

PENTECOSTAL HERALD

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The Philosophy of the Mourner's Bench

By The Editor.

I think perhaps the best part of my life has been spent at the mourner's bench. I do not mean the largest part of my life, but the most important and profitable part.

I do not mean that since the time I spent at the mourner's bench I may not have contributed more to the help of my fellow beings, but it was there in deep humility and repentance before God, that I learned the lesson that I first must learn if I would learn other and higher lessons. I shall never cease to be grateful for the time I spent at the mourner's bench. First, I went there for pardon; second, I went there for cleansing and I found the Lord at the place of prayer.

We understand there is no virtue in the mourner's bench, but it is a great thing to break away from the world and its people and walk out before men and angels, bow down at the place appointed for the unconverted to seek God, saying by the act of walking down the aisle and bowing at the mourner's bench, "I am tired of sin and Satan; I forsake my wicked ways and surrender to God. I confess that I have been a sinner and desire forgiveness." These things count large in the seeking of salvation.

There was no virtue in the waters of Jordan to heal Naaman of his leprosy, but it was a great thing for Naaman to break his stubborn will, to humble his pride, to teach him submission and obedience, to bring him to a humble acknowledgment of his utter dependence upon God. After the command was given, the Jordan was the only thing for him. Cleansing was awaiting him there; not in the water, but in the obedience. If he had only dipped six times he wouldn't have been healed. He is commanded to dip seven times and he must go under the seventh time before there is a sign of healing; but he is conquered now, he is humble and obedient and will go the full length. He obeys the commandment to the last dip and he comes up healed.

The preacher must be careful not to ask any unreasonable thing of the sinner and thus block his way, cut him off from Christ, and hinder his salvation. But it is not unreasonable to call on men to forsake their sinful associations, "to come out from among them," to bow down at the altar of the Church of God, to publicly confess his sin, to earnestly plead for mercy, to submit himself patiently and humbly to the instruction of the Lord's people, to ask for their prayers and to give himself up entirely in humility, repentance, and faith in Christ for the salvation of his soul.

We have come to times in which many ministers ask but little. The unsaved do but little and get nothing. There are many pro-

fessions these times where there is no possession. We have seen instances when it seemed like trifling with God, so little was required, so little was done; no humiliation, no true repentance, no earnest prayer, no saving faith, no regenerating power, no witness of the Spirit, no happy, earnest Christian living. It would be a good thing to turn back to the mourner's bench. There is nothing more comely and proper than that those who have sinned against God should come and mourn before God because of their sins. Our Lord Jesus himself has said, "Blessed are they that mourn, for they shall be comforted." I thank God that in early life I found my way to the mourner's bench.

The Indianapolis Holiness Convention.

LET it be remembered that the Holiness Convention meets at the Cadle Tabernacle in Indianapolis, Ind., Sept. 11 to 16. This ought to be a great gathering and a great time of good fellowship, spiritual power and salvation.

There is the greatest reason why we should earnestly strive to rekindle, multiply and in every way stimulate and increase the revival of Bible holiness throughout this nation. There ought to be harmonious co-operation among all those who believe in and stand for a full redemption from sin as taught in the Holy Scriptures, interpreted and expounded by John Wesley.

The Holiness Movement is a Holy Ghost movement. It is the movement of a person, the third Person in the Blessed Trinity. He, and he alone, can kindle the fire of the true revival, carry forward the work of salvation and apply the written word and the cleansing blood to save the people from sin.

The Holy Spirit is non-sectarian. He knows no special ecclesiasticism. He cannot be confined to this or that denomination. He knows no north, no south, no east, no west. He is not limited or confined to Orient, or Occident. He is omnipresent. He is impartial. It can be said of him as St. Paul said of the Word of God, HE IS NOT BOUND.

Unfortunately there has spread abroad a rumor that there is somewhere some sort of a selfish motive in the mind of some in connection with the calling of this convention—that there will be an effort to put some sort of ecclesiastical harness on this great revival movement; to divide the country up into spheres and limit the activities of those engaged in this great nation-wide work. Let us hope that there will be no such effort. Up to this time there has been the largest freedom in this great movement which has sent countless thousands home to heaven and has a great multitude on the road thither.

The Holiness schools, the Holiness papers, and the Holiness evangelists have had the largest liberty. They have been unsectarian and unsectional. They have stood on their own merits. They have mixed and mingled with great and joyous freedom. Anyone who should undertake to introduce into this movement any sort of selfishness, create divisions, or fix certain zones of operation, will not only fail of such effort, but will bring upon themselves deserved rebuke and reproach.

It is to be hoped that multitudes will attend the coming convention and that there will not be connected with it in any way any sort of carnal diplomacy, but that we may be with one accord in one place and that the Spirit of God may be with us in great grace and power. We have come to perilous times in the religious history of this nation and it is of greatest importance that those professing full salvation shall stand together and stand up to fight one of the greatest battles in the history of our Christianity, for the Bible, and for the Christ of the Bible who is able to save to the uttermost.

Asbury College opens for registration September 13. Dr. Morrison will preach the opening sermon at 10 o'clock on the morning of September 18.

Ho For The Great Convention!

Remember the Holiness Convention opens at the Cadle Tabernacle in Indianapolis, Ind., Sept. 11, continuing over Sept. 16. Opening sermon will be preached at 7:30 on the evening of September 11. Come! If you cannot come, pray God's blessing upon the Convention.

An Urgent Word to the Holiness People of Kentucky.

MY dear brethren and sisters who believe in the Bible truth of entire sanctification as taught in the Holy Scriptures, and as explained and preached by the fathers and founders of the Methodist Church:

There is nothing more plainly taught in the sacred Scriptures than that God requires his people to be holy, and that our Lord Jesus died upon the cross in order that we might become holy through the merits of his cleansing blood. His name was called Jesus, because he came to *save his people from their sins*. God has greatly blessed us in many parts of our dear old State with gracious revivals of religion, converting sinners, reclaiming backsliders, and sanctifying believers. He has raised up a company of ministers of the Gospel to herald full salvation,

(Continued on page 8)

WAYSIDE SKETCHES.

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



OUR summer camp meeting schedule this year led us across the line into Canada, and under Canadian skies we campaigned for God and souls for a period covering full two months. It was rather interesting to get again under the Union Jack of the great British Empire. Canada is an Empire in scope and size of itself but it is intensely loyal to King George. The Canadians however think of themselves as an autonomous nation; as one of the British Premiers put it, "Canada's autonomy is absolute, unfettered and complete." The Federal Government holds forth at Ottawa, the Capital City, and each of the nine Provinces has its separate government, legislature, etc., like our States. From a guide book we derive the following interesting items about the Dominion of Canada.

