Jeremiah use them as a mighty object lesson for all his people: "Thus saith the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my

words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me." That reminds me of something that a Chinese boy told me some few years ago. He had come to our country to be educated, but was not altogether appreciative of what he saw; so he was kind enough to inform me that in his opinion we Americans ought to import some Chinese families to teach our children how to honor their parents. That burnt, not because it was so hot, but because it hit a tender spot in our home life.

There is a glorious lesson in the speech that God directed Jeremiah to deliver to the Rechabites: "Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus saith the Lord of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever." Thank God, the promise is to us and our children. When parents walk uprightly before Almighty God, and train their children in the way they ought to go, bringing them up in the nurture and admonition of the Lord, they have a right to expect good results. But if we let the devil into our homes, we have no right to look for anything but ruin. If we turn our children out to mingle unguarded with the Godless mob of our day, the devil will see to it that they are damned at last. This thing stirs my soul. My heart has been broken for years; and who could be otherwise, when dozens of fathers and mothers come begging him to help them with their lost children when it is too late to reach them. There is not much chance to save a lamb when the wolf has already broken its neck and sucked its blood. Beloved, I have met enough of this sort of thing during the last five years to break a heart of marble. Can I help them? Not much. There is not much use for the doctor when the patient is passing through his last convulsion from a double dose of strychnine. Call the undertaker. For Jesus' sake let us get busy before the night comes, when no man can work.

TO PASTORS NEEDING HELP IN REVIVALS.

Rev. Albert Branscomb, whose address is Emory University, Ga., is a local preacher of the M. E. Church, South, and has been designated by the Committee on Evangelism of the North Alabama Conference as an approved evangelist. He is a fine, clean, earnest and enthusiastic young man, a graduate of Birmingham-Southern College and is now just completing his second year at Emory University. He is a strong, forceful, and effective preacher, and would do acceptable work as a revival preacher anywhere. He is also superb as a soloist and choir director for revival meetings. I had him with me last summer, and was so favorably impressed with him and his work that I had engaged him as my singer for this entire vacation period; but since the Bishop has appointed me Centenary Field Secretary, Brother Branscomb is open to assist other brethren.

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Louisville, Kentucky.

Any one needing help in a revival cannot do better than secure Bro. Branscomb. He can do, and do well, either the preaching or the singing, or both.

Respectfully,

L. D. Patterson,
Menlo, Ga.

RECOMMENDATION.

This is to say I have known Rev. R. H. M. Watson, of College Heights, Meridian, Miss., for more than twenty years. Brother Watson is a logical preacher. He built up the Methodist Protestant Church of Mississippi from three hundred members to four thousand members in eighteen years, all on straight holiness lines. Last year he held the Frost Bridge Camp, which is the largest camp in the State and was called back there this year. Brother Watson is a consecrated man of prayer and can preach to any congregation. Any one needing evangelistic help will make no mistake in calling him.

A. J. Vallery.
Supt. Bethany Training Home,
Memphis, Tenn.

ALL-DAY HOLINESS MEETING.

The New Jersey Camp Meeting Association will open up their holiness camp meeting season with an "all-day holiness meeting" on the Fletcher Grove holiness camp meeting grounds at Delanco, N. J., on Memorial Day, May 30th.

The Rev. L. H. Burkett will be the preacher in the morning service. The Rev. John Norberry will preach in the afternoon, the Rev. John J. Hunt will preach at the evening service. Let all the holiness people about Philadelphia, Pa., Camden, N. J., and surrounding country plan to be at this great "Feast of Pentecost," May 30. Also let all lovers of holiness pray for this great all-day meeting, and the several holiness camp meetings that will be held in various parts of New Jersey.

THE PILGRIM ANNUAL CAMP MEETING.

Will be held at the First Pilgrim Holiness Church in Pasadena, May 25-June 3 inclusive. Rev. P. F. Elliott, of Lansing, Mich., will be the principal evangelist, assisted by other competent, gospel preachers. Miss Salome Gross and Miss Lillian Beard, of Los Angeles, will help with the singing.

For information, write Seth C. Rees, 1800 N. Hill Ave., Pasadena, California.

ANNOUNCEMENTS.

Rev. E. O. Rice has become Business Manager of Taylor University, occasioned by the fact that Mr. A. Dickerson, the former business manager, found it advisable to retire in the interest of his own local affairs.

Rev. G. W. Ridout: "Let me commend to churches and camp meetings, conventions, etc., Rev. John Wesley Veal, of Cedarville, N. J. He is an able preacher and evangelist. He has a number of open dates. You will not miss it if you get Bro. Veal."

Rev. W. G. Bennett has recently been appointed District Superintendent of the Nazarene Church in the state of Montana, and would be glad to get in touch with holiness people in that state who want a tent or evangelistic meeting in their community. Address him Billings, Mont.

There will be a meeting at Saint Bernice, Ind., beginning June 3, to which all are cordially invited. Rev. G. B. Wright and wife of Indianapolis, Ind., will be in charge. Prayer is requested for this gathering.

Rev. L. K. May, pastor of the Methodist Church, Greenville, Ky., is being assisted by Dr. L. D. Patterson, who spent seven years in China, as preacher, and Wm. H. Reynolds, song leader, in charge of the music. There have been 45 professions and a large number of additions to the church. Dr. Patterson is a Spirit-filled preacher and great results are expected the remaining days.

Rev. E. R. Kelley having a meeting in Oklahoma the latter part of July, and in Arkansas during August, he would like to hold other meetings while down there. Address him 726 Manzanita Ave., Pasadena, Cal.

Rev. W. L. Shell is making up his slate for summer and fall meetings and asks that those desiring his services, either as evangelist or musical director, address him at Morley, Mo. He will be glad to answer any inquiries regarding plans.

BACK IN KENTUCKY.

For five months I had the pleasure of visiting my relatives in Missouri and Oklahoma. I preached in Sedalia, Mo., for the pastor who was absent and was much pleased with the intelligent audience. I preached for two months in a car on the streets, another man assisting. We visited 100 towns and cities and preached from two to four times a day. The driver said he would furnish the gasoline if I would furnish the gospel, so we closed the contract and went to work. I am happy in Jesus, saved, sanctified and healed, and sweetly kept by his grace.

E. J. Terrill.

FORT COLLINS, COLO.

I am in perfect accord with your efforts to preserve the faith. I appreciate the splendid articles from time to time written by scholarly men and women in *The Herald*, the most helpful religious paper I ever read. It is a soul builder and Bible teacher. I will never do without it so long as I can raise the "chink" to take it.

L. C. Woodford.

A WORD OF APPRECIATION.

I have been a reader of *The Herald* for about two months and words fail to express my feelings as I read from the pens of the great men who give the unadulterated truth. I wonder if they realize how many precious souls they are addressing through *The Herald*? May they continue to hold the blood-stained banner of our Christ high, and never let it trail in the dust. You have the prayers of an old brother who has felt the keen cutting frosts and winds of 71 winters, but who is still on the battlefield for Jesus struggling to win precious souls for him.

A. A. Carpenter.

A WORD OF THANKS.

I wish to thank those who have so generously responded in sending me papers for distribution, and wish to thank those who may send us good reading matter. I started to acknowledge by post card all the papers received, but could not, and am taking this method of expressing my gratitude for such help. Keep them coming for I can use them in this needy field in the Ozark Mountains.

Wm. J. Davis, Ozark, Ark.

STILL ON THE WAY TO HEAVEN.

We had the privilege of hearing Bishop Anderson preach from the 19th Psalm, and the people hung upon his words both morning and evening. Dr. Torrey has just closed a series of meetings in the Presbyterian Church, Lawrence, Kan., and the people flocked to hear him, hungry to hear the gospel. I am on my way to heaven, and pressing for the prize of our high calling of God in Christ Jesus.

P. F. Iliff.

READ THIS.

"Dear Bro. Linn: Have you any new songs? The ones contained in your Hallelujah Solo Book prove a great success. Write some more." This is from an evangelistic singer. This book contains 23 songs by Rev. Jack Linn and wife, words and music, and sells for 25 cents. Order from Pentecostal Publishing Co., Louisville, Kentucky.

FROM JACK LINN AND WIFE.

Well, God is blessing our souls. We are looking forward to a gracious summer in camp meetings. Our slate is full until Fall. Some open dates for the south in fall or winter, or other directions, if necessary. Glad to tell everybody that we are building a large "Hallelujah Tabernacle" in our home town, Oregon, Wis. This building is being made possible by many friends up and down the land who believe in Full Salvation. Blessings upon them. Do not forget to ask Jesus to keep Brother and Sister Jack Linn where he can use them. Love to everybody the world over.

Jack Linn and Wife.

IN LABORS ABUNDANT.

Since last writing *The Herald*, we wish to say we have been continually pushing the battle. We have been to the following places since the beginning of the present year: Huntington, Ind., Oquawka, Ill., Gladstone, Ill., Walshville, Ill., and are now at Little-



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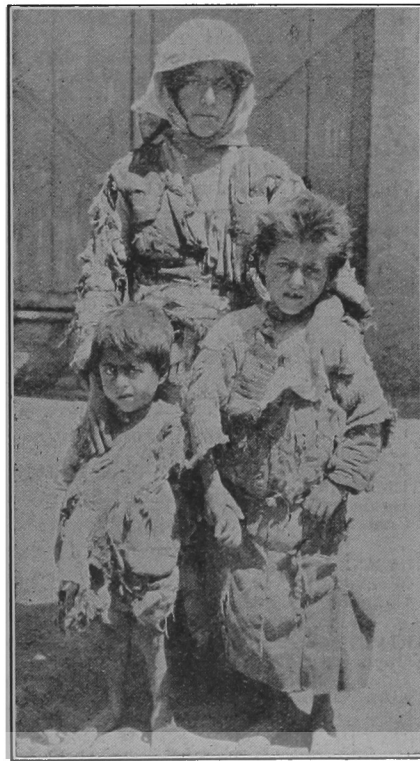
SUMMER SCHOOL AT ASBURY COLLEGE.

A regular six weeks session of Summer School will be given beginning on June first. This is an opportunity for students either to earn some advance credits or to make up some deficiencies in their work.

Courses in both College and Academy will be offered from the descriptive lists in the Bulletin. Also courses in education will be offered for those who contemplate rural school work enabling them to secure their certificate promotions.

Address the Director,

PROFESSOR F. H. LARABEE,
Wilmore, Ky.



DO YOU KNOW WHAT THE TURK HAS DONE?

He has driven all the Christian people out of his land, many of them dying on the roadside from hunger and thirst, but most of them from utter despair because of the separation of families and the fact that at the end of the long trail there was no place to go and no welcome awaited them. The only havens of rest and hope were found in the Near East Relief stations where hot soup or other food was given them.

For the first time in centuries the people are in safety zones. The Turk has washed his hands of all responsibility. The people have been pushed onto Christian soil and whether they live or die is up to the Christian world. In a little while these people will be self-supporting if we can only save them for a little while longer. What will you do to help? Make a generous donation and send to PENTECOSTAL PUBLISHING CO., Louisville, Kentucky.

ton, Ill., for a second campaign, having been here two years ago.

At each of these points we report a gracious revival, with definite results of good quality. We cannot here give the reader a detailed account of each owing to lack of space, but will simply cover the ground by saying, We relished a good revival spirit at each place with people being converted, reclaimed or sanctified.

We began at Littleton, Ill., two nights ago and were greeted with a full house to start, and the outlook is

good for a repetition of the great meeting we enjoyed two years in this same church. The pastor, Rev. W. E. Whitlock, is an aggressive, spiritual, and companionable co-laborer; he gives a fellow full liberty, takes off the bridle, and stands by the truth.

We are grateful to God for his continued blessing upon our humble ministry, and ask the readers of *The Herald* to continue to hold us up in your prayers, which we assure you are greatly appreciated by

H. W. Sweeten.

EVANGELISTS' SLATES

ADAMS, E. T.
Wilmore, Ky., May 28-June 2.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ALLEN, HARRY S.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Lagrange, Ky., June 3-24.
Delanco, N. J., June 26-July 4.
Omaha, Neb., July 6-15.
Sebring, Ohio, July 20-29.
Moore, N. Y., Aug. 1-5.
Bloomington, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.

AYCOCK, JARRETTE.
Garden City, Kan., July 1-15.
Sulphur, Okla., (camp) July 20-29.
North East, Md., (camp) Aug. 10-19.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.

BALSMEIER, A. F.
El Reno, Okla., May 21-June 10.
Meade, Kan., June 13-24.
Royalton, Ill., July 1-22.
Home address, 1018 Fillmore, Topeka, Kansas.

BENJAMIN, F. H.
(Song Evangelist)
Williams, Ind., (camp) May 18-June 3.
Home address, Vincennes, Ind.

BENNARD, GEORGE.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Ferndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BROWN, C. O.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.
Kansas City, Mo., May 31-June 17.

CALEY, ALLAN W.
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.

CAMPBELL, JAMES E.
Stockton, Ill., May 27-June 17.

CANADAY, FRED.
Bellingham, Wash., May 31-June 10.
Yamhill, Ore., (camp) July 19-29.
Address, Portland, Ore., Rt. 4, Box 1100.

CLARK, C. S.
Tonkawa, Okla., May 20-June 10.

CLARK, A. S.
Kansas City, Kan., May 27-July 3.
Open dates, June 6-July 25.
Elgin, Okla., July 25-Aug. 5.
Hallville, Tex., (camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A. AND SCOTT, PAUL C.
Honaker, Va., May 20-June 3.
Sylacauga, Ala., June 10-24.
Water Valley, Ky., July 1-15.
Greenfield, Tenn., July 22-Aug. 5.
Open, August.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.
(Song Leader)
Pennebog, Mich., June 1-17.
Orangeburg, Ky., June 19-July 1.
Louisville, Ky., July 6-22.
Open date, July 23-Aug. 1.
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.

COPELAND, H. E.
Dolton, Ill., May 13-June 10.
Ridgeland, Wis., (camp) June 14-24.
Pending June 28-July 8.
Ames, Iowa, (camp) July 13-23.
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.

COX, F. W.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET.
Lansing, Mich., June 3-17.
Allegan, Mich., (camp) June 20-July 1.
Batesville, Ark., (camp) Aug. 1-12.
Home address, 815 Allegan St., Lansing, Michigan.

CURRY, C. G.
Madrid, Neb., June 10-July 1.
Home address, Box 112, University Park, Iowa

DAVIS, A. E.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DEAL, WILLIAM.
Elkhart, Ind., May 17-June 3.
New Castle, Pa., June 24-July 8.
Greencastle, Md., July 15-29.
Dixonville, Pa., Aug. 26-Sept. 9.

DOSS, R. A., and J. K. HICKS.
Taswell, Ind., May 27-June 10.
Leader, Colo., June 24-July 8.
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.

DUNAWAY, O. M.
Thomasville, Ga., May 14-June 3.
Pineville, June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DUVALL, T. H.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.

EDWARDS, C. E.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

ELLIOTT, P. F.
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FEGG, S. C.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Braunenberg, Ky., Aug. 21-Sept. 9.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANEY, B. T.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.

FUGETT, C. B.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Poster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GAAR, J. E.
Jasper, Ala., May 27-June 10.
Memphis, Tenn., June 14-24.

GLASCOCK, J. L.
Open date, May 13-June 9.
Ava, Mo., (camp) June 10-24.
Open date, June 29-July 22.
Scottsville, Tex., (camp) July 62-Aug. 5.
Rt. Jesup, La., Aug. 10-29.
Open date, Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM H.
Welcome, N. C., June.
Connelly Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRIFFIN, D. L.
Hosston, La., June 8-17.
Sun, La., June 22-July 1.
Varnado, La., July 2-12.
Live Oak, La., July 15-22.
Friendship, La., July 23-29.
Alford, La., July 30-Aug. 5.
Mangum, La., August 6-12.
Open dates, May 15-June 8.
Open date, August 12.
Home address, Rt. 1, Box 155, Shreveport, La.

GREER, NORRIS F.
Dumas, Ark., May 27-June 19.
Stonewall, N. C., July.
Watson, Ark., Aug. 5-21.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GRISWOLD, RALPH S.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

HAM-RAMSAY EVANGELISTIC PARTY.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARRIS, JACOB M.
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HEWSON, JOHN E.
Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Hartselle, Ala., August 2-12.
Douglass, Mass., July 20-30.
Kearney, Neb., Aug. 16-26.
Lacoma, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Cove, Ark., May 20-June 3.
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HOLLENBACK, ROY L.
Boonville, Ind., June 20-July 8.
Open date, July 12-Aug. 5.
Hannibal, Mo., (camp), Aug. 17-26.

HUFF, WM. H.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.
Boyne City, Mich., July 25-Aug. 5.
Hopkins, Mich., Aug. 16-26.
Home address, Media, Pa., Rt. 8.

HUSTON, R. D.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Home address, Bloomfield, Ky.

JOHNSON, ANDREW.
Hustonville, Ky., June 3-17.

KENNEDY, R. J. AND WIFE.
(Song Evangelists)
Grand Prairie, Tex., May 27-June 10.
Avery, Tex., June 15-July 8.
Archer City, Tex., July 9-27.
Brookston, Tex., July 29-Aug. 11.
Prosper, Tex., Aug. 12-26.
Home address, Box 675, Celina, Tex.

KENNEDY, W. C. AND WIFE.
(Song Leader and Pianist)
Open date, Month of May.
Home address, Richmond, Ind., 252 So. West 2nd St.

KIEFER, R. J.
Findlay, Ohio, May 27-June 10.
Flemingsburg, Ky., (camp) July 19-29.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist)
Greenville, Ohio, May 27-June 27.
Arcanum, Ohio, July 9-22.
Home address, 252 So. West 2nd St., Richmond, Ind.

LINN, JACK AND WIFE.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LOVELESS, W. W.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

McBRIDE, J. B.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

MacCLINTOCK, J. A.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

McCORD, W. W.
Forest City, N. C., May 20-June 10.
West Blocton, Ala., June 17-July 1.
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-29, 1923.
Winder, Ga., July 30-Aug. 12.
Greeneboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

McCALL, F. P.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.

MACKEY SISTERS.
New Cumberland, W. Va., May 30-June 13.
Roscoe, Ohio, June 14-24.
Atlanta, Ga., July 1-15.
Romeo, Mich., Aug. 1-12.
Hollow Rock, Ohio, Aug. 16-26.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAFFIN, JAMES T.
Cincinnati, Ohio, June 1-8.
Struthers, O., (tent meeting) June 8-17.
Home address, 775 York St., Marion, O.

MAITLAND, T. F.
Open dates in May, June and July.
Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.

MARLIN, L. G.
Forneft, Mo., May 20-June 3.

MARTINDALE, GENEVIEVE.
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.

MILLER, JOHN.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, L. P.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, O. G.
Murphysboro, Ill., May 30-June 10.
Red Oak, Okla., June 13-24.
Open date, June 26-July 15.
Douglas, Mass., July 20-30.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MOORE, GEO. A. AND EFFIE.
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MORRIS, JUDGE FRANK.
Lometa, Texas, June 10-23.
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.

OWEN, JOSEPH.
Upland, Ind., June 16-20.
Absaraka, N. D., June 22-July 1.
Mt. Lake Park, Md., July 5-15.
Freeport, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.

POLLOCK, G. S. AND WIFE.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.

PRATHER, S. H.
Slaughters, Ky., Aug. 1.
Home address, 1310 Clay St. Henderson, Ky.

QUINN, IMOGENE.
(Hoosier Girl Evangelist)
Open date after May 1.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

REID, JAMES V.
(Chorus Director)
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, La., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.

REED, ALBERT AND WIFE.
Open dates, June and July.
Address, Wilmore, Ky.

RIDOUT, G. W.
Wilmore, Ky., till June 1.
Cincinnati, Ohio, June 2-5.
Winchester, Ont., Can., June 10.
Shawville, Canada, July.
Ottawa, Canada, August.
Portage, Ohio, Aug. 16-26.
Open date, Aug. 27-Sept. 9.
Permanent Address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist)
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. P.
Junction City, Ky., June.
Webb, Ky., July.
Bowersville, O., (camp), Aug. 2-12.
Winchester, Ky., September.
Address, Wilmore, Ky.

RUTH, C. W.

University Park, Iowa, June 1-10.
Auburn, Pa., June 23-July 1.
Old Orchard, Maine, July 6-15.
Eaton Rapids, Mich., July 26-Aug. 5.
New Albany, Ind., August 7-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.

ST. CLAIR, FRED

Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SHELL, J. L. AND MRS.

(Song Evangelists)
Butler, Ohio, May 20-June 3.
Peoli, Ohio, July 22-Aug. 12.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SELLE, ROBERT L.

Asheville, N. C., May 20-June 3.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.

Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.

Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

STANLEY, WILLIAM W.

Open dates for July and August.
Address, Mankato, Kansas.

SWEETEN, HOWARD W.

Sorento, Ill., May 20-June 10.
Lehighton, Pa., June 24-July 8.
Aura, N. J., July 13-23.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

THOMAS, JOHN

Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Leban, Va., July 13-22.
Waynesville, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.

Jasper, Ala., June 17-July 8.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.

Vincennes, Ind., May 15-June 3.
Lincoln, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

WHITCOMB, A. L.

Wauneta, Neb., June 1-10.
Home address, University Park, Iowa

WILLIAMS, L. E.

Kentucky, June 8-17.
Open, June 17-July 1.
Jacobs, Ill., (camp) July 1-6.
Hillsboro, Ohio, July 6-21.
Open, July 22-Aug. 15.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.

Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.

WILLIAMS, IRA D.

St. Louis, Mich., June 1-18.
Alma, Mich., June 19-20.
Lansing, Mich., June 22-30.
Rocky Ford, Colo., July 5-15.
Open dates, July 20.
Home address, Olney Springs, Colo.

WINTERS, B. M.

(Song Leader)
Open dates after May 1st.
Home address, Bellflower, Mo.

YATES, W. B.

Wilmore, Ky., May 23-June 1.
St. Paul, Minn., (camp) June 28-July 8.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, R. A.

St. Louis, Mo., June 27-July 8.
Center Point, La., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

IOWA.

National and Iowa Holiness Association
Annual Camp Meeting, University Park,
Ia., June 1-10. Workers: Rev. Geo. J.
Kunz, Dr. H. C. Morrison, Rev. C. W. Ruth,
Rev. A. P. Gouthey, Miss Stella McNutt, J.
M. Harris. Mrs. Hattie E. Riddle, Sec.,
Lacona, Iowa.

MASSACHUSETTS.

North Reading, Mass., June 22-July 4.
Workers: I. M. Ellis and John Thomas.
Mabel R. Manning, song leader. Rev. S.
W. Beers, Dist. Supt., in charge. Write
E. T. French, 10 Story Ave., Lynn, Mass.

MINNESOTA.

Seventh Annual Camp Meeting of the
Chippewa Holiness Association, Montevideo,
Minn., June 1-10. Workers: Rev. C. H.
Jack Linn and wife, and Rev. John R. Pat-
rick. Karl Desinger, Sec., Watson, Minn.

NEW JERSEY.

Fletcher Grove, Camp Meeting, Delanco,

N. J., June 22-July 4. Workers: Rev. T.
M. Anderson, Rev. John E. Hewson. Miss
Vivian Miller, Canadian Singer and Harp-
ist. Frank E. Perkins, Sec., Delanco, N. J.

NORTH DAKOTA.

Camp Meeting at Fuller Park, James-
town, North Dakota, June 15-25. Workers:
Dr. Henry C. Morrison, Joseph H. Smith,
Mrs. Anna Murphy, Dr. S. A. Danford, C.
H. Jack Linn, Mrs. C. H. Jack Linn. F.
W. Gress, Sec., Steele, N. D. Young Peo-
ple's Bible Conference, June 14-15.

OHIO.

Camp Meeting, Garfield Park, Marion, O.,

June 22-July 1. Workers: P. F. Elliott,
R. A. Shank and wife singers. Mrs. C. M.
Brown and Mrs. Nelle Feis, young people's
work. Write V. O. Shaw, 346 Boulevard,
Marion, Ohio.

Bethel Camp, Roscoe, Ohio, June 14-24.
Workers: Rev. C. W. Butler, Rev. I. N.
Toole. Mackey Sisters, Song leaders. Rev.
H. W. Middleton, Sec., Pavaonia, Ohio.

Holiness Camp Meeting, Circleville, Ohio,
August 24-Sept. 2. Workers: Evangelists
T. M. Anderson, John Thomas and wife, J.
L. Schell and wife. Address Rev. E. A.
Keaton, Sec., 481 N. High St., Chillicothe,
Ohio.



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6 Copies of a very fine padded leather Family Bible, large type, words of Christ in red, family record, etc.—a regular \$10.00 value for \$7.00.

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2 Copies of a small, neat and convenient Oxford Family Bible, bound in moroccotal, with a large type, family record, etc.—a \$7.00 value for \$5.00.

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49 Copies of a very bold black face type vest pocket Testament with a button flap fastener, bound in fine French morocco—regular price \$1.95. Sale price, \$1.00.

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PENTECOSTAL HERALD

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

Louisville, Ky., Wednesday, May 30, 1923.
Entered at Louisville, Ky., Postoffice as Second Class Matter.

\$1.50 Per Year.
Vol. 35, No. 22.



A HIGH OBLIGATION.

By The Editor.



A LONG with the blessing of entire sanctification there comes an obligation as high as heaven to spread the news of full salvation. Whatever the voice of unbelief and opposition may be there are many Christians who are hungering and thirsting after righteousness; they long to know the way into the Canaan of Perfect Love. Those who have crossed over are obligated to help those who would follow them into that goodly land.

* * * *

Those laymen, brothers and sisters, who have found the power of the cleansing blood of Jesus, should take a very active part in helping to spread the good news. While the ministers of a full gospel must be willing to suffer want, to endure persecution, to make large sacrifice, if necessary, that they may spread the good news of the full redemption found in Jesus Christ, the laity who know the fulness of the blessing of the gospel of Christ, like Aaron and Hur, must hold up the hands of those who proclaim the truth.

* * * *

Many, many times in the early history of what is known as the Holiness Movement, this poor man has labored day and night, from camp to camp and hall to hall, brush arbor to woodshed, preaching to multitudes and seeing many blessed, while sore embarrassed with financial obligations—grocery bills, dry goods accounts—and much that is incidental to the expenses of family life, which brought no little extra burden in the battle. I am not whining. Somehow I always met the obligations, but for ten or fifteen years I knew the drudgery of hard times and pressure, while multitudes of the well-to-do were giving most hearty approval, but little else, to the preacher. I am reminded now of assisting a certain brother who took real pains to raise quite a good collection at the close of a revival meeting. It was in a village church, but he looked after the matter carefully and his generosity lifted a burden from my mind that seemed to help me soul and body. My gratitude to God and to the brother can never be forgotten.

* * * *

It may be that paragraphs like this are entirely unnecessary, but the time has come for a very earnest effort to revive our camp meetings, to arrange for some great holiness conventions, to put new life into the revival of full salvation and it will call for labor, for money, for self-sacrifice, for hard work, for earnest prayer, for faithful preaching. Let us gird ourselves afresh and get into the good battle for a mighty spiritual movement. Let us love and labor and give. This does not mean that we shall undertake to make preachers rich, to drain a community, to beg and ding-dong an audience. It simply means we must be faithful, enterprising, liberal and at it in earnest. There is many a man and woman who could rent a tent, set it up in

the village or in some neglected community on the creek, get some earnest workers and win some precious souls. The days are passing. Satan is ravaging the world like a hungry lion. Shall we not get very busy in the white harvest field? There are thousands of communities that are a spiritual desolation; they are almost without the gospel. They know nothing of true revival and of the gracious saving power of Jesus Christ. Can we not get something done among the people of such communities before it is too late? The reader will excuse these wandering thoughts, but oh, that the people who know the mightiness of Christ to save from all sin would give themselves with great zeal and earnestness to spread the gospel of full salvation!

Open Letters to a Young Preacher.

NUMBER ONE.

My Dear Young Brother:

I am very glad to hear from you and to learn that you are deeply interested in your personal religious experience. A good religious experience, a profound sense that God is, that he fills the universe, that he gave his Son to redeem you from sin, that he has saved you by his grace, that he has called you to be a minister of his Gospel, is large capital with which to begin your life work.

To go about among the people, into their homes, to the bedside of the sick, into the death chamber, into the pulpit, and out on to the battlefield of conflicting doctrines, opinions, ideas and notions, always and everywhere conscious of the presence of God and the love of God in your heart, is of inestimable value.

This is no doubt your privilege. Please remember this does not mean that you must be in any sort of religious excitement. Neither does it mean that you will not have those sorrows and trials that are the common lot of men—separations, sickness and death. But in it all you may have a deep, abiding peace. Yes, and a joy hidden away in your soul that, unknown and impossible to the world, may give you a spiritual satisfaction entirely beyond anything known by those who do not know communion with the Holy Spirit.

In your greatest disappointments, saddest hours, and deepest sorrow, God can give you songs in the night that will be a sweet lullaby to your soul. God has many wonderful ways of speaking to, assuring and comforting the hearts of his great, wide family of children.

I am glad to know that you are deeply interested in the doctrine and experience of sanctification. You will never backslide

while hungering and thirsting after righteousness. Those persons who have told you that Mr. Wesley did not preach entire sanctification, or that he ever repudiated or gave up the doctrine, are out of harmony with the plainly written facts of history. Let us hope they are misinformed rather than that they willfully misrepresent the facts.

Make up your mind and fix it unalterably that God wants you to be holy. He commands you to be holy and in the agonies of his Son on Calvary, he has provided for you to be holy; and, I may add, on authority of the Holy Scriptures, at the gates of the Eternal City he will require you to be holy, for "without holiness no man shall see the Lord." This is a subject of supreme and most vital interest. I will refer to it again in my letter to you next week. May the Holy Spirit keep and guide you in all things.

Faithfully, your brother,

H. C. MORRISON.

P. S.—While seeking the "fulness of the blessing," be careful that you do not occupy your time reading matter which is liable to distract your attention away from the great work of grace on which your heart is set. M.

The Campmeeting Season is On.

WE are now entering upon the camp meeting season. Workers have been engaged, plans have been made, prayers are going up and the people are looking forward to the great blessing of the Lord upon the gathering multitudes. Let us make large preparation and expect great blessing. The oil ceased to flow when all of the vessels were full. We must prepare for a mighty outpouring of the Holy Spirit upon the people.

Let much prayer be offered. Begin now to pray if your camp meeting is some weeks away or even months. God answers prayer and if we pray earnestly, specifically and constantly we may be sure that God will hear and answer. He is a mighty God. He wants to save the people, but he must have the co-operation of his saved people. God works through human instrumentalities; sometimes very humble instruments in an unthought of way, nevertheless he uses his people to prepare, to labor, to pray, to touch the unsaved, to bring the divine power down.

Our Lord on one occasion said, "According to your faith, so be it unto you." Let's believe that God will do great things at the holiness camp meetings this summer; and let's do our part—advertise, prepare to entertain the people, get them to the camp, and get them to praying both before and after

(Continued on page 8)

The Greatest Soldier of the War.

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



WITH the approach of Memorial Day our thoughts naturally turn towards battlefields and soldiers, and we think of the days gone by and the fathers of our country.

"Our fathers to their graves have gone;
Their strife is past—their triumph won;
But sterner trials will wait the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time."

Each recurring Decoration Day we think much of our historic braves and our country's heroes, I am made to think again of Decoration Day, 1918, in France, when our Regiment was ordered to the Marne front to help beat back the oncoming rush of the enemy through Rheims, Soissons and Chateau Thierry.

I have seen quite a few of the great soldiers of the War—Pershing, Haig and Foch, but not of these great leaders am I now writing, but of a humble, backwoods mountaineer of Tennessee, who became in a strange and providential way, the greatest soldier of the War—Alvin C. York.

It was not to some great soldier of France or some British hero that Marshal Foch said: "What you did was the greatest thing accomplished by any private soldier of all the armies of Europe." It was to York, the humble Christian soldier of Tennessee, they were addressed, as Foch decorated him with the French Croix de Guerre with palm. Honors were poured upon him as he came back home, but they spoiled him not, because he feared God.

Tennyson sang of a great soldier of his day:

"Let his great example stand
Colossal, seen of every land;
And make the soldier firm, the statesman pure,

Till in all lands, and through all human story
The path of duty be the way to glory."

When Alvin York gave himself to God several years before he went to France, he experienced a case of real salvation from the love and power of sin. Before his conversion he liked to drink and gamble and carouse with the other mountain boys, but in the revival meeting conducted by Rev. Melvin H. Russell in the "Church of Christ," York was both a seeker and a finder. He sought pardon for his sins and the old-time converting power and obtained the same, and became a changed man, through and through. To him, 2 Cor. 5:17, was a great reality; "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Mr. S. K. Cowan, in his fine book, "Sergeant York and His People," has this to say about his church relationship and the question of going to war:

"When he joined the church he had given himself to it unreservedly. They were holding many meetings and the church was growing. He had become the Second Elder. At the time, too, he was planning for the day when he could marry. The rugged manhood within him had made him refuse to ask exemption from service and danger on the ground that the doctrine of his church opposed war. But his conscience was troubled that he was deliberately on the mission to kill his fellow man. It was these thoughts that caused his companions to note his moody silences. In behalf of his mother, who, with many mothers of the land, was bravely trying to still her heart with the thought that her son was on an errand of mercy, the pastor of the church in the valley made out the strongest case he could for Al-

vin's exemption, and sent it to the officers of his regiment.

Lieut. Col. Edward Buxton, Jr., and Maj. E. C. B. Danford, who was then the captain of York's company, sent for him. They explained the conditions under which it were possible, if he chose, to secure exemption. They pointed out the way he could remain in the service of his country and not be among the combat troops. The sincerity, the earnestness of York impressed the officers, and they had not one but a number of talks in which the Scriptures were quoted to show the Savior's teachings "when man seeth the sword come upon the land." They brought out many facts about the war that the Tennessee mountaineer had not known. York did not take the release that lay within his grasp. Instead, he thumbed his Bible in search of passages that justified the use of force.

"One day, before the regiment sailed for France, when York's company was leaving the drill-field, Capt. Danford sent for him. Together they went over many passages of the Bible which both had found. 'If my kingdom were of this world, then would my servants fight.' They were together several hours. At last York said: 'All right; I'm satisfied.' After that there was no reference to religious objection. From the first he had seen the justice of the war; he now saw the righteousness of it."

Alvin York's war experience began at Camp Gordon, near Atlanta, Ga., which he reached Nov. 16, 1917. His diary has this note in it:

"I was placed in the 21st Training Battalion; then I was called the first morning of my army life to police up in the yard, all the old cigarette butts, and I thought that was pretty hard as I didn't smoke. But I did it, just the same." . . . "I stayed there and did squads right and squads left until the first of February, 1918, and then I was sent to Company G, 328th Infantry, 82nd Division."

Another note from his diary ran thus:

"Well, they gave me a gun, and oh my! that old gun was just full of grease and I had to clean that old gun for inspection; so I had a hard time to get that old gun clean, and oh, those were trying hours for a boy like me trying to live for God and do his blessed will. . . . Then the Lord would help me to bear my hard tasks."

Sergeant York's great exploit occurred in the Argonne battlefield, October 8,—a month or so before the Armistice. I know from personal experience what the Argonne meant. I was with the 38th Regiment of the Third Division in the Argonne almost a month—till October 20th, and no doubt at times the Third Division and the Eighty-second Division touched elbows on that front. Many notable things happened in the Argonne. It was there that the German strength began to topple. It was there the Kaiser began to read the handwriting on the wall, and it was whilst we were there that Bulgaria gave up, then Turkey, next Austria, and Germany soon followed suit.

Unquestionably Alvin C. York's adventure and exploits exceed anything done by any single soldier during the entire World War; and I am convinced that the secret of it all was God was with York.

York's story of his exploit and victory he gave as follows:

"On the 7th day of October we lay in some little holes on the roadside all day. That night we went out and stayed a little while and came back to our holes, the shells bursting all around us. I saw men just blown up by the big German shells which were bursting all around us. The order came for us

to take Hill 223 and 240 the 8th. So the morning of the 8th, just before daylight, we started for the hill at Chatel Chehery. Before we got there it got light and the Germans sent over a heavy barrage and also gas, and we put on our gas masks and just pressed right on through those shells and got to the top of Hill 223 to where we were to start over at 6:10 A. M. They were to give us a barrage. The time came and no barrage, and we had to go without one. So we started over the top at 6:10 A. M., and the Germans were putting their machine guns to working all over the hill in front of us and on our left and right. I was in support and I could see my pals getting picked off until it almost looked like there was none left. So 17 of us boys went around on the left flank to see if we could put those guns out of action. When we went around and fell in behind those guns we first saw two Germans with Red Cross band on their arms. Some one of the boys shot at them and they ran back to our right. We all ran after them, and when we jumped across a little stream of water that was there, there were about 15 or 20 Germans jumped up and threw up their hands and said, 'Comrade.' The one in charge of us boys told us not to shoot, they were going to give up anyway.

"By this time the Germans on the hill were shooting at me. Well I was giving them the best I had. The Germans had got their machine guns turned around. They killed 6 and wounded 3. That just left 8 and then we got into it right. So we had a hard battle for a little while. I got hold of a German major and he told me if I wouldn't shoot any more of them he would make them quit firing. So I told him all right, if he would do it now. So he blew a little whistle and they quit shooting and came down and gave up. I had about 80 or 90 Germans there. They disarmed and we had another line of Germans to go through to get out. So I called for my men and one answered me from behind a big oak tree and the other men were on my right in the brush. I said, 'Let's get these Germans out of here.' One of my men said, 'It's impossible.' So I said, 'No, let's get them out of here.' This German major said, 'How many have you got?' I said, 'I got a plenty,' and pointed my pistol at him all the time. In this battle I was using a rifle or a 45 Colt automatic pistol. I lined the Germans up in a line of twos and I got between the ones in front and I had the German major before me. So I marched them right straight into those other machine guns, and I got them. When I got back to my Major's P. C., I had 132 prisoners.

"So you can see here in this case of mine where God helped me out. I had been living for God and working in church work sometime before I came to the army. I am a witness to the fact that God did help me out of that hard battle for the bushes were shot off all around me and I never got a scratch. So you can see that God will be with you if you will only trust him, and I say he did save me."

Mr. Cowan, in "Sergeant York and His People," says:

"In the summer of 1917 when Alvin York was called to war, he was working on the farm for \$25 a month and his midday meal, walking to and from his work. He was helping to support his widowed mother with her family of eleven. When he returned to this country to be mustered out of service he had traveled among the soldiers of France the guest of the American Expeditionary Force, so the men in the lines could see men who, single-handed, had captured a battalion of machine guns, and he bore the emblems of

the highest military honors conferred for valor by the governments composing the Allies.

"At New York he was taken from the troop-ship when it reached harbor, and the spontaneous welcome given him there and at Washington was not surpassed by the pre-arranged demonstrations for the Nation's distinguished foreign visitors. The streets of those cities were lined with people to await his coming and police patrols made way for him. The flaming red of his hair, his young, sunburned, weather-ridged face, with its smile and its strength, the worn service cap and uniform, all marked him to the crowds as the man they sought.

"On the shoulders of members of the New York Stock Exchange he was carried to the floor of the Exchange and business was suspended. When he appeared in the gallery of the House of Representatives at Washington, the debate was stopped and the members turned to cheer him. A sergeant in rank, he sat at banquets as the guest of honor with the highest officials of the Army and Navy and the Government on either side. Wherever he went he heard the echo of the valuation which Marshal Foch and General Pershing placed upon his deeds.

"Admiral Albert Gleaves, who commanded the warship convoy for the troop-ships, himself a Tennessean, made a prediction which came true. 'The guns of Argonne and the batteries of welcome of the East were not to be compared to those to be turned loose in York's home state.' The people of Tennessee filled depots, streets and tabernacles to welcome him. Gifts awaited him, which ranged from a four-hundred acre farm raised by public subscriptions by the Rotary Clubs and newspapers, to blooded stock for it, and almost every form of household furnishings that could add to man's comfort. It took a ware room at Nashville and the courtesies of the barns of the State Fair Association to hold the gifts.

"He was made a Colonel by the Governor of Tennessee, and appointed a member of his staff. He was elected to honorary membership in many organizations. As far away as Spokane the 'Red Headed Club' thought him worthy of their membership 'by virtue of the color of his hair and in recognition of his services to this, our glorious country.'

"He married his sweetheart and the Governor of the State performed the ceremony. The nations of Europe for whom he fought had not forgotten nor had they ceased to honor him. After he had returned to the mountains of Tennessee, another citation came from the French Government for a military award that had been made him, and in a ceremony at the capital of Tennessee the Italian Government conferred upon him the Italian Cross of War.

"There was nothing pretentious about the home in which he was raised. It was but a cabin, yet the chairs, the tables were of seasoned oak, hand-made, solid. The puncheon floor was worn smooth with use and over it was a polished glow from the care of cleanliness, showing purity was there. The walls were papered with newspapers. That was to keep out the winter's wind, but over the windows were curtains of white muslin, and a scarf of it ran the length of the simple board mantel-shelf, and in-season the blossom of some flower swayed there. Within the home, no angry words were heard, but often there was laughter and song, and when the formulas for conduct were not followed, even the words of correction were affectionately spoken.

"Everyone in the valley attends church and there are but few who don't go to every service regardless the denomination conducting it. They come on horse and mule-back, on foot, in wagons in the beds of which are chairs for the entire family. In summer many of the men wear their overalls, and all,

excepting the young men acting as escorts, come in their shirt-sleeves. Some of the women are in silks, but more of them are in gingham, and many sunbonnets are to be seen."

It was in the little mountain church Alvin York gave himself to God.

A FEW LESSONS FROM ALVIN YORK'S NOTABLE CAREER.

1. He carried his religion with him in the army. He went through the war with a clean heart, clean hands, clean lips! In the midst of the most wicked environments, by the grace of God, he kept himself pure.