"For its geographical features Canada is noted. On the east the famous Appalachian mountains form the Gaspé peninsula and the Maritime Provinces. Around Hudson Bay is a V-shaped plateau constituting the Laurentian Highlands and extending from Labrador down to the St. Lawrence River and thence northward to the Atlantic Ocean. On the west, and dipping into the Pacific Ocean, are the Rocky, Selkirk and other mountain ranges, having a width from east to west of approximately six hundred miles. North of British Columbia lies the Yukon Territory, famous for its rivers and valleys as well as for its gold. Between these extremes are the low lands of Southern Quebec and Ontario and the Great Lakes, while in the centre of the country is that vast prairie land, stretching from the Great Lakes to the foothills of the Rockies and from the United States boundary line to the Arctic, and constituting the world's greatest potential agricultural area.

"Canada is a land of bright days, the normal annual hours of sunshine averaging over 2,200 in the interior provinces to close to 2,000 in those fronting on the Atlantic and the Pacific."

A trip on the St. Lawrence through the Thousand Islands is something one will never forget. It was our privilege after our Ottawa meeting to make this trip on our way to our next meeting via Toronto to Georgian Bay.

Again quoting from our guide book:

"The River St. Lawrence, together with the Great Lakes, form the grandest system of inland navigation in the world, extending from the head waters of Lake Superior to Cape Gaspé, on the Atlantic Ocean, a distance of 2,100 miles. Throughout its entire length the St. Lawrence has the clearness and purity of a mountain spring.

"The Thousand Islands are 1,692 in number and extend from Lake Ontario to Prescott, fifty miles. From the observation decks of the steamer the traveler has a glorious opportunity of viewing the ever-changing attractions of this wonderful natural panorama."

In Quebec they have a wonderful river they call the Saguenay with the Capes Trinity and Eternity. Considerable romance lingers around this noted and beautiful bay and those Capes. Describing the approach of the steamboat at these points a writer has said:

"And then, with sudden sweep, those mightiest of all the titan promontories that tower above the dark waters of this majestic stream, Capes Trinity and Eternity, come into view, rising like giant obelisks to a height of nearly two thousand feet, Cape Eternity in one solid mass, Cape Trinity in three distinct elevations. These mighty monarchs, the gift of time to the many generations who

have come and gone since they were first viewed by man, are in truth well named "The Sentinels of the Saguenay." Our steamer traverses the little bay separating these incomparable leviathans which look down on us in isolated grandeur, making our craft seem like a microbic organism in some spectral picture."

Quebec is Canada's oldest city. In 1629, Quebec fell into the hands of the British, but with the rest of the country was restored to the French in 1632. In 1690 the British again attacked it and failed, but in 1759 were successful under Wolfe, when he and the French General, Montcalm, fell in the battle of the Plains of Abraham. The whole of Canada then passed into the hands of the British. Quebec is the principal military station in Canada, and, next to Gibraltar, the strongest fortified position in British territory.

Close to Quebec is the famous Catholic Church called Ste. Anne de Baupré, "The Shrine of Miracles." It is described thus:

"The shrine is said to have been founded in the early years of the 16th century by a crew of Breton sailors who had been buffeted about unmercifully by a terrific tempest on the broad bosom of the St. Lawrence, and when all hope seemingly had fled they vowed to build a shrine in honor of the patron saint of their dear Brittany, Ste. Anne de'Auray, should she guide them safely through the storm. They landed at last and on the spot where now stands the beautiful basilica, they built their little chapel and found the place now known as 'La Bonne Sainte Anne de Baupré.' Portions of the remains of Ste. Anne were brought many years later to the chapel they founded. The miraculous cures began in 1867, while a larger chapel was being built there. A credited miracle-working shrine in America and in the twentieth century is marvel enough in itself, but even the unbeliever can scarcely enter the beautiful interior without a catch of the breath. The exquisite white marble altar—the music, the incense, the throng of devout worshippers, the central statue of Ste. Anne—and, at the doors, the grotesque pyramids of crutches—all combine to hush the sight-seer into dumb wonder."

Every year crowds of pilgrims from all over North America came to this shrine for healing and they point you to the Monument of Crutches, etc., as a testimony to the cures wrought there.

It is passing strange to us Americans that a country like Canada with boundless resources and a domain larger than the U. S. A., should have only seven millions of people. Their largest city, Montreal, only equals Cleveland in population, whilst British Columbia, a whole Province, has a population only about equal to Los Angeles, California. Canada should have fifty millions instead of seven. She is really an older nation than the U. S. A.

RELIGIOUS MATTERS.

Canada is largely Protestant, but in Quebec Roman Catholicism prevails—so does superstition and the saloon. The first saloon I had seen in years I saw in Montreal. The Church of England has a great hold on Canada and Presbyterianism among the Scotch there. Methodism has a big hold also and maintains some great churches in the big cities.

Canadian Methodism numbers about 400,000 and holds 3,500 churches. In 1884 all the Methodisms united into one body—"The Methodist Church of Canada." We have grave doubts as to the wisdom of this move. It produced a larger body but when higher

criticism developed Methodism responded to it easily and today Canadian Methodism is honeycombed with the New Theology and its chief organ—*The Christian Guardian*—is committed almost entirely to it. The Editor, Dr. Creighton, is very bold and does not hesitate to endorse the New Theology, the theater, and all the modern ways of carrying on a worldly church. Revivals are unknown in many places, and the spiritual tone has dropped so low that the weekly prayer meeting is closed out of a majority of the churches. Quite recently *The Christian Guardian* endorsed Dr. Fosdick and this drew fire from Dr. T. T. Shields, the fighting fundamentalist of Jarvis St. Baptist Church, Toronto, who preached a sermon on "Does it matter whether Jesus is God?"—a discussion of the appalling official apostasy of the Methodist Church as illustrated by an editorial utterance in *The Christian Guardian*.

Toronto has several strong evangelistic centers, chief among them being Dr. Shields' church (Baptist) and the Christian Alliance Tabernacle, of which Rev. Oswald J. Smith is pastor. This work, only started in 1919, has grown until they now have a Tabernacle seating nearly 2,000 people. Great campaigns are carried on here with noted preachers. In the Fall, Oct. 7-14, Dr. H. C. Morrison will be the preacher at one of the first fall campaigns.

CANADIAN HOLINESS WORK.

Time was when the holiness work emanated largely from the Methodist Church, but in recent years several movements have started up, one of the chief being that under Mr. Horner, who was formerly a Methodist Evangelist. He eventually started what he called a "Holiness Movement" with two unfortunate attachments to it, one being *The Third Blessing*, the other calling himself "Bishop." This work cut a wide swath for some years, and then came on a split caused by his followers not being willing to continue him as "Bishop;" he therefore bolted and with some followers started what he called "The Standard Church." It is a painful sight to behold in small towns two rival "holiness" churches, both preaching holiness but defeating absolutely our Savior's prayer in John 17—"that they all may be one."

The Wesleyan Methodist Church—a branch of the Rochester, (U. S. A.) Conference—maintains the cleanest holiness work in our judgment. They are true to the Wesleyan standards and simple in their church organizations. They have been slow in their growth and perhaps have seriously lacked enterprise and push. With strong and energetic leadership they ought to forge forward and add thousands under their banner and multiply their churches, particularly so in view of the tragic dissensions in the Holiness Movement, so called.

The Reformed Baptists have a goodly number of churches in New Brunswick and Nova Scotia Provinces. They have maintained an excellent type of holiness work, clean and free from fanaticism. The Nazarene Church has been building up a good work in Western Canada and have quite a number of healthy, vigorous churches.

Some years ago Rev. J. Melvin Smith (Methodist) and others, organized "The Canadian National Holiness Association." This was a good Association on paper. Its constitution, by laws, etc., are splendidly stated but it has died of inertia. It would be a fine thing if the association could be put upon its feet and started agoing. Canada needs it.

PERSONALS.

Rev. H. B. Jackson is one of the very few Canadian evangelists. His home is at

Chatsworth, Ontario, Canada. He has some training at God's Bible School, Cincinnati, evangelized for some years in U. S. A., and then had a clear call to give himself to evangelism in his native Canada. We joined him in a meeting in Georgian Bay region and esteem him highly for his whol-souled ministry and evangelistic fire. Canadian holiness people should keep this Spirit-baptized man busy the year around.

Rev. J. Melvin Smith is pastor of Dobbin-ton Methodist Church, Ontario. We preached for him one night. He is of the "old

guard," standing true to the old-time religion. He is a great student and quite a Greek scholar. He has recently translated the whole Greek New Testament into the English and brought out some highly significant renderings.

Among the Wesleyan Methodists we had delightful fellowship with Rev. A. J. Shea, of Ottawa, where we joined him in a two weeks' meeting in the Orange Hall. Rev. William E. Hamilton has a strong church at Winchester, Ontario. We spent two weeks, including three Sundays, in his camp meeting at

Winchester. Rev. G. C. Hislop is the "sing-ing parson" of Shawville, with whom we spent two weeks in a meeting at Shawville.

All these meetings were marked by a deep prayerfulness, fine spiritual singing; many times the tides ran high and we had the joy of seeing many saved and sanctified by God's grace. Mrs. Whitney, of Ottawa, is a Mother in Israel among the Wesleyan Methodists, mighty in prayer and in the Scriptures. Her daughter, Miss Marion, is one of the finest of gospel singers and a power in evangelistic meetings.



God's Messengers to us for Good.

Rev. Albert Weaver.



HE trials, difficulties, and tests of life, if accepted as from the Lord and received joyfully and with thanks, are stepping-stones heavenward. They are silent messengers to us for good, in disguise. If they were not necessary, God would not send them. They are a call to a greater realization of our need of God, and of a closer walk with him in a deeper consecration. What pruning and fertilizing are to vegetation and to the soil, so are trials and difficulties to one's life. They are sent as a reminder of God's providential care over us, to cultivate our spiritual growth, for the deepening of our Christian life, and for the moulding of character. We are so constituted, that without these hardships, God could not perfect the work which he has begun in us. Nor could he even get our attention, or a listening ear, in many instances, because we are inclined to become so engrossed in the things of this world that they draw us away from him. Therefore God allows, where necessary, reverses, trials, sickness, bereavement, and suffering in general, because he loves us, and wants to help us. These hardships often come as a punishment for our disobedience and unfaithfulness to God. Quite often they are the direct result of sin. More often we are chastened in order to stop us in our onward rush, so that our heavenly Father may have a chance to talk to us. It may even be that God sends these trials and testings as a warning, to keep us from some awful calamity, or to deliver us from shipwreck, physically, mentally, financially or spiritually.

The kind of fruit, and the amount produced on the natural tree, depends largely upon its location and environment, and upon the care and attention given the tree. Likewise, the graces and fruits of the Spirit which are ours by right of kinship, and emanate from the Spirit-filled life spontaneously, depend upon the work which the divine Husbandman is permitted to do for us, by way of spiritual cultivation. Therefore, we ought to welcome, gladly, and willingly, from God the Master Workman, all that helps to produce spiritual fruit, that moulds character, and that makes us more Christlike.

Scripturally, true sonship demands this submission of us, "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6-8. Therefore, it is only when a child of God sees his or her need, and submits willingly to the pruning and tilling, from God, the Husbandman, that the fruit of the Spirit can be produced, or that anything can be accomplished spiritually in the life. This is true, for it is a work wholly and solely outside of, and apart from ourselves. Only God can produce fruit, the fruit of the Spirit, and this grows, develops, and matures spontaneously under his supervision. As with the natural, so with the spiritual. Therefore, God asks nothing of us, his children, but the absolute surrender of our life, which is the field in

which he works to produce fruit, and where he shapes our destiny.

By way of experience: The writer knows something, as to the meaning of struggling, to be delivered from one's sins, and to produce the fruits of the Spirit; and he knows the utter helplessness and folly of it all. He finally came to realize the fact that salvation is a gift, through the death and resurrection of Christ, and can only be had by receiving; and that the fruits of the Spirit emanate spontaneously from a Spirit-filled life. All that he did to help his case simply hindered his spiritual growth. This spiritual growth is produced only when God has the right of way in one's life. Fruit, gifts and graces, are the products of heaven. They are the natural results of a surrendered life. If the channel of one's life is choked by disobedience, or by self-interference, we are not abiding in the Vine, Jesus Christ; then barrenness and spiritual death will be the harvest. If we choke the channel with the spirit of hatred, love cannot be produced. It is so with all the fruits of the Spirit, which have their opposites.

As the natural tree and vegetation have no control over their own production, so in the spiritual realm. Proper attention, and proper environment, are the work of the earthly cultivator. The remainder, which is most necessary for growth and development, such as sunshine and rain, God supplies. How beautiful then that we have nothing to do but to abide in the Vine, which is Christ; and our great, loving, considerate, all-wise, and all-sufficient Husbandman, attends to the rest, hallelujah. This eliminates from the life, or should do so, all struggle, worry, fret, anxious care, boasting, self-sufficiency, and all works of the flesh. It makes us fruitful in every good word and work, brings us into a place of rest, and causes us to rejoice in the Lord, under all circumstances.

Under God, our Husbandman's supervision and management, if fully submitted to him, we grow and develop spiritually, and produce fruit; and we cannot help it. This is the life of the Spirit, the Spirit-filled life. Flesh and blood do not enter into it, excepting to be subject to the divine Husbandman. This relieves the child of God from all his burdens and responsibilities, and places them upon another—his heavenly Father. Does this make one a mere machine? Or any the less active and useful? No, but it puts him under a different Master. Whereas it was once self, it is now God, the great master Workman, working in and through him, using every faculty, organ, function, and fiber of his being for his own glory. The child of God now becomes a channel only, through which, if kept clean, the life of Christ may flow unhindered, for the carrying on, and upbuilding of God's kingdom.