2. He was a true soldier of Jesus Christ as well as of Uncle Sam. Here we are reminded of Wesley's words,

"Soldiers of Christ, arise,
And put your armor on,
Strong in the strength which God supplies
Through his eternal Son;
Strong in the Lord of hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror."

He refused to compromise with his conscience or sell for money his convictions. It was said of him:

"And in the midst of all of these mental-distracting demonstrations Alvin York was put to the test. He was offered a contract that guaranteed him \$75,000 to appear in a moving picture play that would be staged in the Argonne in France and would tell the story of his mountain life. There was another proposition of \$50,000. There were offers of vaudeville and theatrical engagements that ranged up to \$1,000 a week, and totaled many thousands. On these his decision was reached on the instant they were offered. The theater was condemned by the tenets of his church, and all through his youth the ministers of the gospel, whom he had heard, preached against it. The theater in any form was, as he saw it, against the principles of religion to which he had made avowal."

Note: The writer is greatly indebted to Mr. S. K. Cowan's book, "Sergeant York and His People," for much valuable information. Order the book through Pentecostal Publishing Co., \$1.75 postpaid.

Fundamentalism and Methodism

Rev. Allen Tooke.



HERE has never been a time since the Wesley movement in England when there was as great a need for loyalty as just at this most strategic moment.

We do not need "Fundamentalists" aside from the type found in genuine Methodists. We do need more of that type and unless a sufficient number of them come to the battle front just now the church will strike the shoals. The common people are taking notice and the men who do the paying are going to have a hand in the movement which is on to stay until it is settled right. There is but one way to settle the whole question and that is to settle it in a way that will accord with the doctrines and teachings of the Methodist Church as we have such doctrines and teaching unchanged today. Not what some "modern scholar" has learned, but what the Church teaches, and if he has learned something contrary to said teaching, why, there is but one honest move for him and that is, go where what he does believe is taught! Call that "Phariseeism" if you like, it is just plain old down-right honesty! An honest man cannot line up with an institution teaching contrary to his belief.

From the bishops down to the humblest local preacher there is no room for second thought on this matter. What does the Disci-

pline say? What vows have we taken and how are we going to regard them? If the teaching of the Church as we have it in the Discipline today is incorrect let the majority change it and the minority step aside until that is done. God cannot and will not pour out of his Spirit upon us until we ring true on the vital issues. Is our law wrong? God can't bless us until we change it. We must above all things be sincere. Are our doctrines correct? Then, let all who name the name of our Methodism preach and teach them. I hope I am not "laudator temporis acti," but I am sure of one thing beyond any hope of change of attitude, and that is the fundamental doctrines of Methodism taught and preached in this day will settle the whole question at issue. None of the so-called scholars can subscribe to the "twenty-five articles" of our religion. Why so? For the very simple reason that their "new discoveries" do not harmonize with them. Then, if they are exponents of their "new discoveries" certainly, they are not exponents of our "twenty-five articles," and if not,—then what? Brethren, there is but one thing for the so-called modern thinker to do, and that is to be honest with himself and with the Church.

Now, are all our periodicals standing out for the doctrines of the Church? Are all our teachers in the universities teaching them? If not, what can be expected of the average preacher who is cautioned to "keep our rules and not to amend them?" What can we look for in the lives of our members whom we cause to vow to "ratify and confirm vows of repentance and faith contained in the baptismal covenant?" The fact is, there is too little respect for authority in the Church today, and to my mind, it evidences our arrogance more than it does our great freedom of thought.

Methodists are fundamentalists! The fundamentals are what the church teaches and when that is changed the changed teachings are our fundamentals. If they don't suit me, I'll go elsewhere!

The Value of a Smile.

Rev. Jack Linn, B.A.

Do you make a practice of smiling? Do you smile when you get up in the morning, and when you go to bed at night? Do you smile as you eat your breakfast? Your dinner? Your supper?

Do you smile at the children you meet? The birds that sing in the trees? The sun that shines by day and the moon by night? Do you smile when everything goes right, and when everything seems to go wrong? Do you smile, smile, smile?

Well, it is good exercise. It heals many a bruise and stops many tears. A smile does a world of good.

But who can smile from the lips and not have the smile in the heart? A force smile is no smile at all. Of course, it is better than flying to pieces and saying the ugly thing. But there is nothing more superb than that smile which has its rootings in the heart.

To properly smile, then, one must have a heart that is clean and pure and right with God. There is no sight on top of earth more beautiful than to see a man, a woman, a boy, a girl—anybody—with a smile that spreads from the heart to the lips, and beams forth from the eyes, and, in fact, envelopes the whole countenance.

An honest-to-goodness smile indicates honest-to-goodness religion, full and free.

"Nobody ever added up

The value of a smile;

We know how much a dollar's worth,

And how much is a mile:

We know the distance to the sun,

The size and weight of earth,

But no one here can tell us

Just how much a smile is worth."

Evolutionists in Retreat.

Hon. William Jennings Bryan.



THE *Fort Dearborn Independent* in a recent issue brings out a very interesting fact, namely, that the evolutionists are in full retreat. They no longer exhibit the arrogance which characterized them a few short years ago; they are scurrying to and fro—dodging, evading, and explaining. No wonder they are in consternation. For years they took advantage of a sleeping public and were as bold as owls after dark. Now it is dawn and the light embarrasses them. The *Fort Dearborn Independent* submitted a series of questions to the heads of a number of universities, state and religious. Four of the questions were as follows:

1. As far as you have observed, do reputable scientific investigators hold that evolution postulates the ascent of man from the ape (the sense in which "Evolution" is commonly conceived by the people)?
2. Did Darwin ever teach that, or did he merely advance it as a speculative hypothesis?
3. Has not post-Darwinian scientific research greatly modified the earliest Darwinian tendencies?
4. Has science ever found sufficient ground to declare that one species has become another species? Have not most of the advances in knowledge been made in the region of development of species within their natural limitations?

Prof. Dudington of Oberlin College, Prof. Hagan of the University of Utah, Prof. Crawford of Lynchburg (Virginia) College, Prof. Bristol of New York University, Prof. Murlin of Boston University, Prof. Bolton of Temple University, Prof. Booker of Arkansas Baptist College, Dr. Schreckengast of Nebraska Wesleyan University, and Dr. McVey of the University of Kentucky, all answered the first question in the negative; that is, that *reputable scientific investigators do not believe that man is a direct descendant of the ape*. So far as they express themselves, they believe that man descended from the *same family tree as the ape but not through the ape limb*.

Professor Shull says: "Reputable biologists hold that man has ascended, or descended whichever you prefer to say, from an animal that was near enough like both man and the anthropoid apes to be the ancestor of both of them. It is hardly correct to say that they hold man to have come from the apes for that would mean that the apes have remained unchanged while man has evolved from them."

Dr. Schreckengast says: "So far as I know, no reputable scientist thinks that man is descended from the modern ape. The ape is himself a specialized development from certain simpler forms of life. Back somewhere nearer the trunk of the tree, the ape branched off. The relation of man to the ape would be like this—instead of going directly from the end of one limb to the top of the tree, you would go down the limb to the trunk and up the trunk to the top."

Nearly all of the above named educators answer the second question by denying that Darwin ever taught that man descended from the ape.

Prof. Dudington says: "Darwin did not teach that present-day man is a descendant of any present-day animals, which would thus be considered man's ancestors. He, of course, did teach a common ancestry of man and the other Primates—holding essentially the same view as is held by any evolutionists today. You ask, 'Did he merely advance it as a speculative hypothesis?' to which one

must always allow that the doctrine of evolution will always be a hypothesis, but with such a body of evidence in its favor as to make it as convincing as a fully known matter of fact."

Prof. Hagan says: "Darwin did not teach that nor advance it as a hypothesis."

Prof. Bristol says: "So far as I know, Darwin did not teach it nor did he advance it as a speculative hypothesis."

Prof. Crawford says: "Darwin was only offering a possible explanation when he spoke of this ancestry, and was wholly surprised at the attention given his speculations."

Professor Shull says: "Darwin advanced this idea as an hypothesis although I would be willing to say that he taught this doctrine. I cannot quite see the difference between teaching a thing and hypothecating it, for the advancement of a hypothesis is, in a sense, teaching."

Prof. Burlingame says that Darwin "had no intention of asserting that man was evolved from any living anthropoid but merely that apes and man track back to a common ancestry."

Prof. Murlin says: "My opinion is that Darwin's position was purely a 'speculative hypothesis.'"

Prof. Bolton says: "My opinion is that Darwin taught that man and the apes had a very remote common ancestry."

Prof. Booker says: "I have always taught that even Darwin himself was misunderstood by the ordinary reader, and misrepresented by the careless reader. Darwin has never asserted that man originated from the monkey."

Dr. Schreckengast will not attempt to "interpret Darwin as a whole."

Dr. McVey answers the second question by saying, "Answer is neither."

It will be seen, first, that these educators believe that man *evolved from an animal*, though they are not willing to admit that that animal was an ape. Nearly all of them deny that Darwin ever taught that man was a descendant of the ape.

Dr. Barry O'Toole, of St. Vincent's Archabbey, says that all modern zoologists and anthropologists have completely abandoned the theory of man's direct descent from the ape; but affirms that "many scientists still continue to uphold the theory of so-called Indirect Descent." "In other words the modern theory regards man, not as a descendant of the monkey, but as the offspring of some undiscovered bestial ancestor of the Tertiary period, common to apes and men." Dr. O'Toole then proceeds to quote from Darwin as follows: "Charles Darwin categorically taught the descent of Man from the Monkey. To quote his own words from the second edition of the 'Descent of Man'; 'The Simiadae then branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the universe, proceeded.' (Descent of Man, 2d edit. chap. vi. pp. 220, 221). Note that he does not say 'Probably,' his language is not the language of hypothesis, but of unhesitating affirmation."

As Darwin's "Descent of Man" is within the reach of all the above named educators, we must conclude that they have not studied Darwinism but have merely accepted it without understanding it, or that they are not candid in their answers. It is only fair that we should take the more charitable view, namely, that they have accepted Evolution without knowledge of what it is or what its implications are, and that they have followed Darwin blindly, expressing admiration of him without knowing what he taught.

But it does not matter so much whether

Darwin taught that man descended directly from the "Old World Monkey" or descended from a tree that had several branches, among others the man branch and the monkey branch. In other words, it does not matter materially whether the ape is a grandparent or merely a collateral relative; the real question is whether man is a descendant by blood from any animal instead of being made by separate act and in the image of God. The educators above quoted have discarded the Bible account of man's creation and have accepted evolution as an explanation of man's presence on earth. They are teaching it to the students who attend the colleges and universities over which these educators preside. They are unwilling to trace man's ancestry directly to the monkey, the ape, or the gorilla; they think it is more reasonable to believe that in the distant past there was a *common family tree* from which several limbs branched out, one of which developed into man and another into the animals that most resemble man.

We have made some progress when we have shaken these professors off of the ape limb, even if they are still clinging to another imaginary limb of the same imaginary tree. But they cannot hold on to the new limb long; *it requires more credulity to believe that man came from a limb, not a particle of which can be found, in life, on the earth's surface, or in the rocks below the surface, than to believe that he came from animals that bear some resemblance to man*. What a prodigious imagination an evolutionist must have if he can bridge the infinite gulf between man and that form of life from which these evolutionists believe man and other animals developed. If an engineer plans a bridge across a stream, he welcomes an island upon which he can build a pier, because two short spans are preferable to a single long span. What engineer would disregard an island and go above or below it in order to unite the banks of the stream by a single span? And yet, this is exactly the unreasonable thing of which the above named educators are guilty. They are not willing to trace man back to the 'common tree' through the ape or monkey, as Darwin was willing to do; they reject the ape island, so to speak, and throw a span through infinite time, hoping to connect man with some distant ancestor without an intervening link—without a trace of life upon which to rest the arch.

Evolutionists today reaccept Darwin's *conclusions* as to man's animal ancestry while rejecting every stone of the foundation upon which he built his guess. Physical similarity between the Simiadae and man was one stone that is now rejected by the evolutionists; natural selection is another stone that has been practically discarded as an explanation of change of species. Sexual selection has been laughed out of the school room. Darwin believed in the ape theory and thought resemblances, natural selection, and sexual selection sufficient explanation of change in species; he rejected the Bible account of creation and wandered away into agnosticism, denying the inspiration of the Bible and declaring that "the beginning of all things is a mystery insoluble by man." The evolutionists quoted by the *Dearborn Independent* reject the ape ancestry, sexual selection, and to a large extent, natural selection, and yet they accept the evolutionary hypothesis *with nothing whatever upon which to rest the hypothesis; they substitute a ridiculous guess for the word of God*. Without proof that any species ever came from another, they ask students to believe that *all species came by gradual change from one or a few forms of life*.

If anyone questions the correctness of the views of these educators, they at once attempt to discredit the questioner on the ground that he lacks information. Bolton says: "Let Mr. Bryan and the clergy go into the laboratories, the experimental gardens, and breeding stations and spend months in close observation of what is being done. In that way they may know." Bristol says: "The sad thing about Mr. Bryan and his colleagues is that they have not kept up to the times in their discussions."

The real difference between the opponents of evolution and these educators is that the former prefer to accept the Bible rather than to accept the unsupported guesses advanced in the name of science. Christians need not be afraid of any truth, no matter from what source it comes. All truth is of God and truths cannot be inconsistent one with another. With guesses it is different; the air is full of guesses; each professor has a broadcasting station and throws guesses to those who have receivers adjusted to his wave length. But why should Christians discard the Bible, the long established station for the disseminating of truth, and attempt to listen in on the fantastic imaginings of agnostic scientists?

Whenever truth is established the world accepts it and we may rest assured that no real truth will ever do the world harm. But who will estimate the damage done to the religious faith of students by guessing teachers who have led them away from belief in the Bible and in the Bible's God?

Twenty years ago the following editorial appeared in L'Univers:

"The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the divine nature and the divine origin of man; men were then looked upon as children of one Father, and war, therefore, was fratricide. But now that men are looked upon as children of apes, what matters it whether they are slaughtered or not?"

Since then we have seen learning turned to the development of instruments of war; college graduates designed battleships and dreadnaughts, and then still more learned men with post graduate degrees designed superdreadnaughts. Scientists mixed poisonous gases and made war so hellish that civilization was about to commit suicide.

A tree is known by its fruits and we are now gathering some of the fruits of the doctrine of "Evolution" applied to business, society and government. A cruel and selfish doctrine, fashioned after the "survival of the fittest," is stifling conscience and paralyzing morals. Human life instead of becoming more precious is losing its value. The materialistic evolutionists know no God and, therefore, recognize no responsibility to a Creator. The theist evolutionists put God so far away that he ceases to be a controlling influence; a sense of responsibility that must be strained through all the lower forms of life has no coercive power. The Bible is discarded as an authority because it deals with miracles and the supernatural—things inconsistent with the guess of the evolutionists. When evolution excludes the miracle it excludes the virgin birth of Christ and his resurrection as well as all of the mighty works performed by Christ.

The world must have a God; the evolutionists' God is either non-existent or so far away as to be no present help to man. The world needs a Bible as a guide; the evolutionists' Bible is only "a scrap of paper." The world needs Christ; evolutionists rob the Savior of the glory of a virgin birth, the majesty of his deity, and the triumph of his resurrection. No pigmy Christ is sufficient for the needs of today; we need the full-statured-Christ of whom the Bible tells.

The *Fort Dearborn Independent* has rendered a service in disclosing the confusion

that exists among the worldly wise men who have substituted the changing hypotheses of presumptuous scientists for the unchangeable word of God—guesses for truths. When the Christians of the nation discard the religious influence which dominates many of our state institutions of learning and some of our Christian colleges there will be an overhauling. Those who support the Christian colleges can be trusted to purge denominational schools of the poison that has been doing its deadly work among the students, and the taxpayers can be trusted to restrain those who, while drawing salaries from the public, abuse their privileges and undermine Christianity.

Christians, Protestant and Catholic, build their own colleges and employ their own teachers for the teaching of Christianity. If atheism and agnosticism are to be taught, let them be taught in schools built for the purpose and shown to the public as places where these doctrines are propagated. Or, to make the statement still broader, if there are those who desire to interpret the Bible in such a way as to rob it of its divine authority, let them build their own schools; they have no right to impose their doctrine upon the children of Christians, whether openly taught as irreligion or disguised as a scientific interpretation of the Scriptures. Whether the Bible is true or false—whether it is the word of God or the work of man—is the supreme issue. If there are honest differences of opinion they should be discussed candidly and openly. The small percentage who boast of a brilliant ancestry do not deserve special privileges in church or school.

Jealousy.

By C. F. Wimberly, D.D.

JUST as the finer graces of human character go in groups, so also the baser passions. Among the worst is jealousy; it is one of the black-winged vultures that swoops down upon the soul, and beclouds the horizon so that an honest perspective is impossible. We sometimes speak of jealousy as the twin sister of prejudice, but this beetle-browed spawn is more than twins—these are triplets—prejudice, envy, jealousy. It is difficult to get specifications of one without involving the others. They overlap and entwine each other. Like Remus and Romulus, they suck and are nourished by the same she-wolf. Unlike the fabled founders of Rome, they build no cities, but become destroyers of cities, nations, communities, homes—individuals.

Jealousy is an elastic word, with many phases of meanings; it must be examined carefully, lest some of the nobler and legitimate elements of jealousy be confused with the green viper suggested by the caption of this discussion. There is a jealousy born of God, and is felt and expressed by him for his people and church. He is jealous of his own glory, which when understood, is not inconsistent with his Godhead. The glory of God, enjoyed and exemplified by his own, is the acme of human blessing and protection. Therefore, the jealousy of God is as unselfish as his love.

A noble parent is jealous of the welfare and reputation of a child; a man of honor is jealous of his home, and will sacrifice life, if necessary, for its protection. Men and women with true Christian ideals are jealous of the Church's good name and its purity. All these principles are as far removed from the jealousy we are undertaking to discuss, as the sublime creations of Schubert and Handel are above the passion-arousing jazz of the underworld.

Again, there is a legitimate jealousy that

may obtain between husband and wife, which is an expression of a normal mind relative to the mystic union of companions. Some contend that there can exist no jealousy with either husband or wife, unless the evil lurks in the nature, causing suspicions and doubts to arise without cause of provocation. We cannot accept this theory. It was Othello's consuming love for the beautiful Desdemona, that drove him to insanity and murder. Just as there can be no deep regard for church or home without a jealous solicitude, so there can exist no deep concern for a loved one without the same solicitude. Whether it is aroused only when confidence is shaken, or not, we believe that jealousy is co-extensive with love—whether it be the love of God for us, the love we have for home, church, companion, or child.

But to examine and get an intelligent conception of the jealousy under consideration, it will be necessary to move far away from the above phases, as if coming into a different continent. Their similarity, nature, and objective are in name only. One is born of love, the other of hate; the one is unselfishness and deep concern, the other is selfishness goaded to extreme. One would sacrifice life, if necessary, the other would take life in fiendish delight; one will give to the limit, the other will rob—not cash—but things more valuable; one is moved with sympathy and compassion, the other is as cruel as the grave.

The tap root of jealousy is a consciousness, though denied and unconfessed, of inferiority. Seeing the advancement and success of others is a torture that robs life of every joy; the soul exudes a venom that hides from the vision every virtue. From this tap root there springs up a legion of branches, and is not confined to any rank or station of life. It burns and consumes in the palaces of the Hamans, as well as in the hovels of poverty. It is as pronounced among the brilliant votaries of fashion, as among the struggling and ne'er-do-well. It does not require some lofty objective or position to stir its murky depths; but the sight of a paltry garment, a head dress, or a jewel will accomplish this. The smaller the soul, the smaller the pretense for jealousy.

A beautiful face will sometimes arouse the jealous ire of all the femininity of the community. We once knew a beautiful young woman who came into a church circle a stranger. Her charms were so conspicuous, and so far outshone the others, that it was not long before she became the victim of wagging, venomous tongues of those who were not able to compete with her. In the end she was driven away in disgrace and humiliation. This we confess, is an extreme case, but it illustrates the true spirit of jealousy when given an opportunity for action.

Joseph was loved by his father, and was an unusual young man; he saw visions and dreamed dreams. For these things alone, he became the innocent victim of his jealous brethren. Josephs have always had rough sailing; the more capable and outstanding in qualifications, the more yelping pigmies will be snapping at their heels. David soon got into the limelight at the court of Saul, and "Saul eyed him from that day." Jealousy contributed more to the downfall of this stalwart, than perhaps anything else. That subtle, revengeful *eyeing* did not end with Saul; but it may be seen in political conventions, religious conferences, social functions—in fact, any place where human interests are in competition.

Jealousy seeks to climb—not by the route of honest endeavor—but on the pedestal built from the wreckage of others, wrought by calumny and slanderous criticism. In rabid blindness it would smear with filth the most beautiful canvas creation; it would burn to a char the superstructure of architectural glory; it would crush the petals of the sweetest flower, if that flower became

(Continued on page 9)

"AS I SEE IT."