This simplifies matters, and makes life easy, worth living, a pleasure, and not a drudgery. God the Father, Jesus Christ the Son, and the Holy Spirit the Comforter now become "All and in all to us." Blessed life,

blessed fellowship, blessed companionship, is this union. It means none other than a life lived in God, moment by moment abiding in him, through the power and indwelling of the Holy Ghost. That is, if the life of God flows continually and spontaneously through us, producing fruit. This is the only way in which we can obtain divine health for our bodies, according to Romans 8:11. Divine health is the life of God in us, flowing through every fiber, tissue and cell of our being.

Given up in this way to God, the Master Workman, we become loosed from this world—"In it but not of it." When the Bridegroom comes to catch away his bride we shall then be ready and waiting. Nothing to give up, or to separate from, or to leave behind, for all is his already. We simply slip away, for the time being, from old mother earth, in order to attend, and to be the principal factors in the greatest gathering and function ever witnessed by men or angels—the Marriage of the Bride and Bridegroom. Best of all, this time is approaching, earth is receding, and the Lord is beckoning us on and up and we can already hear, as it were, the rumbling of the old chariot wheels. The cry is going up, "Go ye out to meet the Bridegroom."

The very thought of all this to us, and unworthy as we are, is enough to make everything else fade into insignificance.

So, "Come, Lord Jesus, and come quickly."

(This article can be procured later in tract form from Albert Weaver, Rockrimmon, Springfield, Mass.)

Six Thousand Sold in Less Than Two Years.

The seventh edition of "Sermons for the Times" is now coming from the press, and will be ready for delivery by the time your order gets to this office.

"Sermons for the Times," by Rev. H. C. Morrison, editor of this paper, has had a most remarkable sale. They touch the spot. They are a sword against all evil; they contain a spiritual balm for the wounded; they contain light for the path of those who are seeking God. They are full of warning, rebuke, counsel and comfort. They contain strength and comfort for the old, counsel and guidance for the young. The book is neatly bound in cloth, good clear print, and can be had from The Pentecostal Publishing Company, Louisville, Ky., for \$1.00.

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.

A Layman's Call to the Ministry.

Rev. E. L. Eaton.

ARTICLE FOUR.

NOT very long ago, I had occasion to speak of the work of our holiness schools in one of our Methodist churches. There was an enthusiastic response and people gathered about me at the close of the service showing considerable interest in the subject of the morning. Among those who especially seemed interested was a professed Christian layman of considerable means. I was in hopes that he would meet the challenge by making a substantial subscription or donation, but all that could be said he seemed inclined to postpone the matter and finally advised that he would write me his decision.

The evening service of that same Sunday was held in a church only a few miles distant on the same circuit. A revival was on and the congregation had filled the house. When I gave the altar call that night nine young people responded; and among those who prayed through were three who felt a definite call to the ministry. I left them with tears of glad victory streaming down their faces and encouraged them that I would do what I could to secure assistance for them. When I reached home, I wrote the good man who had showed such an interest in the morning service, telling him of the altar call and the young people who were ready to go into Christian work. I urged upon him an early reply saying that he might be one to meet an emergency and release a young man to a wonderful ministry.

I want to say to my readers that I am still waiting for the answer to that letter. Two of those young people are still waiting, with their vision splendid, for some little needed help to prepare for the ministry—the white harvest fields are waiting; and I believe my Lord Jesus is waiting too, saddened by the lack of appreciation of a great opportunity that was given one of his professed followers. Did the Lord ever call you into the ministry? I believe he is calling you now into a blessed relationship with himself and with those who feel they are called. That you may share the call of a young man or young woman and help them to answer "yes" is one of the most gracious opportunities that may come to any one.

Money invested in a friendless, but worthy, Christian boy or girl called into Christian work, is better than money in banks or bonds in stock. Bigger dividends will accrue to any one who takes stock in the young people of our Holiness Movement than from any other investment in this old perishing world anywhere; and I have a conviction that it may mean a better preparation for the rainy day of old age. I have the Scripture for this.

In a certain Sunday morning service, I felt led by the Spirit to make reference to a young woman: the oldest child of four and the daughter of a Methodist parsonage,—her father a pioneer in the home mission field of the great Northwest. She felt an impulse to Christian service and during the early months of our Centenary program decided to prepare herself to answer the call to Christian work. Her missionary father, living on a salary of \$300.00, with the nearest high school nearly fifty miles away, went to an adjoining state and arranged with one of his acquaintances for his daughter to work her way and secure her high school preparation. Her father told me that during this experience, so heavy was the extra work, that his daughter slept on an average of six and one-half hours a night, but she made good and graduated with nearly every mark above 90. Then she felt the need of college, but that

was impossible with the resources of that parsonage home. She wrote our Life Service Department of the Methodist Church at Chicago three times endeavoring to negotiate a loan of money, or to procure a scholarship, or to work her way through. Not a single reply came; not one ray of hope; every door seemed closed. Then she became discouraged and quite lost her Christian experience. But in an evangelistic service came back into obedience to her call and made her consecration complete and received the blessed Holy Spirit in sanctifying power.

I recited the details as best I could and felt the Spirit's blessing as I proceeded. That Sunday morning, a young woman less than twenty years of age, who was teaching her first term of school, listened to the incident, felt its challenge, and went home to pray. Before I had eaten my breakfast Monday morning, this young school teacher had sent her sister three miles through the mud and rain with a sizable check and note saying that she wanted that preacher's girl to answer the call of God and she would see her through.

Monday night we had a very impressive service in the same church. Fifteen young people responded to an altar call. Among others I noticed a very fine young man kneeling directly in front of me giving his heart to God. Before we closed, many heard from Heaven and I learned that the oldest brother and youngest sister of the school teacher were at the altar seeking the Lord. I drove out to the school the next morning to thank this young school teacher for her kindly and generous response and in the conversation referred to the altar service the night before. (She hadn't been able to be with us). Tears filled her eyes and rolled down her face as I told her of her brother and sister and their conversion. After a moment she managed to say, "Thank the Lord for answered prayer. Mother and I have been praying for them five years." But let me make the application: The daughter of a Methodist parsonage, who, out of want and penury was called to Christian service, has done as much for her benefactor during the last year as the benefactor has done for her. Only a few weeks ago, I received a communication inquiring if it would be possible for her to enter college and finish her preparation. She, too, was thinking of Christian service and felt the Lord calling her. I dare say that the relationship between the work in the school-room and the releasing of a worthy girl to Christian service made the work more than just teaching school. She is still a school teacher, but she is more—she is a vital part of our Lord's great redemption plan.

The tragedy is not that our young people are not called these awful days, for verily they are; in every camp meeting we visit, there are from five to twenty outstanding cases, splendid girls and manly young fellows saved and sanctified under the ministry of a full Gospel expressing their readiness and willingness, and even anxiety, to get into the ministry. This is not the tragedy that our boys and girls are not called, but the tragic thing is that we, as a Holiness Movement, are not sensitive enough to the challenge and sympathetic enough with this young life in facing their problems. I dare say a thousand young people, well-born, promising, far above the average in natural gifts, are ready to take up the torch today and, within the next five years, would be out on the firing line witnessing and teaching and singing and preaching this glorious Gospel of full salvation, thus stabilizing and perpetuating the Holiness Movement with an aggressiveness

that would startle three worlds. Do we need them?

One dear old saint in Israel told me not long ago with breaking heart that he had stood for holiness and testified to it, had supported his pastor and the program of his church faithfully, "but," he said, "Brother, do you know our preacher has lived with us for seven years and drawn a good salary and during all that time he has not had a revival or led a single soul to Jesus?" This incident probably would be multiplied by the thousand if we knew the situation. In referring to it in conversation with some one last week, a good woman said, "It is fifteen years since we had a revival. Our preacher does not believe in the Atonement, the deity of Christ, or the inspiration of the Scriptures, and takes occasion in our mid-week prayer meeting to make fun of those who do." Do we need them, the boys and the girls that are called by the Spirit in the old camp meeting atmosphere?

The world needs many things these days, but it needs nothing so much as it needs Jesus Christ, and nothing but a Spirit-called and divinely-commissioned ministry with a personal experience of saving grace can reveal to this dying world our Saviour. The problem confronting us, then, is the supplying of a Spirit-called and a Spirit-baptized ministry, a ministry with a personal testimony of the saving and sanctifying power of Jesus and with a scholarship that will help them to defend the faith once delivered to the saints.

It seems to be left to us to build into Asbury College program a practical plan to meet this emergency continually pressing upon us. At the present, we are resorting to a scholarship plan in which from seventy-five dollars to one hundred and fifty dollars per year will place some consecrated Christian man or woman directly back of, or responsible for, one or more of our young people. Thirteen out of fifteen of the boys and girls who are called into Christian service are facing, at the very threshold of a wonderful ministry, the problem of financial help in securing their preparation. To give them the encouragement of kindly, sympathetic co-operation for three or four years will bring into your life a sense of being a very vital part of the program of our Lord. A personal touch with them will bring companionship in lonely hours. It will bring a sense of the worth-while-ness of Christian service. It will lend a new meaning to your work, or to the accumulation of years. You will see money in a new light. It will lend a new meaning to intercessory prayer. By correspondence now and then you will be kept in touch with the heart-throbbing center of Asbury College where five or six hundred young men and women are keeping the impulse to the noblest things in the world. You will feel that our Lord is calling you as he is calling them, and in answering the call you will be brought into a closer companionship with Jesus Christ and your whole life program will be lifted from the commonplace to the dignity of saviourhood. You will be saved from littleness into gianthood, and the words of the fifteenth chapter of John, "I have chosen you," will give you a sense of being called yourself into a gracious ministry.

Will you write the Life Service Department of Asbury College making inquiry about some of our boys and girls who need your assistance? We shall be only too glad to answer any inquiry you may make.

Do not fail to read our Special Offer on page 16. Then act.

Our Christian Institutions of Learning.

C. C. Fisher, A.M., D.D.



HE agitation in behalf of distinctively Christian education throughout the churches of this country did not begin any too soon, nor has the subject been emphasized too strongly. Having been engaged in the work of Christian education for more than forty years, I have observed with much interest, and sometimes with considerable anxiety and some alarm the very strong tendency to overestimate the value of merely intellectual and physical culture. While the Creator has endowed us with intellectual and physical capacities which are almost limitless in their possibilities, and should therefore be trained and developed to their utmost limit, he has also given us moral and spiritual faculties which are boundless in their possibilities and fearfully momentous in their influence for good or for evil, this influence depending upon the kind of training and development given to these faculties.

Doubtless the most striking example in modern times of a false system of education, and its tragic consequences, is that of the once powerful German nation. And, judging from the trend of our educational system in the United States, it would seem that the sad fate of Germany's false system of education has not impressed itself upon us in such a way as to check a decided tendency in the same direction in our system of education. During the past winter arrangements were made for four of the leading and most noted educators in the United States to deliver lectures in twelve of the principal towns and cities in central Kentucky. The object in getting these able and very distinguished educators to come to Kentucky and deliver their splendid lectures was to inspire greater interest in the subject of education in this state which, sad to say, is still very low down in the column in the matter of general education. It was my privilege to hear these distinguished educators, and to hear some of them twice on the same subject. My disappointment in these men and their lectures, with a single exception, was in the fact that not a word was uttered about the importance of the moral and Christian training of the rising generation. Since these lecturers spoke mainly to parents and teachers, the inference is that parents and teachers should be concerned wholly about the mental and physical faculties of their children. In other words, the kind of education we need, and the only kind we need, is that which will enable our boys and girls to develop the wonderful material resources of this country, and utilize them for their comfort and pecuniary profit. While this feature in our educational system is important and all right, it is by no means the thing of greatest importance. Study Germany's past and present and be convinced of the truth of this statement.

Under the auspices of the National Educational Association of America, a world conference on education was held in Oakland, Cal. More than a thousand delegates, representing all the countries of the civilized world, were present at this conference, discussing educational problems which face civilization, without regard to barriers, whether of nation, race, language or creed. Only inferentially and rather remotely, were moral and spiritual values recognized according to the reports of this significant educational conference. There on the Pacific coast, within the shadow of pagan temples of worship, the Bible and the Christian religion, the agencies which have saved these United States from paganism, seem not to have been

thought of in this perhaps the most representative educational conference which has ever come together.

If, as all right thinking people know and affirm, only the Christian education of the rising generation of this nation can save it from the moral decay and final collapse of other nations, the duty of the Christian churches of America is plain and imperative. From what has been said we would not be understood to harshly criticize our public school system. We realize fully that the greater part of the work of education must be done by the states. What we are contending for is that neither church nor state should overlook and neglect the one thing which makes education a real value in the working out of the grave problems which are confronting the world today.

We still contend that this is a Christian country, and that the principles and practice of the Christian religion have made it the most powerful nation of the earth, and that if we continue our leadership among the nations of earth we must continue to recognize and emphasize in a very practical manner the fundamental teaching of the Christian faith.