Rev. O. G. Mingledorf.



THIS is a sort of password in certain theological quarters, being used in apologetic self-defense by heterodox teachers and preachers. On being asked how they reconcile their public utterances with the sacred vows made at the time of their ordination, preachers answer rather nonchalantly: "I preach doctrine as I see it." Some affirm that one cannot preach contrary to his own convictions. That all sounds reasonable when spoken casually; but it will not bear close inspection. The principle is unsound. Maybe it is true that one cannot preach contrary to his own convictions; but that does not mean that he is at liberty to undermine the Church to which he has sworn allegiance. Under civil government that would be called treason. What shall we name it under church government?

Suppose a president of this nation should take the oath of office, thereby binding himself to faithfully execute all the laws of the Federal Government, but should immediately undertake to put some private interpretation upon the Magna Charta of our liberties—an interpretation contrary to that which has been handed down to us from the days of the Revolution, and sanctioned by the Congress and by the Supreme Court—does anyone suppose that he would be allowed to continue unmolested in his high office? Nay, nay; he would be impeached in short order. There are certain fundamentals underlying the laws of our land that no public officer will dare openly violate.

Surely it is lawful to apply the same principle to those who teach and preach the gospel of Jesus Christ under the authority of the Church to which they belong. One has a right to his private opinion; but not even a president of the United States, either in his official capacity or out of it, has any right to utter opinions subversive of the laws of the land. If he desires to do so, he must resign his office, and take oath of allegiance to some foreign power. Nor has any bishop the right to express opinions contrary to the fundamental teachings of his Church. If such be his desire, he must leave the Church before he becomes guilty of such conduct. No preacher has a right to teach, or to preach doctrines that are contrary to the standards of his Church; nor has he any right whatsoever to teach any of his private opinions that are contrary to the interpretation that his Church has put upon her own doctrines. If every one be allowed to make his own private notions the standard of interpretation, there can be nothing but chaos and ruin in the Church forever more. Every one knows that such would be the case in civil government; but somehow we expect the Church to act the fool, and weather the storm. Some federal judges appear to be trying to interpret the Eighteenth Amendment to the Constitution according to their own private notions; but their foolishness is soon overruled by the Supreme Court. There should be a Supreme Court somewhere in the Church to overrule and silence heretics of the stamp of those concerning whom I am writing.

But some one asks: "What am I to do if I cannot subscribe to the doctrines of my Church as they are expressed in her standards, and indorsed by her law-making body?" The answer is easy, if he be an honest man. He must either sever his connection with his Church, or else forever keep his mouth shut. I am not advocating the latter step as ideal; for at best it can be but a makeshift. The only thoroughly righteous thing for such a man to do is to get out. Due respect for the Church will demand it; self-respect, when it exists, will enforce it.

The matter grows more serious as one contemplates it. The preacher has taken a solemn vow before God and men, that he believes the Bible to be a God-inspired book, that he believes in the virgin birth and the Deity of our blessed Lord, in his resurrection, in his ascension and in his return to judge the quick and the dead, in the atonement in his blood, and in the personality and office work of the Holy Spirit; and he has given his sacred word of honor that he will preach these doctrines, and nothing contrary thereunto so long as he holds allegiance to that particular Church; but he does not keep his vow. Soon he is making fun of the idea of an inspired Bible. "Oh yes," he says, "it is inspired after the same fashion as Milton's poems were inspired." He calls Jesus an illegitimate child of Joseph, and has no respect for his Deity; but that same fellow expects the Church to permit him to preach the rot unmolested. If he is disturbed, it is persecution. As well might Satan claim to be persecuted by the prayers of the saints of God.

Is this a serious matter? or may one deal with it flippantly? Were one to charge such preachers with lying, some one would consider him harsh, and even unkind. The men themselves desire to be thought of as cultured, refined Christian gentlemen. But I am in a quandary. If one promises God and men to do a certain thing, and then does exactly the opposite, is he a truthful man? Not if I know anything about morals. Where is one's conscience when he so demeans himself? Can an honest man steal? Can one be both true and false at the same time? I am glad to exercise all proper charity and courtesy towards all men; but this sort of conduct demands condemnation, if I am to respect myself. The brazen effrontery of the thing is past believing. Have men lost all sense of shame? Has the terrible example made of Ananias and Sapphira lost its meaning and its warning? Such conduct is not worthy of a decent heathen. Men cannot stoop so low until they have given up faith in the Bible as the inspired Word of God. But where is the motive for such mendacity? What can induce men to so behave themselves? They seem to be bereft of all reason. Having obliterated hell, they have no fear of the future. Being in their own estimation evolved from monkeys, they have no fear of a future any worse than that to which their ancestors will be consigned. Is the motive a sort of simony? That would hardly cover the case, since money can be made otherwise than by perjury and perversion of the pulpit; although it may come easier that way. An old saint who had had much trouble with these fellows of the baser sort, put it rather tersely when he termed it "an inspiration of the devil for the overthrow of God's people." The apostle speaks plainly about God's permitting certain men to believe a lie, and be damned. This is no time to mince matters. I am persuaded that the old brother cut to the core of the question. We have come to a time when the patient needs some deep surgery. The abscess is large and deep-seated: the pus malevolent. Surgeon, drive your bistoury deep, and make wide your incision. That pus must be evacuated, or the patient will die. Still, I wonder what the motive can be.

I am not exaggerating the case one particle. Last summer I conversed freely with a young preacher (now in the foreign field), who denied all faith in a blood atonement. Is he not receiving his salary from the Mission Board of his Church under false pretense? Suppose the people who are paying that salary knew that they were supporting that sort of teaching, would they keep on footing

the bill? Is the Mission Board dealing fairly with the Church when it uses her funds to support such work as this? Are these questions legitimate? I believe they are. The Church has a right to know what is being done with her money. Surely this Mission Board is ignorant of the fact that it is supporting an infidel on the foreign mission field. To take money under false pretense is a crime in civil law. Can it be a virtue in the Church of God? Is conscience dead? Maybe some people have ceased to think on moral lines. Only a few weeks ago I heard a Methodist pastor deny in one of the most prominent pulpits in his church the entire atonement in Jesus; but I was informed that he always accepted his fat check at the end of the month. Question: Where is that man's conscience? Mind you, he vowed before his brethren and in the presence of God, that he believed in a blood atonement, and promised to preach it so long as he labored among the people called Methodists. I fail to understand him. Surely he is taking strange liberties with truth for one who must soon appear before the judgment seat of Christ. Believing that there will be no judgment will not alter the matter. The Bible says there will be a final judgment, and that that preacher will be there. One thing is certain; he must meet God somewhere and somewhen in the future, or eternity can mean less than nothing to him. And I am persuaded that he will meet God on the basis of his present attitude towards him.

Not only does one wonder why such men remain in the Church, but he wonders more seriously why they are permitted to preach in her pulpits and to feed from her crib. It will do no good to call me uncharitable. I am simply writing plain, common-sense facts that will stand before any court in the land, that possesses any respect for justice and decency. These men have a right to freedom of speech; and the world is wide enough for them; but they have no right to violate their sacred vows made before God and men; nor have they the least semblance of a right to subvert an institution that they have sworn to sustain and protect. If they have not sufficient conscience and self-respect to withdraw from the Church, the Church should have sufficient conscience and self-respect to rise in her might and expel them. That would be just, and in keeping with good sense and decency. Amen! "And let all the people say, Amen!"

The Old Testament in the Life of Today.

This booklet which appeared recently in a series of articles published in THE PENTECOSTAL HERALD, is submitted to the public that it may serve a tocsin to awaken the reader to active effort in opposition to the aggressive foe. The time has come when the Church must realize the appalling menace of German Rationalism which has invaded our schools and pulpits. Every true Christian should take the Sword of the Spirit and accept the challenge of the enemy and press the battle to a glorious victory. This book has been put in an attractive booklet of 78 pages, and may be had for the small sum of 75 cents, of The Pentecostal Publishing Company.

You are interested in our Lord's return. Get "The Blessed Hope," \$1.50, and "The Renewed Earth," \$1.50. Read these for full information and soul inspiration. During April the two for only \$2.75.

Pentecostal Publishing Company,
Louisville, Kentucky.



REVIVAL FIRES ARE BURNING.



THE LORD IN THE MIDST.

We opened our meeting at Mount Olive Church, Supply, Okla., on the morning of April 15, and closed May 6. While the number of souls saved was not large, it was a wonderful meeting. Never did we have a greater contest. Five nights the weather prevented our meeting, but some wonderful scenes were witnessed by those who were present on the other nights; adults coming to the altar under the power of the Spirit. One young girl, from a worldly home came out, walking around others on the seat, in order to get to the altar. This occurred on Sunday night; on Wednesday night she was in bed in a hospital following a serious operation. At this writing, I am happy to state she is on the road to health. One young mother was sanctified. The church greatly awakened, and we were able to secure seventeen subscriptions to *The Pentecostal Herald*. Mrs. Williams is just now returning from her work in the north. We have open dates for June. We are still saved, sanctified and kept. That is the kind of Gospel we preach.

Fred and Olive Williams.
Supply, Okla

REVIVAL AT MAGNOLIA, NORTH CAROLINA

The greatest influence ever set in motion in any community is a genuine revival of religion. It is the only thing in this universe that can lift a fallen sinner out of his wickedness and harmonize his habits, will, and desires with the will of our heavenly Father. The fact that a revival can, and Does do this, ought to give the revival the first and strongest emphasis in all our preaching and plans. Such a revival we have just closed at Magnolia, N. C.

For three months before conference, I prayed that God would direct me to some place where I could do good. I never asked him for bigger salary, a pipe organ, or high steeple. So when I landed in Magnolia I found the church in rather a discouraged, and somewhat backslidden condition. I did not grow grouchy over the outlook, but I felt that God had answered my prayers, and I was just in the place where he wanted me. My congregations have steadily grown, till we could not provide seating room for the crowds who came to the meeting. We filled all empty space with chairs, and still many had to stand at the door. The meeting had been in progress several days before the "Mighty Demonstration" came, when perhaps something near a hundred men, women, and children came forward for prayer. I scanned the faces of those who came, and I never saw signs of deeper conviction written on human faces. The meeting continued for twelve days, and should have gone on a week longer, at least, but the closing of the school was at hand so we discontinued for the present. The interest was on the increase till the end. At the close, fifty-six stood up and claimed to have been definitely blessed. These did not include the great number that had been led to a closer walk with God. The people here are just as good to us as we could ask, and we are perfectly contented, working just where God wants us. My soul is filled with peace and contentment. His Spirit abides, and all is well.

Toward the close of the meeting I was presented with a purse from unknown friends of \$40.00, and another purse from my church for \$61.67.

W. E. Hocutt, Pastor.

A REAL REVIVAL.

Will you please give us a little space, in our good paper for a report of one of the most gracious revivals we have had in years, at Brooksville, Ky., the county seat of Bracken county, in the M. E. Church, South, with Rev. E. C. Hardin, pastor. We were told by a number of our connection that it would be next to a miracle to have a real revival in Brooksville; but thanks be to God who giveth us the victory through our Lord Jesus Christ; the impossible has been accomplished. We have had a real old-fashioned revival, with upwards of seventy definitely blessed, the church lifted into the realms of spiritual life, such as she has never experienced in all her history.

We began Easter Sunday. Prof. Mingleddorf arrived on Wednesday to take charge of the singing, and in a short time had two large choirs organized. The junior choir would average about 50 voices. The senior choir was not so large, but as fine a selection of voices as one may find anywhere. My, what singing! How it inspired and lifted our souls heavenward. The young people of the town, with their musical instruments, were a great help. Each evening we would have from one to four instruments, beside the piano and organ. Bro. Stewart, the pastor of the M. E. Church, South, in Augusta, Ky., brought his orchestra and quartet over one evening and gave us some splendid music.

The meeting was well attended from the beginning; the church was filled each night, having to place chairs in the aisles, and use the Sunday school rooms a number of times. We also had good attendance at the afternoon services. This revival lasted for three weeks, and there was a continued increase in interest to the close.

Bro. L. P. Mingleddorf, who had charge of the

singing, is a graduate of Asbury College, has a good experience, and is as fine a song leader as we have ever had in our meetings. He made a good impression on the Brooksville people. Our P. E., Bro. F. B. Jones, was with us a few days at the opening of the revival. His prayers, encouragement and endorsement added much to the meeting, and gave us a good start. May God richly bless Bro. Jones and his district.

We have never labored among a greater people, in every respect, than the Brooksville people. We were as highly entertained as any evangelist or singer could be. The pastor, his good wife, and their fine boys, spared no means to make our stay in the parsonage as pleasant as possible. We were entertained in the homes of the people every day, and they were constantly carrying into the parsonage everything that was good for pastor, family and helpers. I do not want to hear another word against Brooksville. They love their pastor and family, and pastor and family love them. I predict a bright future for our church there. The pastor took a nice class of sixteen into the church the last night, with a number to follow.

I asked for \$100.00 for the pastor to help him finish paying for his car and they gave \$155.00. May God's richest blessings be upon pastor, family and their good people. The other churches stood by us and helped in every way. Blessings upon them all.

Your little brother,

T. P. Roberts.

CARTERSVILLE, GEORGIA.

Since entering the evangelistic field at the last session of the South Georgia Conference, I have held five meetings; think a thousand have been definitely blessed. Our last meeting at Madison, Ga., was truly great. We are now at the "Sam Jones Memorial" Church, Cartersville, Ga. This is only the end of the first week and things are stirred beyond our hopes. Ten preachers are standing squarely by us, a large orchestra is doing fine work and folks are coming from a radius of 20 miles, and ere the three weeks pass we expect a harvest of souls.

Bishop Candler has said that Dr. T. R. Kendall, the pastor here, was the greatest pastor in Southern Methodism. Some distinction from such a source. He is surely one of the grandest men that I ever know.

Cartersville has had more great preaching in the last forty years, I think, than any city its size on the globe, where there is not a religious college, being the home of the deathless Sam Jones, the greatest evangelist of the modern world.

Yours for Christ,
The Will H. Hill Evangelistic Party.

LEXINGTON, TENNESSEE.

Lexington, Tenn., is the county seat of Henderson county, and has a population of about two thousand. There are five churches in the town, the M. E. Church, the M. E., South, two Missionary Baptists, and one Campbellite, the latter having no pastor. The M. E. Church was the first on the ground, but a good many of its members, in the course of years, united with the M. E. Church, South, which greatly weakened the M. E. Church. Formerly the Baptist people all belonged to one church, but by and by divided into two. It seems that one Methodist and one Baptist Church in that town would be sufficient to do all the work that the five are doing, but they seem not to think so.

The Rev. H. S. Albin was appointed pastor of the M. E. Church last fall. When he got on the ground he found his people very much discouraged, and none of them seemed to believe that anything could be done to build up the work. He set about prosecuting the work along spiritual lines, but still the people felt nothing could be done, and especially, since no revival along those lines had occurred in that town in twenty years.

Brother Albin having held a series of meetings in that church two years ago, and feeling the need of some assistance, invited the writer to come to his help. We began the meeting Sunday, April 22, and continued it over May 6. We soon found that the members were in the condition we have indicated, and almost no spiritual help to be had from any of them, the evangelist, the pastor, and the visiting pastors having to do about all of the praying. This condition prevailed among the members till the work of salvation began, some days after the meeting had been in progress. They simply would not believe till they saw signs. When the work of salvation did begin, then the faith and courage of the members were manifest, and they co-operated in every way possible to make the meeting a success.

People were being converted, reclaimed, or purified right along, some in their homes as well as in the services. A number of the best people entered into the fountain of cleansing, while others were reclaimed from a backslidden state. One lady returned home from a morning service under such deep conviction that it took her two hours to prepare dinner for her husband, and she said she had but lit-

tle for him after spending that long a time in preparing the meal. After dinner she repaired to her bed-room, threw herself across the bed and prayed through into a glorious experience of salvation. Her husband said in one of the meetings, when the invitation was given for seekers to go forward for prayer, he felt everything sinking beneath him, and he had no foundation on which to stand, but he would not yield. The work of salvation continued fine up to the first of the second week, when the rain poured like cloudbursts, day and night, almost to the very close of the meeting, which was a great handicap to the work. Some fine young people were led into the experience of pardon and purity, as well as some heads of families, which has given the church a new start.

The pastors of the other churches dismissed all of their night services during our meeting and brought their people with them to our services, which gave us large congregations to preach to. On some occasions the large church was packed, with a number standing, while many others were turned away unable to get into the church. Brother Albin, the pastor, stood nobly by us in all the work, and he and his people treated us fine in every way. He has done considerable evangelistic work along the line of the two works of grace, and contemplates devoting his whole time to special evangelism. He will be a blessing to the people who invite his services.

Our next meeting will be at Hamden, Mo., May 20 to June 3. June 29 to July 8, and July 13 to 22 not yet taken. Persons desiring to correspond with us regarding dates can address us, 1350 grace Ave., Cincinnati, Ohio.

J. L. Glascock.

FRUITFUL ITINERARY.

Evangelistic meetings held at Shockley, Neb., were surely blessed of God. Rev. Kuhler, the faithful pastor, had the people in prayerful readiness. The people received the word and a number bowed at the altar. Among the many seekers there was an aged mother, brought there by her son. This was a scene that made angels rejoice.

This was one of the best meetings that we ever held. The revival did not stop as we went away. It kept on, and so lasting was the work that the people not only had a good taste as we left them, but so great was the interest after we left that some called on the pastor to instruct them in the way of the Lord. The people came to church willingly. They surrendered their cards and pool tables. The Sunday school has reached its highest mark in its history—169. So great has the enthusiasm run lately that the pastor says the Communion Steward got excited and had to run home to get more wine for the large number of communicants. The many saints and friends shall ever linger in our memory as the years roll by. God bless them all.

While visiting a few days at Beaver Crossing with the pastor, Rev. Bancroft, we got a wire message to come to Clifton, Neb., immediately. This meeting was not an easy one. The enemy raged and God did bless the people. The change of pastors made it difficult, but much good was done. This meeting brought us in touch with Bro. and Sister Pfeiffer from Gordon who were at the meeting. It was our privilege to be in their home and view the Gordon Camp Ground.

Our next jump was to Billings, Mont. The Rev. H. U. McCarty, with his good wife, were on the job. Here we had all kinds of conditions to work with. Comers and goers, many interests and sects, with the unsettled condition of Billings, made it hard; nevertheless some believed on the Lord and got blessed. The Modernists made much havoc among the saints. A Fundamental Association was organized, for which it was our privilege to preach on three consecutive Sundays. To this end the Rev. J. E. Kring, pastor of the Nazarene Church, is publishing a series of six sermons, in the *Billings Gazette*, on "Fundamentals versus Higher Criticism." The good friends want us to come back some future date.

Our next place was at Aberdeen where we called on the saints for a short time. At Kidder, S. D., it was our lot to preach over Sunday. It was surely a rich feast to us. They have a strong church but are greatly in need of a revival. We also visited at Great Bend, N. D., Big Stone, Milbank, and Watertown, S. D.

We spent two days very profitably at Sleepy Eye, Minn., attending the Minnesota Conference of the Evangelical Church. It was indeed a pleasure to meet many of the Conference preachers and to hear the Presiding Bishop, Dr. L. H. Seager, of Naperville, Ill. His lecture on "China" was of a very unique character.

The last Sunday of our western trip was spent at Arcadia, Wis. The pastor wanted us to preach, and we thanked God for the privilege and trusted God for the good that was done. We are home now for a few days of rest, awaiting further orders from the Lord. We have open dates. Send us your call, if you feel God might use us in your midst.

W. Austin Vandersall.

1208 North Cory St., Findlay, Ohio.

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OF ASBURY THEOLOGICAL SEMINARY

THE PENTECOSTAL HERALD

PUBLISHED WEEKLY

Six Months in Advance \$.75
One Year in Advance 1.50
Foreign Countries 2.00

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Rev. J. C. W. Ruth	Rev. C. H. Linn
Rev. J. B. Culpepper	Rev. H. E. Copeland
Rev. Andrew Johnson, D.D.	Mrs. Abbie C. Brown
Rev. O. G. Minglehoff	Hon. William J. Bryan

A SPECIAL REQUEST.

We will thank our friends to send us the names and addresses of young people, or the parents of young people, who will be likely to attend a first-class academy or attend college next year. Please send such names to Rev. W. L. Clark, D.D., Wilmore, Ky.

Respectfully,
H. C. Morrison.

(Continued from page 1)

they come. The old-time Methodists were great to fast and pray. Let's fast and pray that God may visit the many camps this year with unusual power. Let us pray that the camp meeting preachers may be mightily refreshed with the Holy Ghost, that they may be full of faith and full of love. The people respond to the spirit of the preacher. They partake of his faith, his courage, his love and earnestness.