Granting that many of our Colleges are meeting bravely and fairly satisfactorily the demands for Christian training, can parents afford, in most cases, to turn their sons and daughters over to teachers who, however much they may desire to do so, are debarred by the authority of the state, from teaching the great Bible truths of Christianity to their pupils at the most impressionable and critical period of their lives? If boys and girls go through high school without having been converted, the chances are that they will go through college and enter life careers without saving faith in Jesus Christ. Is it not, therefore, of greater importance for the secondary school to be very positively Christian in its character and influence than it is for the college?—*Central Methodist*.

"Toning Down on Holiness."

A. W. Orwig.

It is sometimes declared that some of those high in ecclesiastical authority are not in full sympathy with a very earnest propaganda of the doctrine of holiness or salvation from all sin. I trust the charge is a misrepresentation. Nevertheless it seems that some bishops sometimes discriminate against men who somewhat strongly emphasize the doctrine of holiness.

Certainly all preachers ought to preach holiness, but not make an unwise "hobby" of any Bible doctrine. Sometimes, however, the complaint against preaching on holiness is made by some of the laity. But some do not appear to know the difference between a "straight" sermon against outward sin and the preaching that inculcates the experience of holiness or full salvation subsequent to regeneration. They want a "toning down on holiness" even in its incipency. I may be pardoned for a personal reference. Many years ago, after having preached against some of the popular sins of the day, a somewhat prominent man complained to my presiding elder that I "preached too much on holiness." While the elder endorsed my course, the man persisted in his evil ways, and several years afterwards died as he had lived.

I once heard it related of a very godly preacher that on having been sent to a new charge where piety was at a very low ebb, he preached a few very searching sermons against coldness and sin in the church. And so great was the opposition by some of the worldly officials, that they demanded his dismissal. They wanted him to "tone down" on real Gospel preaching and his insistence on holy living.

A preacher who served a Methodist Church very successfully for several years was privately admonished at an annual conference

by the presiding bishop thus: "Brother, I am going to move you, and I would suggest that you *tone down a little on holiness*." But he concluded "to obey God rather than men."

Another preacher, an evangelist, declared that after he had preached a few sermons the church was closed against him for preaching that "without holiness no man shall see the Lord."

In refreshing contrast with the preceding accounts of men who would have preachers "tone down on holiness," is the statement concerning the now deceased Bishop McIntyre that he declared he never discriminated against a man because he enjoyed and preached entire sanctification.

Another cheering instance of a certain bishop is that when he asked all the candidates for the ministry if they were "groaning" after the grace of perfect love, and all had answered in the affirmative, he at once invited them to the altar of prayer to seek and expect the coveted blessing. Surely the great lukewarmness in many churches is occasion for *toning up* instead of "*toning down*" on the higher Christian experiences.

Thou God-Breathed Book Divine!

Rev. D. Rand Pierce.

God-breathed is the Living God!

Not less living than the man
Into whose nostrils breath was breathed
When the human race began;
The pulsating thrill of Life Divine
Quivers through every page and line!

God-breathed is the Deathless Word!

Every sentence a living wire,
Stretching from Heaven's blazing Throne!
Throbbing with celestial fire!
Bringing new life to the heart of faith!
Damning the doubting soul with death!

God-breathed is the Book Divine!

And God-guarded through ages long!
Only true guide through time's labyrinth,
Turning life's discords into song!
Hail to Thee, Book of books! All hail!
Thou, while God lives, shall never fail!
Portland, Oregon.

A Quest for Souls.

Rev. George W. Truett, D.D., has gotten out a book of sermons, which include a complete series of Evangelistic Sermons by this master of the forepel appeal. Dr. J. B. Cranfill says in the foreword of the book: "There has never to my knowledge been a book of sermons published that carried messages more vital and winsome than are herein found. In their strength, their earnestness, their eloquence, their pathos, and their compelling heart appeals, they carry a pungency and power far beyond any other sermonic classics it has been my privilege to read." The book is now in its seventh edition, which indicates the popularity of the work. If you desire a copy, send \$1.50 to Pentecostal Publishing Company, and same will be sent to you.

The Weakness of Evolution.

The above is the title of a book just off The Pentecostal Publishing Company press. It is one of the clearest, most scholarly, and timely productions we have seen on the much discussed subject of Evolution. The writer, W. Maslin Frysinger, knows whereof he speaks, having studied the best authors on this subject. An editor recently wrote us asking permission to publish one of the splendid chapters in his journal, saying that this treatment of the subject was the clearest and most concise he had seen. If you wish to avail yourself of an able discussion of this interesting and timely subject, write for a copy of this book to The Pentecostal Publishing Co., price \$1.25. It is neatly bound in cloth, in good clear type, and is exceptionally interesting from start to finish.

MRS. H. C. MORRISON.

The Divine Furnishing.

J. P. Pigott.

Tarry ye in the city of Jerusalem, until ye be endued with power from on high.



WHEN we consider the various activities of the modern church, its numerous organizations, and almost continuous drives for this, that, and the other purpose, all prompted by purest motives, and of which no criticism is here intended; and then turn to the founding, and marvelous growth of the primitive church, we can hardly fail to be surprised to see how few of the things which we now seem to regard as fundamental to its success, are ever mentioned by either Christ or his apostles. They were commissioned to evangelize all nations, but were not to begin until they were properly equipped for this stupendous task. This equipment, however, did not include the organization of a missionary society to finance the enterprise; nor yet a church erection society to help to build up-to-date churches in the centers of population. As Jesus saw it, they lacked just one thing—power—and they were to tarry until they received that, and then “go.”

Was he mistaken in supposing that this divine endowment was absolutely indispensable to their success, and that it completed the essential equipment of the church for its conquest of the world? The triumphal march of the Kingdom in the midst of a hostile world, on and after Pentecost, would seem to prove quite the contrary. Speaking of the day of Pentecost, Dr. Schaff says, “We must suppose that Peter addressed the people in the street from the roof or from an outer staircase,” and yet, may I ask, what sermon of modern times “though fraught with learning and burning with eloquence” and preached to an attentive congregation in the most favorable environment that money could provide, has been so fruitful in spiritual results? The first gospel sermon to a Gentile congregation was preached by Peter—Spirit filled—in the house of Cornelius, where all the unsaved who heard the word were swept into the kingdom of God. The first Christian congregation in eastern Europe was gathered by Paul preaching by the river side, and in the house of the Philippian Jailer. At Ephesus Paul reasoned in the school of Tyrannus for two years. “So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” And the church thus established in this heathen city continued, it is said, for six hundred years. At Corinth, “the renowned capital of the Roman province of Achaia,” Paul preached for a year and a half in the house of Justice, and founded one of the great Gentile churches of early Christendom.

When closing his first letter to this church he says: “Aquila and Priscilla salute you much in the Lord, with the church that is in their house.” To the Colossians he writes, “Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.” Luke closes his history of the progress of the kingdom of God leaving Paul in his own hired house where for two whole years he preached the gospel to such as came to hear. Poor homeless, penniless Paul, without a single Christian church building, and with never a pulpit that he could call his own, was more than match for entrenched heathenism with its “gorgeous temples, splendid ritual, and imposing priesthood.” His wonderful achievements in the midst of seemingly impossible conditions, were made possible by his having the Pentecostal equipment, and by this alone. Who is prepared to say that the same gospel, preached by Spirit-filled men, would not produce like results in any of our great wicked cities today?

Let us look for a moment at conditions as we find them at present. Church buildings and organizations there are, and have been for years, almost everywhere in country, village, town and city throughout civilization; and yet, with centuries of opportunity, the church of the Prince of peace failed to prevent so-called Christian nations from flying at each other's throats with all the satanic fury of angry demons, in the greatest war of history. What a spectacle for angels and heathenism! With full playhouses six nights in the week, and empty church pews on Sunday, she has not been able, by her moral impact upon society, to protect her holy day from desecration, and has to look to the state for such protection. With all of her feverish activities, is it not true that the number of young people who are growing up with no religious training whatever, is so great as to alarm thoughtful statesmen lest they undermine the moral stability of the government, and is, also, failing to a most alarming degree to hold even her own young people for God and heaven, while multitudes, many from nominally Christian homes, are merrily dancing their way down to perdition, and this too, under the very shadows of her church spires? Is it not true that because of her impotence, while claiming to be the organ and instrument of Omnipotence, she is mocked by the ungodly as Samson was mocked when shorn of his power? And is it not probable that her Lord is saying of her as he said of the disciples when they had brought reproach upon themselves, and him, by their failure to cast out an evil spirit: “O faithless generation. . . how long shall I suffer you.”

“Churches and varied church arrangements, preachers and workers of all sorts, we have more plentifully than ever before. Yet who of us is content with the progress of the gospel? Is this country of ours a model of what Christianity can make of a nation? Think of its lust; its hideous squalor; its drunkenness; its gambling; its caste in the churches, rigid and haughty as any hindoo distinction; its pride; its love of money; its haste to be rich at any cost, and by any means. If this is all that Christianity can do for us, is it really worth while to go to the trouble of training men and sending them, at much expense, to the ends of the earth? Or, if there is a power that can cast out these devils, what is it? Where is it? Why is it not felt and seen”? How many magnificent piles of masonry are there in our cities called churches of the living God, but which are, in reality, only spiritual morgues, the abode of the spiritually dead, though they have a name that they live. If a sinner should be so fortunate as to really get saved, and should so far forget himself and the proprieties as to “Rejoice and leap for joy” the congregation would feel scandalized by so much ado about nothing, and the disturber of their icy repose would be quickly removed, and the stones in the walls are too dead to cry out.

When we read of the many church dedications and reopenings; of parsonages built or repaired; of Sunday school and other church rallies; of increased salaries and donations to the pastors, and other evidences of material prosperity, we might be led to infer that the church is riding on a high tide of victory. But when we consider the comparatively small number that are being saved from amongst perishing millions, even in gospel lands, is it not enough to make angels weep? Why is the church so signally failing in her God-given task, her supreme mission, that of saving the lost? Let the heavens declare it, and the vaulted skies repeat it; *she lacks pentecostal power.* “The entire history of the apostolic church is illuminated and heated by pentecostal fire.”

Today, “The dream of the zealous is of the wonders they could do if they only had the money.” And the church is practically saying, “Without money we can do nothing.”

But Jesus says, “Without *Me* ye can do nothing.” If the church be not filled with the Spirit of power, “everything else without this avails nothing, with this everything else will follow.” If the divine endowment of power is not obtainable by the church of today, then according to the statement of Jesus himself, her efforts to evangelize the world can end only in failure for want of an equipment which God alone can give, but will not. If, on the other hand, he is waiting, anxiously waiting, to bestow upon her all the power needed for her momentous task, how grievously we sin against him, against a dying world, and against our own souls when we fail to meet the conditions which make its bestowal possible, and, in our helplessness, look elsewhere for help; and thus defeat the purposes of redeeming love, and contribute to the endless destruction of immortals for whom Jesus died! “Woe to them that go down into Egypt for help, and stay on horses and trust in chariots because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel, neither seek the Lord.” When we consider our awful responsibility in this infinitely important matter, it appears to me that we may well tremble with fear lest, for want of the Spirit which we might, but do not, have in his fullness, we fail to properly warn the wicked, and he be taken away in his sins, and his blood be required at our hands. Ezek. 33:8. Might we not very properly ask, as did the Israelites, “Is God among us or not?”

The sainted John Fletcher was to preach at a certain place. The congregation had gathered and the time for worship had arrived, but the preacher was absent, though it was known that he was at a house near by. A messenger sent to call him returned and said he was talking to some one and saying, “If you do not go with me I will not go.” Presently he came, and the audience soon discovered that the other One had come with him; and so passionately did he pour forth burning torrents of divine truth, that his hearers were mightily moved and many were saved.

The supreme need of the church today is that the “Other One” accompany her ministers into their pulpits. “Ye shall receive power when the Holy Spirit is come upon you.”

Convention Visitors, Attention!

All visitors to the General Holiness Convention in Indianapolis, Ind., September 11 to 16, are urged to register at the office in Cadle Tabernacle upon their arrival, especially evangelists, ministers and other Christian workers.

Information can be had at the office regarding lodging and board, location, rates, etc.

“What of the New Discovery.”

After considerable experience with the Cult called Christian Science, I devoted some time to the study of their literature, in main, Mrs. Eddy's Science and Health, together with attending their “meetings,” “readings,” mid-week “services.” Then concluded to write this little book. It is concise, brief—to the point—practical illustrations well saturated with wholesome gospel.

The results for many in reading “What of the New Discovery” has proven it to be the little David crossing the crystal brook picking up a smooth stone—the Word of God—and striking the Goliath of heresy sufficiently that he is unable to answer. All authors profit from sale of the little book—goes to Methodist Hospital, Houston, Tex. Many say it is the best of its kind. Can be read at one sitting. Price, 15 cents.

Order from Pentecostal Publishing Company, Louisville, Ky.



WORKERS TOGETHER WITH GOD.



SILENT AND BUSY.