Much depends upon the preacher. I was in a camp meeting sometime ago where there was great power. Scores, yes hundreds, of souls were being saved. There was a fine spirit of prayer and love and fellowship and the Lord was doing great things. The main preacher of the camp had been wonderfully successful in drawing the crowds and drawing the net. Hundreds had flocked to the altar, the people worked faithfully, there was a burden of prayer, good fellowship and great victory. This brother took a notion that he must straighten out the holiness people and he gave them a fearful lambasting. He whipped them in the presence of their enemies and the antis were greatly pleased, but the Lord's children were humiliated and grieved. Joy and faith subsided; things got hard. The altar was almost empty when the call was made and the people could not pray. Their shepherd who had been feeding them had flailed them almost mercilessly. The poor sheep didn't know what to do. O that we who preach the Gospel may be kept by the Lord from hindering the very work we long to help by a spirit of severity, fault-finding, or cudgeling that frightens and hurts the sheep. The holiness people get enough scolding, ridicule, abuse and misrepresentation at home. They need to be fed, encouraged and helped at the camp meetings. May the Lord give those of us who bear the message a double portion of his Spirit that we may greatly refresh and help his people.

Minutes of Board Meeting May 16, 1923.

ON call of the Chairman of the Executive Committee a meeting of the Board of Missions was held on May 16th at 11:30 in the Lambuth Building, Nashville, to take suitable action with reference to the sudden death of the Rev. T. N. Ivey, D.D., Editor of the *Christian Advocate*.

The President and Vice President being beyond call, Doctor Rawlings called the meeting to order, and on his nomination Mr. P. D. Maddin was elected temporary chair.

F. S. Parker was elected Secretary *pro tempore*.

There were present: P. D. Maddin, Estelle Haskins, Mabel K. Howell, E. D. Chappell, E. H. Rawlings, C. G. Hounshell, W. W. Pinson, Esther Case, Mrs. F. H. E. Ross, F. S. Parker and A. C. Zumbrennen. Sitting with the Board were W. G. Cram, Directing Secretary, Centenary Commission, and W. M. Cassetty, Jr., Acting Treasurer.

A paper expressive of the mind of the Board was presented by F. S. Parker for adoption. The motion to adopt was seconded by E. B. Chappell.

It was further moved that the paper be conveyed to members of Doctor Ivey's family and given to the Church press and the Nashville daily papers and the Raleigh, N. C., daily press.

After eulogistic remarks by Mr. Maddin, Dr. Chappell, Dr. Rawlings, Dr. Hounshell, Mr. Cassetty, Mrs. Ross and Dr. Pinson, the paper with the amendment was adopted.

ON THE DEATH OF DR. IVEY.

Whereas by the sudden death of the Rev. T. N. Ivey, D.D., we are again called upon to contemplate the supreme challenge of life, it is our privilege to record—

First: Our consolation through the Christian's good hope of eternal life in Jesus Christ, of which we doubt not that our departed brother had long been a partaker, a hope that we trust he is now realizing with greater fulness in the open presence of the Lord:—

Second: Our sense of loss by the removal of this eminent servant of Christ and the Church from his high position as editor of the *Christian Advocate*, preacher of the gospel, wise participant in the councils of the Church and strong advocate of every cause of righteousness and of progress toward the unity of the Church:

Third: Our appreciation of the gracious and courtly attitude of this our friend and brother in all the social contacts of life; of his genial and kindly spirit; of his fidelity and loyalty in the relations of friendship, brotherhood and co-operation; as well as in those more intimate contacts of life in which the beauty of character is most distinctly and fully seen; and—

Fourth: Our sympathy with his bereaved family, whom we commend to the God of all comfort, who comforteth us in all our tribulations that we may comfort them who are in any trouble with the comfort wherewith we ourselves are comforted of God.

F. S. PARKER,
E. B. CHAPPELL.

On motion of E. H. Rawlings the two treasurers were instructed to provide a suitable floral tribute.

It was moved by W. W. Pinson that we adjourn business at 5:00 P. M., and that we attend the funeral service in McKendree Church as a body and occupy seats reserved for us.

The motion prevailed.

The Minutes were read and approved.

The Board adjourned with prayer led by F. S. Parker.

Secretary *pro tempore*.

A Great Invitation.

GENERAL CONVENTION FOR THE PROMOTION OF HOLINESS.

Sept. 11 to 16, 1923. Cadle Tabernacle, Indianapolis, Ind.

BECAUSE true holiness is a conservator of historic Christianity; because a pentecost in the church is essential to world evangelism; because the movement assuming to stand for the message and testimony of Bible holiness is now widespread and manifold in its interests; because close fellowship assures a strong impact; and because conditions in the world and in the church are challenging the deeper spiritual movements as never before, a demand has very naturally arisen for a general convention on the line of holiness, that the Movement might utter a more influential voice, and that information, inspiration and clearer understanding might follow.

Without our seeking, we have been designated as a committee to promote and conduct this convention, with the aid of all who believe that the blood of Jesus Christ cleanseth from all sin.

We therefore invite and even entreat you to adjust your plans and be present at any cost.

We promise to utilize every source of wisdom and prayer to give you a program that will stir the city in which it takes place and constitute a distinct contribution to the Kingdom of Christ. Take a vacation and come!

John Paul, Chairman, Upland, Indiana.

Miss O. M. Riggs, Sec., 1410 N. LaSalle St., Chicago, Ill.

Mrs. H. C. Morrison, Associate Secretary, 523 S. First St., Louisville, Ky.

J. F. Knapp, Associate Secretary, Ringgold and Channing Sts., Cincinnati, Ohio.

W. H. Hansing

C. W. Butler

E. L. Kletzing

Leon Robinson

W. E. Foshier.

D. L. Speicher

C. A. Lovejoy

J. L. Brasher

M. G. Standley

G. R. Scrugg

There has never been a time when it was more important that the Holiness Movement should move forward with greater zeal and power, than the present time. The calling of this Convention is opportune. It is to be hoped that there will be a great gathering at Indianapolis at the time mentioned. Let those who enjoy the experience of full salvation, and those who desire to enter in, make their plans to be present at this gathering.

While the program has not yet been arranged we are quite sure that it will provide for great evangelistic services. There will be preaching, looking to the conversion of sinners, the reclamation of backsliders and the sanctification of believers. Plan to be present. Let us labor and pray to revive the revival, press home upon the people the necessity of full salvation.

Your brother,
H. C. MORRISON.

Dr. T. N. Ivey—A Tribute.

Walt Holcomb.

A shock indescribable was felt this morning, when I opened my paper and saw an account of the sudden death of Dr. T. N. Ivey, Editor of the *Christian Advocate*.

Dr. Ivey was the first religious editor to take a personal interest in my work; and, while editor of the *North Carolina Christian Advocate*, to speak kindly and encouraging words of a young minister. I learned to love him the first time I met him, and this love deepened through the succeeding years.

While recently associated with him in the Centenary Emergency Campaign, I realized

more than ever his breadth of vision and his great interest in all of the affairs of the Church. To say that he was the greatest all-round editor that the *Christian Advocate* has had, is to express the consensus of opinion among the preachers and people of our connection. His editorials had both intellectual and spiritual strength.

As editor of our General Organ, the accredited evangelists of the Southern Methodist Church, have lost their best and truest friend. I am sure that I express the feeling of the fifty-two general evangelists, when I make this statement. I want to be one of the number to lay a flower on his casket and shed a tear at his grave. How I shall miss him and look forward to meeting him again in the better world.

A Tireless Worker Gone to her Reward.

Mrs. H. C. Morrison.



THE name of Frances E. Beauchamp has been a household word for years, especially among the lovers of temperance. She rendered faithful and unselfish service to humanity by laboring in the temperance work for many years. She was a master of assemblies, could hold her own with the strongest speakers, and as a rule, carried her point. She truly broke her alabaster box of love upon the broken hearts of those cursed by drink, and cheered and encouraged the unfortunate with her untiring ministries.

In speaking of this womanly woman, we cannot do better than to give a tribute paid by Miss Anna A. Gordon, President of the National and World's W. C. T. U. She says: "Deep sorrow fills our hearts. In the midst of her many cherished activities there has come to our beloved comrade, Frances E. Beauchamp, the summons to the 'Sweet Beyond.' To our nation and to all the world she has left a remarkably rich legacy of vigorous devotion to our cause. Her tender sympathy, her mother-heartedness, the radiance of her generous benevolences will forever live on in happier homes, in safer paths for children's feet and in elevated ideals of legislation, education and philanthropy.

"From the earliest years of our organization, Mrs. Beauchamp has been officially identified with the interests of the Woman's Christian Temperance Union—local, state and national. She enjoyed the intimate friendship of Frances E. Willard, Lillian Stevens and many other W. C. T. U. leaders who today are ministering spirits.

"The liquor traffic had no foe more determined and relentless. The children of Kentucky and the nation had no friend more devoted and generous. Mrs. Beauchamp was not only a prohibition warrior but a great-souled philanthropist and an indefatigable social welfare enthusiast. Her home and her heart were alike, big and hospitable. Hundred of young lives blessed and brightened by Mrs. Beauchamp in the cities and in the mountain schools of Kentucky share our sorrow today.

"Early in life it would have been natural and easy for Mrs. Beauchamp to have chosen the way of social and less unselfish enjoyment; but even when our work was most unpopular she gave unstintingly of herself, her money and her influence to help set our cause aflame in the consciences of the men and women of America.

"An inward earnestness characterized her vivid life. In the midst of engrossing daily cares, while maintaining a close contact with family, community, state and national interests, she ever responded to the spiritual appeal.

"For us there are tears and sorrow—a

great gap in our earthly ranks—but our beloved friend 'walks the sunlit slopes of God's eternal day,' and for her we rejoice that 'the mortal has put on immortality.' She is forever in God's keeping and at home with those she loved and lost awhile—

"Life's race well run,
Life's work well done,
Life's crown well won,—
Now comes rest."

RENEW your subscription at once so you will not miss a single issue of the paper. We shall continue to be a wide-awake, aggressive, religious weekly.

Rev. H. C. Morrison's Autobiography.

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

This remarkable book is having a very fine sale. Words of appreciation come from every quarter. It is a thrilling story of orphanage, poverty, struggle, and by the help of God, victory. It is a fine book to put into the hands of your son. Send to The Pentecostal Publishing Company for a copy. Price, \$1.50; Louisville, Ky.

JEALOUSY.

(Continued from page 5)

even an imaginary obstacle. Jealousy! a terrible word, with a more terrible meaning. Literally, it means heated to white heat in wrathful purpose, whether born of ambition, or selfish pride. When jealousy eyes a victim, the blaze is kindled by the fires of hell!

A writer gives us a striking summary of jealousy: "The brightness of prosperity that surrounds others, pains his eyes more than the meridian rays of the sun. It brings into action envy, falsehood, revenge, and the basest passions of man's fallen nature. It goads him on with fearful impetus, like a locomotive. Like the cuttle-fish, he emits his black venom for the purpose of darkening the clear waters that surround his prosperous neighbor and imagined rival; and like the phenomenon of the sea, the inky substance is confined to a narrow circumference, and only tends to hide himself. The success or triumphs of others, throws him into convulsions, and like a man with delirium tremens, he imagines all who approach him demons, seeking his destruction."

Jealousy is the mud-sill of carnality; in its manifestations, human nature sinks to the lowest level. We are often confronted with the question: "Who made the devil?" In this discussion we have the major part of the problem answered. An archangel in glory, but endowed with free agency, allowed this subtle viper to enter his being. The result—cast out—a world deceived, sin-wrecked, and devil-ridden. We can trace most of the world tragedies back through the mysteries of the spirit land to jealousy.

From these reflections we find that even the angels of heaven are susceptible to this passion. Then, if holy beings may become victims, who among the sons and daughters of Adam's apostate race can be safe? Just what a biting frost is to a tender plant, so is jealousy to all that is pure and holy in life. And, let it be said with underscore: the human will is powerless to combat its malignancy. There is but one remedy, and that is the supernatural merits of the Atonement; the poison of jealousy goes too deep in the substratum of the soul for any human panacea.

Just to Demonstrate

We want you to know just what a good Commentary that we are selling every year. We are offering you Arnold's Practical Commentary on the Sunday School Lesson for the year 1923 at 50c, which is just half price, but we propose to keep your name and address and sell you the book for 1924.

Question Box.

REV. G. W. RIDOUT.



Question. *Did George Fox the Quaker, profess Perfect Love?*

Answer. We answer this question by giving his exact words of testimony.

"I knew Jesus, and he was very precious to my soul; but I found something in me that would not keep sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and, when I gave him my will, he came to my heart, and took out all that would not be sweet, all that would not be kind, all that would not be patient, and then he shut the door."

Ques. *Is there hope for a soul who has persistently resisted the Spirit's strivings?*

Ans. Yes. Charles Wesley's hymn voices a prayer for such a case.

"Stay, thou insulted Spirit, stay,

Though I have done thee such despite;

Nor cast the sinner quite away,

Nor take thine everlasting flight.

"Though I have steeled my stubborn heart,

And shaken off my guilty fears;

And vexed, and urged thee to depart,

For many long rebellious years:

"Though I have most unfaithful been,

Of all who e'er thy grace received;

Ten thousand times thy goodness seen;

Ten thousand times thy goodness grieved:

"Yet, O, the chief of sinners spare,

In honor of my great High Priest;

Nor in thy righteous anger swear

To exclude me from thy people's rest."

Ques. *What should be the attitude of the holiness people towards the "Keswick" "Victorious Life" and other movements of the "higher life"?*

Ans. I think we should have Paul's spirit as expressed in Phil. 1:18. Several years ago we wrote the following:

"We think it is more in keeping with 'true holiness' and 'perfect love' for us all to refrain from all bitterness toward schools which differ from ours, and at the same time not refrain from giving God the glory for every virtue evident and all good done by those who do not think in all things as do we. The holiness people are not without need of some of that Catholicity of our Divine Lord as seen in Luke 9:49. 'And John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him because he followeth not with us. And Jesus said unto him, forbid him not: for he that is not against us is for us.'"

Dr. Daniel Steele once said, "With advancing years I find within me a widening sympathy with all truly consecrated souls of every name, and a deepening love for Christians filled with the Holy Spirit, who by reason of a different religious education cannot swear allegiance to King Jesus according to the Wesleyan formula, and who shrink from the use of even scriptural terms in attempting to give expression to their love of him 'in the words which the Holy Ghost teacheth.' To souls in theological accord with Fletcher of Madely and partaking of his seraphic ardor, there must be a fellowship with the devout spirit at least which flames in Keswick and in Northfield. This is the unity of the Spirit, the fellowship produced by the indwelling Paraclete."

Order "Careful Cullings for the Children." They will greatly enjoy it. Price, \$1.25.

OUR BOYS AND GIRLS

MEMORIAL DAY.

Upon this, our Memorial Day,
The memories we all recall,
Are for the boys who went away,
And gave their all-in-all.

Though God gave peace to each mother's heart,
And he filled her soul with joy,
He gave her a gift that memories can't part—
That gift was a baby boy.

Can you not picture the mother's love,
As she looks into her baby's face?
How she casts her eyes toward the heaven's above,
While she prays for heavenly grace.

With curly hair and sparkling eyes,
As she knew him in those days;
She saw his smiles, she heard his cries,
But she knew his childish ways.

Now the mother's song in the pale moonlight,
Comes echoing through the air,
"Oh, where is my soldier boy tonight—
The boy of my tenderest care?"

Then echoing back in the same moonlight—
"He lies yonder beneath the sod;
Though he gave his life in the world-wide fight,
His soul now dwells with God."

So beside his grave place poppies sweet,
Upon his breast a turtle dove,
And pray to God in heaven we'll meet
Those boys that we all love.

Elmer B. St. John.

Dear Aunt Bettie: I will endeavor to write once again to the Boys and Girls' Page. I enjoy reading every one of the letters. I certainly do enjoy reading *The Herald*. I am a Christian and love Jesus with all my heart. Last night I went to a Baptist Church to hear the "Second Billy Sunday," of Maryland. His name is Rev. Melvin Morris. He is a grand preacher. His subject was "The summer is ended, the harvest is past and we are not saved." I received a letter Saturday morning from a Missionary in Tabriz, Persia. She went out in the field several years ago from our church, (The Eastern Presbyterian). I am a member of the "Westminster Society" (a missionary society) and Christian Endeavor and have a class in the Primary Department of the Sunday School. Our church is going to begin evangelistic campaigns in the fall. Well, Aunt Bettie, I will have to stop. Give my regards to all the cousins. I am sending a poem I composed.

"The Stranger."

As I sit by the banks of the river,
Just as the sun is going down,
Methinks I see a stranger
Coming from a far-off town.

As I sit in awe and wonder,
Who he is and from whence he came,
It suddenly flashed upon me
That I knew that stranger's name.

Like Peter on the water,
Who recognized his Lord,
I recognized my Savior
In robes of white adorned.

He spake no word, but took me by the hand,
As if to say "just follow me,"
For I will lead you o'er the land,
That others through the light might see.

So day by day I walk with him,
In lowly paths of service free;
He saves me from the power of sin,
Oh, help me, Lord, to live like Thee!

Myrtle Bray.

Dear Aunt Bettie: Wonder if you would let a Louisiana girl join your happy band of boys and girls? I enjoy reading the Boys and Girls' Page in *The Herald*. Nellie Judy, I think you were right. If the boys don't wake up Aunt Bettie will have to

change the name of that Page to the Girls' Page. Raymond Moore, I guess your age to be 15 years of age. You had a nice letter in print. My age is between 16 and 18. I weigh 107 pounds, have dark brown hair and brown eyes. Who has my birthday, Sept. 1st? Tramp, tramp, I hear some one coming. It must be Mr. W. B. Guess I had better go before he gets me. Good-bye to Aunt Bettie and all the cousins. My address is Dry Prong, La., Rt. 2.

Winnie Murry.

Dear Aunt Bettie: How are you and the cousins? I go to school every day I can; I am 10 years of age and am in the 3rd grade. I have four brothers and five sisters. I have one little baby sister. Our school is out now and I am sorry of it.

Vertie Mae Hodnett.
Rt. 2, Dry Prong, La.

Dear Aunt Bettie: Won't you please print this letter for me, so I can find out the true name of Panzy Coopwood. I saw her name in the number of Oct. 4, 1922. Her address is Macie, Texas. She wrote such a nice letter about that country I just want to live there, because she says it is no near heaven. I have been a subscriber to your paper for a long time and think it the best paper I have ever seen. I want to say if there is any inspired men on earth today it is H. C. Morrison.

R. L. Kerr.

Dear Aunt Bettie: Here I come to chat with you a while as this is my first letter to *The Herald*. I am a Louisiana girl about five feet, five inches tall, with dark brown bobbed hair, gray eyes and fair complexion. My age is thirteen years. I am in the 8th grade. I like to go to school. I live on a farm and like farm life fine. I go to church every Sunday and have nice times.

Lois Murry.
Rt. 4, Dry Prong, La.

Dear Aunt Bettie: Here I come to chat with you again, as this is my fourth letter to *The Herald*. I take *The Herald* and sure do think it is a nice paper. I like to read the Boys and Girls' Page, and am glad to know that so many of the cousins are Christians and trying to live right. I am a Christian and belong to the Methodist Church. I was converted in 1913. I am a Louisiana girl, have light brown hair and fair complexion, and am five feet, two inches tall, weigh 140 pounds. My age is between 17 and 19. I go to church every time I can; am in the 8th grade at school. I am going to Dry Prong High School. Dorothy Akers, you sure wrote an interesting letter. Please write again. You said you were reading the Bible through. I have read the Bible through and half through again. Carthel Dold, you asked who could write the 6th Commandment. It is "Thou shalt not kill." Cain was with Abel his brother in the field and Cain rose against him and slew him, and he told the Lord his punishment was greater than he could bear. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold, and the Lord sent a mark upon Cain lest any find him should kill him. So Cain went out from the presence of the Lord and dwelt in the land of Nod East of Eden, and Cain knew his wife. No one knows who; it must have been his sister, for I don't know who else it could have been. If some of the cousins wish to correspond with me my address is Dry Prong, La., Rt. 2, Box 32.

Eunice Hodnett.

Dear Aunt Bettie: Here comes a cousin from the Ozark Mountains, who has crossed the line over into the 88th year of his pilgrimage, bringing an account of a class meeting held nearly 400 years before the birth of our Savior. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard; and a

book of remembrance was written before him; for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts; in that day when I make up my jewels."—Mal. 3:16.

Dear Aunt Bettie: How are you and all the cousins getting along? Fine, I hope. I have not written to *The Herald* in a long time. I have fair complexion, brown eyes and brown hair, am in the 5th grade at school. I am 12 years old. I sure do enjoy reading *The Herald*. The one that guesses my age I will write to them; it is between 11 and 15. I sure do like old Georgia; we have a nice time down here in the summer. Our pastor is Rev. Griffin.

Millie Pittman.
Leary, Ga.

Dear Aunt Bettie: I am a new cousin. I used to live in North Georgia, but now I live here in Leary. I have gray eyes, brownish black hair, fair complexion. My chum is Millie Pittman. I am 10 years old and in the second grade. My teacher's name is Miss Flemmings. I sure do like to go to Sunday school. My Sunday school teacher's name is Mrs. Neva Hammonds. I sure do like her. I don't like down here as well as I did in North Georgia. I suppose it is because I haven't been here long enough to know the people. I have four sisters and four brothers, and one brother dead. I like to read the Boys and Girls' Page, but my! how many cousins there are; so many I can't even squeeze in at a corner.

Oady Wynn.
Leary, Ga.

Dear Aunt Bettie: This is my first letter to *The Herald*, so am a bit strange, but it does not take so very long to get acquainted. What a happy band is the Girls and Boys' column. It is a great pleasure to read the letters from the various states. They come from all directions and from large and small. Am glad to know so many are Christians. It must certainly be a pleasure to attend the revival meetings that are held all over the States. I always enjoy reading the evangelists' reports, all are fine. I think *The Herald* is a fine paper. I have missed a lot by not subscribing for it long ago. I belong to the Methodist Episcopal Church, and am organist. My father and mother are dead and I am the only child. Who has by birthday, July 26? I think so much of Asbury College, and wish I could attend the College. I hope I shall be able some day to attend. Will the cousins please write to me, and I will try to answer all letters I receive, if it is just a card.

Mary Baldwin.
Rt. 2, Aspers, Pa.

Dear Aunt Bettie: Will you let a little Montana girl join your happy band of boys and girls? I am eleven years old and in the 6th grade. My teacher's name is Mrs. Helen R. Abbott. I have gray eyes, dark brown hair, dark complexion and weigh 77½ pounds. Margaret E. Payne, I guess your age to be 12. If so, I would like to hear from you. For pets I have a dog, cat, 5 horses and a cow. I haven't any brother nor sisters. I go to Sunday school whenever I can; we live 7 miles from town. I would like to hear from some of the cousins.

Velma M. Shy.

Dear Aunt Bettie: Would like to join your band of boys and girls. I am a girl from the state of Texas. We have been getting *The Herald* a very short time, but I sure do enjoy reading it. I am 15 years old, about 4 feet and 5 inches high, have black hair, brown eyes and dark complexion, and weigh about 100 pounds. Who has my birthday, June 28? I am a member of the M. E. Church and go to Sunday school nearly every Sunday. My teacher's name is Mrs. Ina Robinett. We have preaching at our Church every second Sunday by our dearly beloved pastor. I think that he is one of the best of preachers, and I sure do like him and enjoy his preaching; his name is Rev. E. C.

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O. E. FLOYD, Olivet, Ill.

Lambert. My father has been dead nearly five years. My mother is still living and I sure am thankful to my dear Savior for sparing her to us. I don't see how I could do without her. I sure do sympathize with those who have lost their mothers. I have four sisters and one brother. I like to go to school. I was promoted to the 9th grade. I think everyone who can should get an education. I am going to be a school teacher, if I can. As this is my first letter, will quit. Would like to correspond with any of the cousins who care to write.

Mildred Elizabeth Robinson.
Rt. 2, De Leon, Tex.

Dear Aunt Bettie: Will you and the cousins let a Sticker, Okla., woman join your dear Band? My dear old mother takes *The Pentecostal Herald* and she sends it to me. It does me so much good. I am a mother of four boys; one of them has gone to live with God. We live on the farm. We are going to plant 40 acres of cotton. How many of you like to pick cotton? Pray for my husband, three brothers and myself.

Mrs. Nellie L. Hammans.
Sticker, Okla.

Dear Aunt Bettie: As this is my first time to write I don't know much to say. I go to Sunday school every Sunday and Mrs. Strasburg is my teacher. I go to church when we have it. Our pastor's name is J. G. Parker. I go to school every day. Miss Eula Lipe is my teacher. I am 11 years of age and am in the sixth grade. My birthday is December 11. We take *The Pentecostal Herald*. I enjoy reading the Children's Page. "Blessed are peacemakers, for they shall be called the children of God."

Hattie Elaine Williamson.
Box 167, Branch, Ark.

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A LUBRICANT—NOT A LAXATIVE

Fallen Asleep.

CORBIN.

Gone to be with Jesus. The death angel visited the home of Mr. and Mrs. Corbin, and claimed their three year old son, George. He was a loving child and it was hard to part from our little darling, though we know he is with Jesus, and some day we will meet with him to part no more. He leaves to mourn his death a father, mother, three sisters and two brothers and loved ones. The funeral services were conducted at the home by W. W. Reader, and the body was laid to rest in Dudley cemetery.

In the graveyard softly sleeping
Where the flowers gently wave,
Lies the one we loved so dearly,
In his silent lonely grave.

Peaceful be your sleep, dear George,
It is sweet to breathe your name,
In life we loved you dearly,
And in death we do the same.

You will never be forgotten,
Never from our memory fade,
Loving hearts will always linger
Round the grave where you are laid.
One Who Loved Him.

COFFEE.

Our beloved father Lyman W. Coffee, passed to his eternal reward April 10, at 1:20 P. M., in his 79th year. He was born in Lisbon, N. Y., July 12, 1845, but had been a resident of Moira, N. Y., for a good many years. He was the last survivor of a family of 13 children. He suffered intensely for a number of months with cancer and heart trouble, but bore his suffering patiently. When suffering the most he would pray and repeat passages of scripture. The one he most frequently repeated was, "I know that my Redeemer liveth, and because he lives, I shall live also." He was converted quite early in life and over 20 years ago in a Methodist camp meeting held at Brushton, N. Y. he experienced the blessing of sanctification, after giving up tobacco which he had used for about 30 years. The writer was a girl at home at that time and remembers how he shouted and praised God all night. He was a member of the Moira M. E. Church. He loved the class meeting and always gave a good testimony. He was a firm believer in the old-fashioned Methodist doctrine of holiness, and lived it to the best of his ability. In 1866, he was united in marriage to Miss Philena Scott, who preceded him to the heavenly country, Jan. 1, 1913. To them were born four daughters; the eldest Clara, a beautiful young woman, died in her 17th year. The three living are Mrs. C. M. Griffin, Mrs. M. G. Clark and Mrs. Emma Kelley, with whom he resided at the time of his death, all of Moira. It is doubly hard for Mrs. Kelley as she lost her husband about four months previous, but the Lord is wonderfully sustaining her. There are two grandsons, Frank and Arthur Griffin, who

will miss a grandfather's loving counsel.

Father was a believer in Divine healing and there were many prayers offered for his recovery, but God willed it otherwise. We will miss him at the Brushton Holiness Camp Meeting this year.

At the call of his country father enlisted in the Union Army and served in Co. H, light Artillery, N. Y. Vol. The funeral was held at his late home, April 12, at 2 P. M., Rev. M. P. Garrett, of the M. E. Church officiating. His funeral text was Num. 23:10: "Let me die the death of the righteous, and let my last end be like his." Dear father, how we miss your loving presence in the home! There is a vacant place that never can be filled, but we are looking forward to the glad meeting of loved ones on the other side. Sweet be thy rest.

Mrs. M. G. Clark.

FEREBEE.

Mrs. Maggie Brown Ferebee sweetly fell asleep in Jesus, Sept. 15, 1922, aged 19 years, 9 months, 21 days. She was married to Glenn Ferebee, Dec. 14, 1920. She was converted and lived a Christian life. She always filled her place at church. She was the daughter of Mr. and Mrs. M. M. Brown. She leaves to mourn their loss a husband, son, mother, and father, and two brothers. We miss her but we know she is at rest. May we each so live that we can meet her after the toils of this world are over. No tongue can tell what she suffered, but she has gone to that home where there is no pain nor death.

Her body was laid to rest in the family burying ground at Cumberland Furnace, Tenn., after the funeral was conducted by Rev. R. E. Justice.

One Who Loved Her.

WALKER.

On January 16, death entered the home of C. W. Walker and took from him his beloved wife. She was always cheerful and made our home a place of sunshine. How we shall miss her! One of her last requests was, that we should keep *The Pentecostal Herald* in our home, which we will do.

Her husband, C. W. Walker.

GENTRY.

Ed Gentry departed this life April 16, aged 27 years. He was a man who was loved by all who knew him. He leaves one brother and two sisters, with a host of relatives, to mourn his departure. He was saved in a revival in 1921. His father, mother and two brothers have preceded him to that land of unclouded day. After six months of patient suffering, he left us, his remains being interred in Liberty Chapel cemetery by the side of his precious mother. He cannot come back to us, but we can go to him. We expect to meet him some sweet day.

A Friend.

FEREBEE.

Marshal Ferebee was born June 17, 1921, and left us to be with Jesus December 7, 1922. His mother preceded him about three months. He was laid to rest in the family burying ground at Cumberland Furnace, Tenn. The funeral service was conducted by Rev. R. E. Justice.

One Who Loved Him.

APPROPRIATE GIFT.

This is graduation time and many will want to know something that is appropriate for a gift for a young man or woman. To such, we wish to recommend a book which will make a suitable gift for either a young man or young woman, "The Trusteeship of Life," by Jordan. It is beautifully bound in cloth, has good print and sells for \$1.25, but we are making a special offer for a few days of \$1.00 postpaid. If you wish a most appropriate gift as a graduation present, you will make no mistake in buying this splendid book. Order of Pentecostal Publishing Co., Louisville, Ky.

Mrs. H. C. Morrison.

IMPORTANT NOTICE.

Reduced rates of a fare and one half for the round trip have been granted for the Iowa and National Holiness Association, camp meeting to be held at Oskaloosa, Iowa, (University Park) from June 1-10. The rates will apply in the following territory only: Illinois, Iowa, Kansas, Minnesota, Missouri, Nebraska, Michigan, North Dakota, South Dakota, Wisconsin, also from Julesburg, Colo. Purchasing dates for this territory being from May 29-June 4.

From Colorado (except Julesburg) Idaho, Montana, Utah, and Wyoming, May 29-June 3, inclusive.

From Arizona, British Columbia, California, Nevada, Oregon, and Washington, May 26-June 3, inclusive.

Tickets at the normal one-way tariff fare for the going journey may be bought on the above dates, (but not on any other date).

Be sure when purchasing your going ticket to ask for a certificate. Do not ask for a receipt.

As certificates are not kept at some small stations, buy your ticket to nearest station where certificates can be secured, and buy again. Immediately upon arrival at the meeting present your certificate to O. W. Rose, transportation agent, for proper identification.

No refund will be made on account of failure to either procure a certificate, or on account of failure to have it validated.

There must be at least 250 certificates in the hands of the transportation agent, O. W. Rose, before any reduced rate can be had for return trip. Any fare less than 67 cents will not be honored.

No certificates will be honored after midnight, June 14. Please be governed accordingly.

O. W. Rose,

Transportation Agent.

BILLINGS, MONTANA.

From March 25—April 15 we held a revival meeting at the Evangelical Chapel, with Rev. W. A. Vandersall, of Findlay, Ohio, as evangelist. God wonderfully used Brother Vandersall in the preaching of true gospel sermons and in personal work. As a result of the meeting two received sanctifying grace and six were reclaimed, some of whom expressed their intention of uniting with the chapel.

In the assembly on April 10, Brother Vandersall addressed the 800 pupils of the High School, on the subject, "Life's Problems." This was an unusual assembly, because in the closing remarks of the address the pupils had their attention directed to the Word of God, and many remarked it was the first time they had heard prayer offered in the Billings High School.

H. U. McCarty, Pastor.

A REVIVAL OF OLD TIME POWER.

On Sunday, April 8th, Dowagiac Methodist Church concluded a three weeks' campaign under the leadership of Rev. George Bennard, assisted by Prof. Leonard Saxon. The meetings were well attended and resulted in some splendid victories. The young people caught a new vision of the meaning of the Christian life and consecrated themselves in a fuller measure to the way of the cross. There were a number of very clear conversions, several were reclaimed, and

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Dr. Morrison, President Asbury College, has invited all who are interested in Wilmore and Asbury College, to be the guest of the College May 24-30 at Convention. Combine business with pleasure and soul profit and come. Let us show you these openings and residential property obtainable. Secure what you want and move in Sept. 1st or sooner for School. Write, wire or call on

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others sought heart purity. The Church has been greatly blessed and is rejoicing in a revival of old-time power. All are agreed that Brother Bennard is the finest evangelist that could have been secured, he being exceptionally tactful, yet fearless in his message. The closing service was especially marked by victory and will long be remembered in the life of the church.

REVIVAL NOTES.

It has been some time since we reported any of our meetings but we are still on the map. Last January the Lord gave us a splendid meeting at Ohio Ave Evangelical Church at Columbus, O., when more than 100 bowed at the altar of prayer for pardon or purity. Then we opened fire at North Hill Evangelical Church, Akron, O., with Ray C. Lewis as Song Leader; 85 came forward in this meeting and many of these were sanctified. A healing meeting was called for in which a number claimed definite healing.

From here Bro. Lewis and myself started a meeting at Sawyer, O., here about 40 more came forward. There were some of the most positive demonstrations of the Spirit that we have ever seen anywhere, for which we praise the Lord.

Independence, O., a suburb of Cleveland, was the next scene of our activities. On the first call 53 came forward; the altar was filled and refilled after that many times. At Detroit, Mich., we started a three weeks' Campaign in the Missionary Alliance Church where we witnessed 106 come forward for salvation or sanctification, besides a number that were definitely healed. We are at this present time opening up a Campaign in the High St. M. E. Church at Barberton, Ohio. The attendance is splendid and we are believing the Lord for a great meeting here. Kindly remember us in prayer. Evang-list R. J. Kiefer.

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XI.—June 10, 1923.

Subject.—Nehemiah, the Bold Builder. Nehemiah 4:6-15.

Golden Text.—Be not ye afraid of them: remember the Lord. Neh. 4:14.

Time.—B. C. 445.

Place.—Jerusalem.

Ezra and Nehemiah must be studied together, if one would gain a clear understanding of the latter; for his work followed that of Ezra. It was theirs under God to rebuild Jerusalem after it had been laid waste by the Babylonians at the beginning of the seventy years' captivity. Ezra was the greater scholar; but in genuine manhood and faith in God, he did not outstrip Nehemiah. They would be measured as great men in any age.

Nehemiah was born B. C. 500. It may help us to remember the time of his activities, if we call attention to the fact that he was contemporary with some of the greatest men of Greece: Protagoras and Socrates, Greek philosophers; Sophocles, tragic poet of Athens; Thucydides, Greek historian; Xenophon, general, historian and philosopher. It is hardly possible that Nehemiah ever knew any of these great men; but it is interesting to note that great characters nearly always come in groups in the world's history; although they may not always belong to the same country, nor in any way be associated with one another. College classes come in the same way. One class may be composed of great characters, and the next one boast nothing but the commonest mediocres.

Although Nehemiah was thoroughly fitted for the work to which Jehovah called him, he did not have to make his opportunity. On the contrary, his call came at a most auspicious time. Esther, the Jewess, was queen "in Shushan the palace." What better time could have been selected for such a work as God had for him to do? Ezra had begun the work of repairing Jerusalem, but it was far from completion. Jehovah so ordered it that Nehemiah was cup-bearer to king Artaxerxes Longimanus, known in the book of Esther as Ahasuerus, at this particular time. And when he was ready to make known his request to the king, she was present at the table to lend the weight of her influence to whatever Nehemiah might desire of her royal husband. God's plans are not ours. He uses men as tools to accomplish his ends, even though they be heathen men, as were Cyrus and Ahasuerus.

Nehemiah tells us that Hanani and certain other men came from Jerusalem to Shushan, and that he made inquiry as to the condition of things in the old homeland—"concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. They reported that, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates are burned with fire." That terrible report fired the heart of Nehemiah, and set him to praying and confessing the sins of the people. He seems to have determined immediately to speak to the king about the

matter, and to beg for the privilege of going to Palestine to rebuild the ruined city of his fathers. He had been born either in Shushan, or in some other part of the Babylonian empire, and had possibly never seen Jerusalem; but that city was the home of his people, and he was a genuine patriot.

He made one blunder, but God overruled it for good. It was dangerous to enter the royal presence with a sad countenance; but Nehemiah seems to have forgotten about that. When he served wine, the king detected a cloud on his face, and asked at once what it meant: "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid." Well might he be "sore afraid," for there was danger of losing his life; but he trusted in the God of his fathers, told the whole truth, and begged Ahasuerus to send him to repair desolate Jerusalem. There may be a good deal of significance in the little parenthetical clause: "The queen also sitting by him." She had done noble work for her people when the wicked Haman would destroy all her people throughout the Babylonish empire, and why not now? Still, I am persuaded that she was but Jehovah's instrument for the accomplishment of his work. It is blessed to know that we are co-workers together with God. The king had him set a time for his return, and then granted more than he had asked for. He says: "The king granted me according to the good hand of my God upon me." There were letters from the king to the governors beyond the river to convey him safe into Judah, and a letter to Asaph, keeper of the king's forests, to furnish timber for rebuilding, and a royal escort of horsemen to protect him on his journey. It does not make our God poor to give us more than we have courage to ask for. Had we but stronger faith and larger vision, he would do gracious things through us for his glory.

The real character of our hero comes out when he arrives at Jerusalem, and begins the work. Taking a few trusted men with him, he mounted an ass by night, and rode about the city and its environment in order to find out first-hand what the task called for. Conditions were worse than he had expected to find them; but since he was on Jehovah's side, his heart did not fail him. Like a good general, he worked out his plans in secret and talked them over with his God, and made no blunders. He was a born leader with a genius for inspiring his fellowmen: under his guidance "the people had a mind to work." Weak men, when clothed with undue authority, may drive other men; but only strong men with power to inspire can lead men. If we read between the lines, we shall learn that this was one of the strong points in the character of this remarkable man of God.

The work had scarcely begun when enemies arose against the builders. How people do hate to see God's cause prosper. "When Sanballat, and Tobiah, and the Arabians, and the Am-

monites, and the Ashdodites, heard that the walls of Jerusalem were made up, that the breaches began to be stopped, then they were very wroth." How natural that was, and yet how carnally human; or may be it would be a bit nearer the truth to say that the devil was in the saddle. They formed a conspiracy against Nehemiah and his workers, and set in to stop the work; but they failed. Nehemiah was undaunted; for Jehovah was his strength. He says: "Nevertheless we made our prayer unto our God, and set a watch against them day and night." Then their enemies decided to slip upon them unawares, "and slay them, and cause the work to cease." Some of the Jews who dwelt in the land seem to have turned against the builders; for they came and said unto them ten times: "From all places whence ye shall return unto us they shall be upon you;" but this only made Nehemiah more careful; so that he armed entire families, and set them to watch behind the wall and upon the high places, and encouraged the "nobles, and the rulers, and the rest of the people" not to fear their enemies, but to trust in God and complete the work of repairing the walls.

This man was much like Abraham, in that he showed his faith by his works. One must be, before he can do; but what one does is a large index to what he really is. One does not expect to see dwarfs do the deeds of giants. Lilliputians cannot act like Brobdingnags. From the first moment when we meet Nehemiah till the last curtain drops, he is every inch a man. He has met Jehovah, and has learned to call on him for every need of his life. Such men are always great. Other men are always small. In parliaments and congresses they may measure large in human eyes; but in God's judgment they are pitifully small.

NOTICE!

Owing to conflict of dates I have two or three open dates I can give to camp meetings. You will find my slate in the Evangelists' Slates next to the last page of *The Herald*.

Prof. C. C. Conley, Song Leader.
284 East York St., Akron, O.

RECOMMENDATION.

It is indeed a great pleasure to me to recommend Evangelist R. H. M. Watson, of College Heights, Meridian, Miss., to pastors and camp meeting committees for your camp meetings and revivals. Bro. Watson is a strong, clear-cut, second-blessing, holiness preacher. He will do any pastor a good service and build up his church and work. You can do no better than call him for your revival. I have known Bro. Watson more than fifteen years.

Evangelist J. E. Gaar,
Olivet, Ill.

"Seeking Christ, or Incidents and Selections Pertaining to Conversion," is a book written by Nancy Hearn Griffin, of Atlanta, Ga., P. O. Box 1908. The Christian Advocate speaking of it says: "It is well worth the money several times over. It will help you to be a better winner of souls for Christ. It is paper bound, and may be had of the author for only 30 cents.

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EFFICIENT WORKER.

I have just learned that Miss Ruth I. Harris, Professor of Voice in Central Holiness University, might be secured during the summer for a few meetings, as leader of song, or as special soloist. I take pleasure in saying that from my large acquaintance with the singers of the Holiness Movement, I know of no superior to Miss Harris as a leader of a chorus, and no more Spiritual nor cultured singer as a soloist. As a worker at the altar she is sane and very efficient. The committees that may need such a worker will make no mistake in securing her. Address her, University Park, Iowa.

J. L. Brasher.

GREENSBORO, N. C.

I have recently had the privilege of visiting Asbury College, and I want to tell of the wonderful impression I got the first day I walked into the college. The spiritual atmosphere was the first thing that impressed me; everything seemed to manifest the glory of God. I felt as if I had at last found the ideal college. I had prayed for several years about the education of my four children and was directed by a friend to Asbury College. I sent at once for a catalog and after looking over it carefully decided it was the college I had been praying to find. I sent my son there without visiting the school, but had prayed through and was perfectly satisfied, not realizing the Lord would let me have the pleasure of visiting him before the close of the first year. It took only a few minutes there to settle it in my mind that it was the place for my daughter also, as she will finish high school this year, so I engaged a room for her next year. In these days of dangerous teaching in our colleges and high schools, parents would better look well after the education of their children in safe colleges, or our country is doomed.

I am a subscriber to *The Pentecostal Herald*, the best paper I ever read, and am doing all I can to get it into new homes.

Respectfully,
Mrs. D. E. Allred.

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NOTES AND PERSONALS.

Owing to some changes in his slate, Rev. C. C. Davis, 1106 W. Michigan St., Evansville, Ind., has the month of July open. He preaches a full gospel and any pastor or camp meeting desiring his services may address him as above.

Evangelist W. E. Dunlap, of Salina, Kan., is booking his summer and fall slate; he also has some open dates during the summer, and would be glad to give his time to such parties as may desire his help.

Rev. E. E. Wiggans observes Tuesdays and Fridays as special days of fasting and prayer for the sick and discouraged. He may be reached at Richmond, Ind.

A protracted meeting began in Chulwon, Korea, May 27 and prayer is asked for the outpouring of the Holy Spirit at that time.

Rev. W. W. Stanley, Mankato, Kan., will be open for engagements after July 1. References will be furnished on request.

Rev. G. W. Pangburn has recently closed a meeting at Beech Grove, Ky., resulting in a number of professions of justification, while others were helped in their religious lives. Rev. Robert Johnson, of Vine Grove, Ky., did the preaching, the singing being conducted by home talent.

The Maxwell Evangelistic Party will be in Indiana in August and have an open date after the 26th which they would be glad to give some pastor in a meeting. Bro. Maxwell is a graduate of Trinity College and the young men assisting him are students in Asbury College. Address him 1157 Yale University, New Haven, Conn.

Rev. H. E. Copeland, 5258 Page Blvd., St. Louis, Mo., has June 28 to July 8 open. Bro. Copeland is splendid help and should be used at this time.

MITCHELL, SOUTH DAKOTA CAMP.

As the time for the annual camp meeting of the South Dakota Holiness Association draws near we wish to call your attention to the preparations which have been made for what promises to be the greatest camp in the history of the association.

The camp will open June 29th and close July 8th, being held as usual on the association grounds four miles east of Mitchell.

The corps of workers for the most part need no introduction to association members as they have been here at previous camps or are so prominently identified with the holiness movement as to be nationally known.

Our preachers will be Brothers Will H. Huff, Sioux City, Ia., and C. H. Butler, Gaines, Mich., while Bro. J. G. Morrison, who was one of our preachers last year will have charge of the People's Meetings. Bro. W. H. Blackburn, Newell, S. D., who so successfully directed the music will again be with us, and we may enjoy another wonderful feast of song. As leader of the Junior Association work we have secured Stella McNutt, Sebring, O., who is one of the outstanding Junior

workers of the country and we may expect great things from this work under her direction.

The Junior Association work started last year has been carried on here in Mitchell and weekly meetings have been held with an average attendance of about twenty children and great interest is manifested.

Your officers are your servants in planning for your camp and it can only be successful as you by your prayers and hearty co-operation make it so.

Plan to come and camp and invite and urge your friends to come. The feast is prepared. "Go ye into the highways and byways and bring them in."

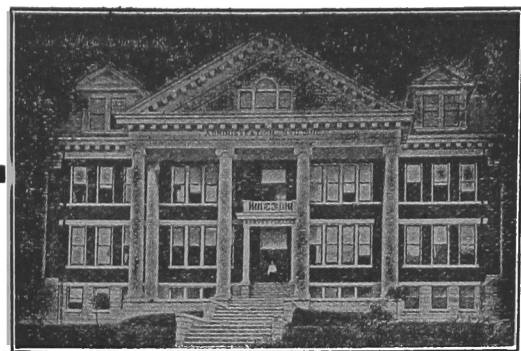
The Lord has blessed the camp in a wonderful way in the past. Pray much and plan and boost for the largest attendance we have ever had that the harvest of souls for holiness and full salvation may be abundant.

Will you not write and tell us that you are planning to come and of others whom you know are coming so that we may make arrangements to care for all. This is your camp and we your officers are your servants to make preparations. Any suggestions for the improvement of our camp will be gratefully received and given due consideration.

Yours in perfect love,
Dr. C. S. Bobb, President.
A. A. Truax, Secretary.

BETTER CAMP MEETING FINANCING.

Evangelist L. J. Miller's question, "Why not put our camp meetings on a better finance basis?" This is a matter of great concern to all camp meeting committees. Seeing these days where the old camp meeting spirit has taken on new aspects instead of having a large nucleus of campers on the grounds for ten days in prayer and song we have a shifting crowd coming and going all the time. Therefore it has become a difficult task to get the burden on the people for the work. The church revival and the camp meeting cannot be operated by the same methods financially. The church as an organized body, meeting together twice a week the entire year, giving lots of opportunity to take care of incidentals, large or small, while the camp meeting finances are crowded in ten days for the whole year, with an average expense of at least \$1,000, besides the evangelists' pay and perhaps only three or four persons carrying any responsibility, giving their time and money without any remuneration, knowing that if the people get away without enough money to pay all bills they go unpaid for one year. Therefore, as the camp meeting has, to a large extent lost the campers, as a substitute to meet this condition, have planned for special days during the camp—which generally come at the closing end of the meeting. Most of the evangelists say, "We cannot do much until the burden gets on the people," which they claim takes three or four days, and no doubt if we believe it strong enough it will come true. These conditions, bunching things up until the last end of the camp, is no doubt a little trying on the evangelist who must have good pay to get through. Nevertheless, difficulties, shortcomings and imperfect judgment all have to be admitted.



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SUMMER SCHOOL AT ASBURY COLLEGE.

A regular six weeks session of Summer School will be given beginning on June first. This is an opportunity for students either to earn some advance credits or to make up some deficiencies in their work.

Courses in both College and Academy will be offered from the descriptive lists in the Bulletin. Also courses in education will be offered for those who contemplate rural school work enabling them to secure their certificate promotions.

Address the Director,

PROFESSOR F. H. LARABEE,
Wilmore, Ky.

I want all evangelists to know I love them the best of any class of Christian workers on the earth. The churches are not getting our people sanctified. The only reason they are not, the pastors are not trying to. Brother evangelist, while you are not getting big bank accounts here, you are laying up treasures where there is no rust, and God knoweth you have need of all these things down here. The great throng of sanctified souls coming up at the last day, because of the great sacrifice on the part of our evangelists, will cause all saints to rejoice throughout all eternity.

George Q. Hammell.

A FINE GROUP OF WORKERS.

I take great pleasure in commending the following young brethren to any pastor, committee, or community desiring a religious revival: Rev. E. A. Erny, Rev. W. K. Mackey, Rev. V. Kirkpatrick, Rev. G. E. Phillips.

This group of young men are students at Asbury College. They are intelligent, consecrated, devout, earnest young ministers. They can preach, sing, pray, visit. They want to hold a number of tent meetings. They would also hold some church meetings. Any presiding elder, district superintendent, or pastor will do well to bring these young men into a village or community that has been neglected and needs a spiritual awakening and a good religious stirring up for the salvation of souls.

I commend them most highly to our

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brethren everywhere. They have had considerable experience and know how to take hold and press the good work. They have several engagements, but not enough to keep them all summer so they will be very glad to hear from some one who needs their assistance. Write to Rev. W. K. Mackey, Wilmore, Ky.

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H. C. Morrison.

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EVANGELISTS' SLATES

ADAMS, E. T.
Florence, Ky., June 3-17.
Falmouth, Ky., June 17-July 1.
Mt. Olivet, Ky., July 2-15 or 22.
Home address, Wilmore, Ky.

ADKINS, LILBURN E.
Charleston, W. Va., May 27-June 10.

ALLEN, HARRY S.
San Antonio, Tex., May 28-June 10.
Willachoochee, Ga., June 17-30.
Vidette, Ga., July 1-15.
Winters, Tex., May 13-June 27.
Pooler, Ga., July 16-29.
Open date, August.
Macon, Ga., Sept. 2-23.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Lagrange, Ky., June 3-24.
Delanco, N. J., June 26-July 4.
Omaha, Neb., July 6-15.
Sebring, Ohio, July 20-29.
Moore, N. Y., Aug. 1-5.
Bloomington, N. Y., Aug. 10-19.
Circleville, Ohio, Aug. 23-Sept. 2.
Louisville, Tenn., Sept. 7-16.

AYCOCK, JARRETTE.
Garden City, Kan., July 1-15.
Sulphur, Okla., (camp) July 20-29.
North East, Md., (camp) Aug. 10-19.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.

BALSMEIER, A. F.
El Reno, Okla., May 21-June 10.
Meade, Kan., June 13-24.
Royalton, Ill., July 1-22.
Home address, 1018 Fillmore, Topeka, Kansas.

BENJAMIN, F. H.
(Song Evangelist)
Williams, Ind., (camp) May 18-June 3.
Home address, Vincennes, Ind.

BENNARD, GEORGE.
Plainview, Neb., May 23-June 10.
Hazen, N. D., June 14-24.
Okanogan, Wash., July 1-15.
Berndale, Wash., July 19-29.
South Tacoma, Wash., Aug. 3-12.
Batesville, Ark., Aug. 19-Sept. 2.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BROWN, C. C.
Cincinnati, O., June 1-10.
Denton, Md., July 27-Aug. 25.
Home address, Kingswood, Ky.

CAIN, W. R.
Kansas City, Mo., May 31-June 17.

CALEY, ALLAN W.
Wakefield, Va., August 3-12.
Open date, July 15-Sept. 15.
Home address, Wilmore, Ky.

CAMPBELL, JAMES E.
Stockton, Ill., May 27-June 17.

CANADAY, FRED.
Bellingham, Wash., May 31-June 10.
Yamhill, Ore., (camp) July 19-29.
Address, Portland, Ore., Rt. 4, Box 1100.

CLARK, C. S.
Tonkawa, Okla., May 20-June 10.

CLARK, A. S.
Kansas City, Kan., May 27-July 3.
Open dates, June 6-July 25.
Elgin, Okla., July 25-Aug. 5.
Hallville, Tex., (camp) Aug. 8-19.
Canton, Okla., (camp) Aug. 22-Sept. 2.
Home address, Winfield, Kan.

COLLIER, J. A., AND SCOTT, PAUL C.
Sylacauga, Ala., June 10-24.
Water Valley, Ky., July 1-15.
Greenfield, Tenn., July 22-Aug. 5.
Open, August.
Address, 1917 Cephas Ave., Nashville, Tenn.

CONLEY, PROF. C. C.
(Song Leader)
Pennebog, Mich., June 1-17.
Orangeburg, Ky., June 19-July 1.
Louisville, Ky., July 6-22.
Open date, July 23-Aug. 1.
St. Croix Falls, Wis., Aug. 3-12.
Open date, Aug. 16-26.
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.

COPELAND, H. E.
Dolton, Ill., May 13-June 10.
Ridgeland, Wis., (camp) June 14-24.
Pending June 28-July 8.
Ames, Iowa, (camp) July 13-23.
St. Croix Falls, Wis., (camp) Aug. 3-13.
Lansing, Mich., (camp) Aug. 16-26.
Home address, 5258 Page Blvd., St. Louis, Mo.

COX, F. W.
Indianapolis, Ind., Aug. 2-8.
Millersburg, Ohio, Aug. 9-19.
June, July and last 10 days in August open dates.
Home address, Lisbon, Ohio.

CRAMMOND, PROF. C. C. AND MARGARET.
Lansing, Mich., June 3-17.
Allegan, Mich., (camp) June 20-July 1.
Batesville, Ark., (camp) Aug. 1-12.
Home address, 815 Allegan St., Lansing, Michigan.

CURRY, C. G.
Madrid, Neb., June 10-July 1.
Home address, Box 112, University Park, Iowa

DAVIS, A. E.
Depew, Okla., May 20-June 10.
Home address, 1205 West 30th St., Oklahoma City, Okla.

DEAL, WILLIAM.
Elkhart, Ind., May 17-June 3.
New Castle, Pa., June 24-July 8.
Greencastle, Md., July 15-29.
Dixonville, Pa., Aug. 26-Sept. 9.

DOSS, R. A., and J. K. HICKS.
Taswell, Ind., May 27-June 10.
Leader, Colo., June 24-July 8.
Strasburg, Colo., July 15-29.
Avondale, Colo., Aug. 1-15.
Adena, Colo., Aug. 19-Sept. 2.
Address, Wilmore, Ky.

DUNAWAY, O. M.
Thomasville, Ga., May 14-June 3.
Pineville, June 3-24.
Akron, Ohio, June 28-July 8.
Decatur, Ga., July 10-18.
Wilmore, Ky., July 19-30.
Conneautville, Pa., Aug. 2-12.
Toronto, Ohio, (camp) Aug. 16-27.

DUVALL, T. H.
Farmington, Ill., May 15-June 12.
Home address, 1443 Grand Ave., Terre Haute, Ind.

EDEN, T. F. AND ETHEL.
Thomasville, Ga., May 15-June 3.
Pineville, Ky., June 5-24.
Audubon, N. J., June 26-July 17.
Wilmore, Ky., July 19-29.
Home address, Audubon, N. J.

EDWARDS, C. E.
Open date, April 15-June 2.
Sealy, Texas, June 3-17.
Home address, Barlow, Ky.

ELLIOTT, P. F.
Pasadena, Cal., (camp) May 25-June 4.
Whittier, Cal., (camp) June 8-17.
Allentown, Pa., (camp) June 29-July 8.
Dayton, Ohio, (camp) Aug. 3-13.
Owasso, Mich., (camp) Aug. 24-Sept. 2.

FEW, DR. B. A.
Jasper, Ark., June 3-17.
Home address, Little Rock, Ark.

FIGG, S. C.
Sidell, Ill., May 20-June 3.
St. Francisville, Ill., June 10-July 1.
Birds, Ill., July 29-Aug. 19.
Brandenburg, Ky., Aug. 21-Sept. 9.
Home address, 2506 W. Oak St., Louisville, Ky.

FLANERY, B. T.
Clam Falls, Wis., April 25-June 8.
Home address, Clam Falls, Wis., Rt. 2.

FLEMING, BONA.
Cincinnati, Ohio, June 1-9.
Chicago, Ill., June 10-24.
Berwyn, Neb., June 25-July 8.
Arcanum, Ohio, July 9-22.
Peoli, Ohio, July 23-Aug. 12.
Hopkins, Mich., Aug. 17-27.

FUGETT, C. B.
Murry City, Ohio, June 13-24.
Felicity, Ohio, July 19-29.
Brown Co., Ind., (camp) Aug. 1-12.
Foster, Ky., (camp) Aug. 15-26.
Home address, 142 Newman St., Ashland, Ky.

GAAR, J. E.
Jasper, Ala., May 27-June 10.
Memphis, Tenn., June 14-24.

GALLOWAY, H. W. AND WIFE.
Robinson, Ill., June 3-24.
Home address, Elizabethtown, Ky., Rt. 1.

GLASCOCK, J. L.
Open date, May 13-June 9.
Ava, Mo., (camp) June 10-24.
Open date, June 29-July 22.
Scottsville, Tex., (camp) July 62-Aug. 5.
Ft. Jesup, La., Aug. 10-29.
Open date, Aug. 24-Sept. 2.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOUTHEY, A. P.
University Park, Iowa, June 1-10.
Lincoln, Neb., June 15-24.
St. Johns, N. B., Canada, June 29-July 8.
Eldorado, Ill., August 3-12.
Ramsey, Ind., August 17-26.
Central, S. C., Aug. 31-Sept. 9.

GREEN, JIM H.
Welcome, N. C., June.
Connely Springs, N. C., Aug. 1-12.

GRIFFITH, REBECCA BELLE.
Open date after June 10.
Home address, 814 S. Fourth St., Hamilton, Ohio.

GRIFFIN, D. L.
Hosston, La., June 8-17.
Sun, La., June 22-July 1.
Varnado, La., July 2-12.
Live Oak, La., July 15-22.
Friendship, La., July 23-29.
Alford, La., July 30-Aug. 5.
Mangum, La., August 6-12.
Open dates, May 15-June 8.
Open date, August 12.
Home address, Rt. 1, Box 155, Shreveport, La.

GREER, NORRIS F.
Dumas, Ark., May 27-June 19.
Stonewall, N. C., July.
Watson, Ark., Aug. 5-21.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GRISWOLD, RALPH S.
Elkton, Mich., (camp) June 1-17.
Gray, Ky., (camp) July 4-15.
Home address, Pennebog, Mich.

HAM-RAMSAY EVANGELISTIC PARTY.
Houston, Texas, May-June.
Morehead City, N. C., July.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HARRIS, JACOB M.
Some open time in 1923.
Permanent address, 1311 S. Kedzie Ave., Chicago, Ill.

HATFIELD, JOHN T.
Fullerton, Ky., June 3-17.
North Bangor, N. Y., June 20-July 2.
Gouverneur, N. Y., July 3-15.
Haigler, Neb., Aug. 10-19.
Delanco, N. J., Aug. 25-Sept. 3.

HEWSON, JOHN E.
Piqua, Ohio, June 1-10.
Delanco, N. J., (camp) June 22-July 4.
Old Orchard, Maine, July 6-15.
Hartselle, Ala., August 2-12.
Douglass, Mass., July 20-30.
Kearney, Neb., Aug. 16-26.
Lacona, Iowa, Aug. 28-Sept. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Cove, Ark., May 20-June 3.
Mt. Sterling, Ky., June 10-24.
Chandler, N. D., June 28-July 8.
Crowley, La., July 13-22.
Center Point, Ark., Aug. 17-26.
Campbellsville, Ky., Aug. 30-Sept. 9.
Simpsonville, S. C., Sept. or Oct.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HOLLENBACK, ROY L.
Boonville, Ind., June 20-July 8.
Open date, July 12-Aug. 5.
Hannibal, Mo., (camp), Aug. 17-26.

HUFF, WM. H.
Kokomo, Ind., June 1-10.
Charleston, W. Va., June 12-24.
Mitchell, S. D., June 29-July 8.
Eldorado, Kan., July 13-22.
Eaton Rapids, Mich., July 26-31.
Romeo, Mich., August 4-12.
Alexandria, Ind., August 15-20.
Gaines, Mich., Aug. 25-Sept. 2.

HUNT, JOHN J.
Millville, N. J., May 13-June 3.
Delano, N. J., June 30.
Boyne City, Mich., July 25-Aug. 5.
Hopkins, Mich., Aug. 16-26.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 3.

HUSTON, R. D.
Sadieville, Ky., May 28-June 10.
Cynthiana, Ky., June 11-24.
Open date, July 1-22.
Home address, Bloomfield, Ky.

JOHNSON, ANDREW.
Hustonville, Ky., June 3-17.

KENNEDY, R. J. AND WIFE.
(Song Evangelists)
Grand Prairie, Tex., May 27-June 10.
Avery, Tex., June 15-July 8.
Archer City, Tex., July 9-27.
Brookston, Tex., July 29-Aug. 11.
Prosper, Tex., Aug. 12-26.
Home address, Box 675, Celina, Tex.

KIEFER, R. J.
Findlay, Ohio, May 27-June 10.
Flemingsburg, Ky., (camp) July 19-29.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist)
Greenville, Ohio, May 27-June 27.
Arcanum, Ohio, July 9-22.
Home address, 252 So. West 2nd St., Richmond, Ind.

LINN, JACK AND WIFE.
Montevideo, Minn., (camp) June 1-10.
Jamestown, N. D., June 13-24.
Chandler, N. D., (camp) June 29-July 8.
Jamestown, N. D., July 12-22.
Stoughton, Wis., July 29-Aug. 12.
Normal, Ill., (camp) Aug. 17-26.
Home address, Oregon, Wis.

LOVELESS, W. W.
Lock, O., May 28-June 10.
Home address, London, Ohio.

LUDWIG, THEODORE.
Kearney, Neb., May 29-June 3.
Loretto, Minn., June 7-17.
St. Louis, Mo., June 20-July 8.
Home address, 4010a, No. Grand Ave., St. Louis, Mo.

MCBRIDE, J. B.
Pasadena, Cal., June 1-18.
Upland, Ind., June 20-25.
Akron, Ohio, (camp) June 28-July 8.
Maplewood, Mo., July 13-29.
Sherman, Ill., Aug. 2-12.
Normal, Ill., (camp) Aug. 17-27.

MACCLINTOCK, J. A.
Layton's Chapel, Ky., May 20-June 3.
Robert's Chapel, Ky., June 10-24.
Pleasant View, Ky., July 1-15.
Mt. Olivet, Ky., July 23-Aug. 5.
Open date, Aug. 12-26.

MCALL, F. P.
Open date, May 13-June 3.
Sutherland, Fla., June 3-17.
Home address, Jasper, Fla.

McCORD, W. W.
Forest City, N. C., May 20-June 10.
West Blocton, Ala., June 17-July 1.
Blocton, Ala., July 4-15.
Sale City, Ga., (camp) July 19-29, 1923.
Wilder, Ga., July 30-Aug. 12.
Greensboro, Ga., Aug. 13-26.
Home address, Sale City, Ga.

MACKEY SISTERS.
New Cumberland, W. Va., May 30-June 13.
Roscoe, Ohio, June 14-24.
Atlanta, Ga., July 1-15.
Romeo, Mich., Aug. 1-12.
Hollow Rock, Ohio, Aug. 16-26.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAFFIN, JAMES T.
Cincinnati, Ohio, June 1-8.
Struthers, O., (tent meeting) June 8-17.
Home address, 775 York St., Marion, O.

MAITLAND, T. F.
Open dates in May, June and July.
Deepwater, Mo., (camp) July 20-Aug. 5.
Colorado Springs, Colo., (Pikes Peak Camp), August 9-19.

MARTINDALE, GENEVIEVE.
(Song Leader)
Open dates after June 1.
Home address, 926 St. George St., East Liverpool, Ohio.

MILLS, F. J.
Buffalo Lake, Minn., June 3-18.
Home address, Sta. A, Box 81, Lansing, Michigan.

MILLER, JOHN.
Gettysburg, Ohio, June 1-July 1.
Home address, Verona, Ohio.

MILAM, D. W. AND MILLER, L. J.
Lampas, Tex., May 20-June 10.
Lincolnton, N. C., June 17-July 1.

MINGLEDORFF, L. P.
Murphysboro, Ill., May 30-June 10.
Xenia, Ill., Aug. 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MINGLEDORFF, O. G.
Murphysboro, Ill., May 30-June 10.
Red Oak, Okla., June 13-24.
Open date, June 26-July 15.
Douglass, Mass., July 20-30.
Xenia, Ill., August 2-19.
Buckingham, Va., Aug. 23-Sept. 2.
Home address, Wilmore, Ky.

MOORE, GEO. A. AND EFFIE.
Somerset, Ky., May 31-June 17.
New Castle, Pa., June 24-July 8.
Olive Hill, Ky., (camp) July 18-29.
Staunton, Va., (camp) Aug. 1-12.
Cleveland, Ind., (camp) Aug. 17-26.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MORRIS, JUDGE FRANK.
Lometa, Texas, June 10-23.
Crockett, Tex., July 1-16.
Walnut Springs, Tex., July 22-Aug. 6.
Open date, Aug. 6-20.
Address, Greenville, Texas.

OWEN, JOSEPH.
Upland, Ind., June 16-20.
Ahsaraka, N. D., June 22-July 1.
Mt. Lake Park, Md., July 5-15.
Freeport, (L. I.) N. Y., July 20-30.
Connelly Springs, N. C., Aug. 1-8.
Flovilla, Ga., Aug. 9-19.
Epworth, S. C., Aug. 20-26.
Salem, Va., Aug. 31-Sept. 9.

POLLOCK, G. S. AND WIFE.
Carlisle, Ky., June 1-15.
Mt. Lake Park, Md., July 5-15.
Empire, Ohio, Aug. 2-12.
Home address, Wilmore, Ky., Box 298.

PRATHER, S. H.
Slaughters, Ky., Aug. 1.
Home address, 1310 Clay St. Henderson, Ky.

REID, JAMES V.
(Chorus Director)
Clinton, Okla., June 3-17.
Upland, Ind., June 22-24.
St. Louis, Mo., June 28-July 8.
Clarksville, Tex., July 10-15.
Nashville, Tenn., July 18-28.
Mineral, Ia., (camp) Aug. 9-19.
Fort Worth, Tex., Aug. 20-27.
Fort Worth, Tex., Sept. 23-Oct. 14.
Decatur, Ill., Nov. 4-25.

REED, ALBERT AND WIFE.
Open dates, June and July.
Address, Wilmore, Ky.

RIDOUT, G. W.
Wilmore, Ky., till June 1.
Cincinnati, Ohio, June 2-5.
Winchester, Ont., Can., June 10.
Shawville, Canada, July.
Ottawa, Canada, August.
Portage, Ohio, Aug. 16-26.
Open date, Aug. 27-Sept. 9.
Permanent Address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist)
Kokomo, Ind., June 1-10.
Lincoln, Neb., June 14-24.
Gordon, Neb., June 29-July 8.
Eldorado, Kan., July 12-22.
Douglass, Mass., July 24-30.
New Albany, Ind., Aug. 2-10.
Alexandria, Ind., Aug. 10-19.
Toronto, Ohio, Aug. 20-26.
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. P.
Junction City, Ky., June.
Webb, Ky., July.
Bowersville, O., (camp), Aug. 2-12.
Winchester, Ky., September.
Address, Wilmore, Ky.

RUTH, C. W.
University Park, Iowa, June 1-10.
Auburn, Pa., June 23-July 1.
Old Orchard, Maine, July 6-15.
Eaton Rapids, Mich., July 26-Aug. 5.
New Albany, Ind., August 7-12.
Kearney, Neb., Aug. 17-26.
Oakland City, Ind., Aug. 31-Sept. 9.

ST. CLAIR, FRED
Vidalia, Ga., May 6-June 4.
Permanent Address, Berkeley, Cal.

SCHELL, J. L. AND MRS.
(Song Evangelists)
Gettsburg, Ohio, June 4-July 1.
Peoli, Ohio, July 22-Aug. 12.
Springfield, O., (camp) Aug. 17-26.
Circleville, O., (camp) Aug. 26-Sept. 2.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SELLE, ROBERT L.
Asheville, N. C., May 20-June 3.
Home address, Winfield, Kan.

SHANK, MR. AND MRS. R. A.
Columbus, Ohio, June 1-17.
Marion, Ohio, (camp) June 22-July 1.
Racine, Wis., (camp) July 11-22.
Monroe, Ind., July 27-Aug. 5.
Poplar Branch, N. C., Aug. 22-Sept. 2.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES B.
Ocean Springs, Miss., June 3-16.
Hamburg, Miss., June 17-30.
Matherville, Miss., July 1-9.
Home address, Poplar Springs Drive, Meridian, Miss.

STANLEY, WILLIAM W.
Open dates for July and August.
Address, Mankato, Kansas.

SWEETEN, HOWARD W.
Sorento, Ill., May 20-June 10.
Leighton, Pa., June 24-July 8.
Aurora, N. J., July 13-23.
Cohoes, N. Y. (camp) July 29-Aug. 12.
Address, Ashley, Ill.

SUTTON, B. D. AND MARGIE.
Jonesboro, Ark., June 10-24.
Waterloo, Ia., (camp) June 28-July 5.
Webb, Ky., (camp) July 19-29.
Dayton, O., (camp) Aug. 2-12.
Wichita, Kan., (camp) Aug. 16-26.
Enid, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

THOMAS, JOHN
Cincinnati, Ohio, June 1-10.
Upland, Ind., June 17-20.
North Reading, Mass., June 22-July 4.
Pittsburgh, Pa., July 7-11.
Leban, Va., July 13-22.
Waynesfield, O., July 26-Aug. 5.
Flovilla, Ga., Aug. 9-19.
Circleville, O., Aug. 24-Sept. 2.
Clarksvurg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
Jasper, Ala., June 17-July 1.
Big Spring, Tex., July 15-Aug. 5.
Shreveport, La., Aug. 12-Sept. 2.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VAYHINGER, M.
Vincennes, Ind., May 15-June 3.
Lincoln, Neb., (camp) June 15-24.
Riverside, Ill., (camp) June 29-July 8.
Springfield, Ill., (camp) Aug. 2-12.
Evansville, Ind., (camp) Aug. 19-Sept. 9.
Home address, Upland, Ind.

WHITCOMB, A. L.
Wauweta, Neb., June 1-10.
Home address, University Park, Iowa.

WIBEL, L. E.
Niobrara, Neb., May 13-June 4.

WILLIAMS, L. E.
Kentucky, June 8-17.
Open, June 17-July 1.
Jacobs, Ill., (camp) July 1-6.
Hillsboro, Ohio, July 6-21.
Open, July 22-Aug. 15.
Open date, July 8-Aug. 15.
Springerton, Ill., July 1-7.
Janesville, Ill., Aug. 16-26.
Address, Wilmore, Ky.

WILLIAMS, J. E.
Georgetown, Ill., June 3-17.
Waterloo, Ia., June 28-July 9.
Blackwell, Okla., July 12-22.
Open date, July 22-Aug. 5.
Sunfield, Mich., Aug. 6-15.
Home address, Wilmore, Ky.

WILLIAMS, IRA D.
St. Louis, Mich., June 1-18.
Alma, Mich., June 19-20.
Lansing, Mich., June 22-30.
Rocky Ford, Colo., July 5-15.
Open dates, July 20.
Home address, Olney Springs, Colo.

YATES, W. B.
Wilmore, Ky., May 23-June 1.
St. Paul, Minn., (camp) June 28-July 8.
Blackwell, Okla., July 12-22.
Des Moines, Iowa, July 26-Aug. 5.
Mt. Vernon, O., (camp) Aug. 9-19.
Lake Arthur, La., August 23-Sept. 2.
Greenville, Tenn., Sept. 6-16.

YOUNG, R. A.
St. Louis, Mo., June 27-July 8.
Center Point, Ia., July 12-22.
Open date, July 25-Aug. 5.
Bivins, Tex., (camp) Aug. 10-20.
Oakland City, Ind., Aug. 24-Sept. 2.
Ferryville, Wis., Sept. 5-16.

CAMP MEETING CALENDAR.

COLORADO.
Pikes Peak Holiness Camp, Colorado Springs, Colo., Aug. 9-19. Workers: T. F. Maitland, Dr. and Mrs. G. A. McLaughlin. Address P. W. Thomas, 540 W. Monument St., Colorado Springs, Colo.
Cortez, Colo., August 23-Sept. 2. Workers: P. W. Thomas, H. R. and Mrs. McCart. Address Rev. Harry Flisher, Cortez, Colo.

GEORGIA.
Sale City, Ga., Camp, July 19-29. Workers: Rev. John Clement, Mr. and Mrs. Joe Lawrence. Miss Essie Morris, singer. W. W. McCord, President.

IOWA.
National and Iowa Holiness Association Annual Camp Meeting, University Park, Ia., June 1-10. Workers: Rev. Geo. J. Kunz, Dr. H. C. Morrison, Rev. C. W. Ruth, Rev. A. P. Gouthey, Miss Stella McNutt, J. M. Harris. Mrs. Hattie E. Riddle, Sec., Lacona, Iowa.
Camp Meeting Ames, Ia., July 13-23. Workers: Rev. Guy Wilson, H. E. Copeland, Prof. Geo. D. Reepe and wife, singers. Mrs. J. P. Hecker, Sec., Boone, Ia.

ILLINOIS.
Annual camp meeting of Illinois and Missouri District of the Pilgrim Holiness Church, Charleston, Ill., July 20-29. Rev. W. R. Cox, evangelist. Rev. O. C. Myers and wife in charge of music. Address Rev. D. C. Shearer, Dist. Supt., 3019 Bell Ave., St. Louis, Mo.

KANSAS.
Jewell County Holiness Association, Burr Oak, Kansas, August 31-Sept. 9. Workers: Jarrette and Dell Aycock. Address Henry Kork, Pres., Burr Oak, Kan., or Mrs. R. M. Reynolds, Sec., Burr Oak, Kan.
Beulah Park, Wichita, Kan., August 16-26. Workers: Rev. Jos. Smith and wife, Rev. Chas. Stalker, Rev. A. D. Zahniser, and Prof. B. D. Sutton and wife. Address Rev. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.
Phillipsburg, Kan., July 31-Aug. 12. Worker: Rev. Warren E. Posey, evangelist.

KENTUCKY.
Harrison and Scott County Holiness Association, Cynthia, Ky., July 22-Aug. 5. Workers: Rev. E. T. Adams and Rev. F. T. Howard. For information address Rev. F. D. Swanson, Box 32, Hinton, Ky.
Central Holiness Camp, Wilmore, Ky., July 19-29 inclu. Workers: Rev. C. M. Dunaway, Rev. C. W. Ruth and H. C. Morrison. Singers, T. F. Eden and sister. Address Dr. C. L. Thompson, Wilmore, Ky.
Camp Meeting, Flemingsburg, Ky., July 19-29. Workers: R. J. Kiefer and wife, and others. R. Helphinstine, Sec., Goddard, Ky.

LOUISIANA.
Belah Holiness Camp Meeting, Jena, La., July 6-15. Workers: Mrs. M. E. Bartlett, Mrs. M. E. Perdue. W. T. Methvin, song leader. Mrs. J. A. Riley, Sec., Trout, La.

MASSACHUSETTS.
North Reading, Mass., June 22-July 4. Workers: I. M. Ellis and John Thomas. Mabel R. Manning, song leader. Rev. S. W. Beers, Dist. Supt., in charge. Write E. T. French, 10 Story Ave., Lynn, Mass.

MICHIGAN.
Michigan State Holiness Camp, Eaton Rapids, Mich., July 26-Aug. 5. Workers: Revs. Jos. H. Smith, C. W. Ruth, Will Huff, John Paul, Lloyd H. Nixon, Miss Blanche Shepherd, Mr. H. M. Skinner, Miss Emma Perrine. Fern C. Wheeler, Secretary, Charlotte, Mich.
Lansing, Michigan, Aug. 16-26. Workers: H. E. Copeland, D. Willia Caffray, Ruth Harris, F. J. Mills. Address Dr. E. L. Yale, Sta. A, Box 81, Lansing, Mich.

MINNESOTA.
Seventh Annual Camp Meeting of the Chippewa Holiness Association, Montevideo, Minn., June 1-10. Workers: Rev. C. H. Jack Linn and wife, and Rev. John R. Patrick. Karl Desinger, Sec., Watson, Minn.
Newport, Minn., June 28-July 8. Red Rock Camp. Workers: Bishop William Oldham, Rev. W. G. Nixon, Rev. Charles Babcock, Rev. G. G. Vallentyne, Wm. Yates, in charge of music. Mrs. E. O. Rice, Young People's Meetings.

NEBRASKA.
West Nebraska Holiness Association Camp, Kearney, Neb., August 17-26. Workers: C. W. Ruth, John E. Hewson, Eunice and Kenneth Wells. Address A. H. Hughes, Litchfield, Neb.
Gordon, Neb., Camp Meeting, June 29-July 8. Workers: T. C. Henderson, John F. Owen, C. C. Rinebarger. Address Mrs. W. L. Mills, Sec., Gordon, Neb.

NEW JERSEY.
Fletcher Grove, Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson. Miss Vivian Miller, Canadian Singer and Harpist. Frank E. Perkins, Sec., Delanco, N. J.
Aurora Holiness Camp, Aurora, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J.
Local Preachers' Camp, Fletcher Grove, Delanco, N. J., August 24-September 3. Workers: Rev. John T. Hatfield, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

NEW YORK.
Camp Meeting, Delanco, N. J., June 22-July 4. Workers: Rev. T. M. Anderson, Rev. John E. Hewson. Miss Vivian Miller, Canadian Singer and Harpist. Frank E. Perkins, Sec., Delanco, N. J.
Aurora Holiness Camp, Aurora, N. J., July 13-22. Workers: Rev. Howard W. Sweeten, and neighboring pastors. Miss Vivian Miller, Canadian Singer and Harpist. Miss Elizabeth R. Dilks, Sec., Monroeville, N. J.
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Jamestown, North Dakota, Camp Meeting---June 15-24

YOUNG PEOPLE'S BIBLE CONFERENCE, JUNE 14, 15.

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F. W. GRESS, Steele, N. D., Secretary.

National and Iowa Holiness Camp Meeting---June 1-10

Will be held at University Park.

The workers will be Rev. George J. Kunz, Rev. C. W. Ruth, Rev. A. P. Gouthey and Rev. H. C. Morrison. Rev. J. M. Harris will have charge of the music and Miss Stella McNutt the Children's and Young People's Meetings. For information, address
MRS. HATTIE E. RIDDLE, Sec., Lacona, Ia.

B. Kennedy, Rev. William O. Nease. Prof. and Mrs. J. Warren Lowman, Song Leaders. Miss Vivian Miller, Singer and Harpist. Rev. W. B. Woodrow, Sec., Collingswood, N. J.

NEW YORK.
Schenectady, N. Y., Stop 14, Albany-Schenectady Trolley Line, June 28-July 8. Workers: Rev. Earl E. Curtis, Rev. Henry J. Olsen. Alvin Young, leader of music. Address Alvin Young, Northville, N. Y.

Brushton Holiness Camp, North Bangor, N. Y., June 20-July 1. Workers: Rev. David Anderson, Rev. John Hatfield. Rev. David Wilson and Miss Marguerite Biglow in charge of music. Address Guy A. Orton, Sec., Dickinson Center, N. Y.

Camp Roosevelt, Freeport, Long Island, N. Y., July 19-29. Workers: Rev. A. L. Whitcomb, D.D., Rev. Joseph Owen. Mrs. John A. Duryea, Sec., Huntington, L. I., N. Y.

NORTH CAROLINA.
Camp Free, Connelly Springs, N. C., Aug. 1-12. Workers: Rev. Joseph Owen, Rev. C. F. Wimberly, Rev. C. G. Trumbull. Address Jim H. Green, Connelly Springs, N. C.

NORTH DAKOTA.
Camp Meeting at Fuller Park, Jamestown, North Dakota, June 15-25. Workers: Dr. Henry C. Morrison, Joseph H. Smith, Mrs. Anna Murphy, Dr. S. A. Danford, C. H. Jack Linn, Mrs. C. H. Jack Linn. F. W. Gress, Sec., Steele, N. D. Young People's Bible Conference, June 14-15.

OHIO.
Camp Meeting, Garfield Park, Marion, O., June 22-July 1. Workers: P. F. Elliott, R. A. Shank and wife singers. Mrs. C. M. Brown and Mrs. Nelle Feis, young people's work. Write V. O. Shaw, 346 Boulevard, Marion, Ohio.

Bethel Camp, Roscoe, Ohio, June 14-24. Workers: Rev. C. W. Butler, Rev. I. N. Toole. Mackey Sisters, Song leaders. Rev. H. W. Middleton, Sec., Pavia, Ohio.

Toronto, Ohio, Route 2, August 16-26. Hollow Rock Camp. Workers: John L. Brasher, Chas. M. Dunaway, Rev. Cox and wife, C. C. Rinebarger and wife, and the Mackey Sisters. Address F. W. Poland, Sec., East Liverpool, Ohio.

Holiness Camp Meeting, Circleville, Ohio, August 24-Sept. 2. Workers: Evangelists T. M. Anderson, John Thomas and wife, J. L. Schell and wife. Address Rev. E. A. Keaton, Sec., 481 N. High St., Chillicothe, Ohio.

PENNSYLVANIA.
Conneautville, Pa., Aug. 3-12. Workers: Joseph H. Smith, C. M. Dunaway, C. W. Butler, J. M. Harris, J. A. Harris, Jean Kincaid Smith, Alice M. Jones. Address Ensign C. A. Lockwood, 2740 Louisiana Ave., (Dormont) Pittsburgh, Pa.
Reading Holiness Camp Meeting, Kricktown, Pa., July 20-29. Workers: Rev. Theo. Elsnor and wife, Rev. Henry W. Link, Sisters Dunkerberger and Hunsberger, song leaders and guitarists. Adam M. Behm, Sec., 1152 Perkiomen Ave., Reading, Pa.

WASHINGTON.
Ferndale Camp Meeting, Ferndale, Wash., July 19-29. Workers: Rev. George Bennard, Rev. F. A. Brown. Address A. O. Quall, Sec., 931 Cay St., Port Townsend, Wash.

WISCONSIN.
North Wisconsin Interdenominational Camp, Ridgeland, Wis., June 14-24, inclusive. Workers: H. E. Copeland, James Litchberger and others. Perry Kahl, Sec., Dallas, Wis.
Viola, Wis., June 20-July 4. Beulah Camp Meeting. Workers: Preston Kennedy and C. S. Driskell. Address John J. Armstrong, Gillingham, Wis.
St. Croix Falls, Wis., Aug. 3-12. Workers: H. E. Copeland, C. C. Conley, leader in song. Write P. A. Dean, Pres., St. Croix Falls, Wis.

REQUESTS FOR PRAYER.

Please to pray for a baby boy who is ruptured, from which he has suffered about three months. Also for the mother's health, that she may be spared to her family.

A mother earnestly requests prayer for her backslidden husband, and for her son who has become tainted with evolution since attending high school. Three minister are included in this request, who have been side-tracked.

W. T. C. asks prayer for himself that he may walk in the light God throws across his path.

Mrs. W. R. Allen wishes prayer for her eyesight to be restored.

Remember a sister who is suffering from rheumatism.

Pray for Brother F. Smith and wife to be healed of catarrh.

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The above is the title of a book recently gotten out by The Pentecostal Publishing Company, written by Rev. T. F. Maitland. A party read the book and has this to say about it:

"We enjoyed your book immensely and have learned a great deal from it. I am not a Christian but your little book has given me a clearer understanding of the Scriptures." The price of the book, paper binding, is 35 cents.

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