Insofar as reports are concerned it has been a long time since we reported anything to *The Herald*. During April and May we wound up our church campaign holding forth respectively in Middlesboro, Ky., and Maryville, Tenn. At both of these places the Lord gave us gracious victories. After the Maryville work, on account of some throat trouble, we were advised by a specialist to take a little rest or to undergo an operation. Following the line of least resistance we took the rest cure. In July we started again in Smithfield, Ky. We had a great meeting there. Many definite professions at the altar, large class united with the Methodist Church and some with each of other churches there, and two young men received definite settled call to the ministry. One will come to Asbury soon to prepare himself, and the other will go to Transylvania to prepare for the ministry in the Disciples church. Prof. C. P. Gossett was with us in this campaign. He was at his best. He led his two choirs in singing and with his special solos added much to the meeting. Mrs. Callis had her violin and did good personal work. Brother Thomas and the people stood nobly by us and made our work there one of delight.

At Callis-Grove camp meeting we had a great time. Situated in a locality where the majority of the writer's relatives live it was a peculiar delight to go among them for the first time since entering the ministry and bear witness to, and preach to them a gospel of full salvation. When one's whole ministry has been entirely among strangers and for others it is a God-given privilege to preach to your own. Some of them walked in the light and were greatly blessed—claiming the blessing of entire sanctification. In all there were some fifty or more at the altar. There is a very fine and loyal bunch of people back of the camp there. Holiness has never had right-of-way in that community, hence it has meant a great deal to those who have stood true to be so. But the camp is firmly established and will long be a great spiritual Mecca to that portion of the state. I would like to urge all the holiness people in Trimble, Henry and Oldham counties, Kentucky and those from Madison, Indiana, to not only attend the camp occasionally, but go and camp on the grounds. One reason many camps are dying is due to the lack of vital interest in them on behalf of our own holiness people. A camp meeting needs a lot of campers on the grounds who can pray, sing and shout the whole camp through. With little handful by day and a rush crowd at nights but little, comparatively speaking, can be accomplished.

The supporters of the camp said this was the best year in many. The order was good without exception. Crowds were large. The interest was community wide. The dining room was well operated, the collections came easily and withal the people left saying "It was good to have been there."

We are now for our sixth time in Kincaid, W. Va. There have been many seekers and finders already. Expecting much more. Crowds are coming and the people seem eager to hear the truth.

Faithfully yours,

O. H. Callis.

EATON RAPIDS CAMP MEETING.

Sunday, August 5, witnessed the close of one of the greatest camps ever held at Eaton Rapids, Mich., under the Michigan State Holiness Camp Meeting Association. The crowds, which have always been large, seemed larger by far this year than ever before, the large hotel and dining-room being over crowded over the closing days.

The camp was under the management of its new president, Rev. W. G. Nixon, D.D., of Detroit, who proved himself one of the strongest and most able camp meeting managers in the country, besides preaching, two sermons which resulted in definite blessing to many. Dr. Nixon was unanimously re-elected as president for another year.

The program this year was one of the strongest to be had, the preachers being Rev. Jos. H. Smith, Rev. Will Huff, Rev. John Paul, and Rev. C. W. Ruth, all four being together over the central days of the camp. These names assure the best of preaching, but best of all, the power of the Holy Spirit attended each message, bearing it home to hearts with real conviction, and resulting in an altar well filled with seekers at practically every service. No count of seekers was made, but the camp was judged by those longest in attendance as the most fruitful in years. The unbroken harmony which reigned among workers and people all over the grounds made an atmosphere in which the Holy Spirit could easily do his office work and bring about definite results.

Perhaps the most inspiring and encouraging sight was the large number of young people on the grounds. Each day the Epworth Chapel was filled for the young people's service, under the leadership of Miss Blanche Shepard, until it was necessary to compel older people to stay away. In these services young people found God for pardon and purity in the good old way, and yielded their lives to him for service to which he may call.

The music was a real inspiration under the able

leadership of Rev. L. H. Nixon, with the splendid choir of young people. The finances were quickly raised sufficient to care for the camp through the coming year. Many evidences proved that "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," is still the secret of real success.

Fern C. Wheeler, Sec.

UNION HALL, VIRGINIA.

It was the writer's privilege to attend the meeting at Penhook, Va., held under a beautiful brush arbor erected by Brother W. J. Craddock, the pastor, and others who assisted him. It was attended by a good measure of success despite the fact that rain prevented some important services. The sermons presented by Brother Craddock and Phaup were all of a very high order. They preached the old-time Methodist doctrine with the power of the Holy Ghost sent down from heaven and believers were edified and sinners converted.

Some of the oldest saints who were there well past the line of the Octogenarian and nearing the end of the journey, seemed to catch a vision of the pearly gates and testified that they had never enjoyed so much of the presence of the Holy Spirit in any other meeting they had ever attended.

Brother Phaup, who did most of the preaching, is very dear to the hearts of the people. His clear forceful sermons, as well as those of Brothers Craddock and Whitmore, did much to brush away the cobwebs from the minds of those who heard them concerning the doctrine of heart purity. They were not ashamed of the word (or work) of sanctification, since Jesus suffered without the gate to sanctify the people with his own blood, and prayed the Father to sanctify those who should believe on his word.

It rejoiced our hearts to see so many of our friends and neighbors of other days rejoicing in the love of God. About twenty of those newborn souls have given their names for church membership.

Rosa B. Sutherland.

EVANGELISTIC CAMPAIGN.

Since our last report we have held meetings in the following places: Bonne Terre, Mo., Jasper, Ala., Big Springs, Tex., and at present time in Shreveport, La.

At Bonne Terre, Mo., we found the church in a bad condition, spiritually; the people had gotten into that satisfied condition, careless, neglectful and seemingly had lost all interest in church work. But by the help of the Lord, with the pastor's aid and few Christian people we made it hot for the devil and had something like seventy conversions, and about fifty united with the church.

Then to Jasper, Ala., in the First Methodist Church, where they have the most beautiful church in Southern Methodism. It has just been completed at a cost of \$220,000. There we found some fine Christians, and some who were not so good. Bro. Stansell, the pastor, is among the finest men I have ever known. He is fearless in his denunciation of sin, at the same time preaches with such power and unction that people readily hear him. For some time it seemed the devil had the situation in hand, but thank God, the last three or four days the tide changed and the lines were drawn and many found the Lord, and twenty-four united with the church. Some of the old card players got very mad and gave up their place in the church as teachers, and the church was benefited greatly when they got out. The people said it was the best revival ever held in Jasper.

From here to Big Spring, Texas, under a large tabernacle. There we met with the Texas people who are quite different from our Tennessee and Kentucky people. Yet, when you once know them and get up to them you will find a big-hearted set of people. This was a union meeting of Methodist, Christian, Presbyterian and Episcopal. The pastors stood by us faithfully through the entire meeting. The battle was hard but God gave us victory. In all we had about 100 conversions and 60 united with the churches.

We are in the battle here in Shreveport, La. We have a large tent with a seating capacity of over 2,000 and it is almost full every night. The prospects are fine for a great revival here. Brother Tucker has been doing some great preaching and God is most graciously honoring his work. Once a man far away from God, spending most of his life riding race horses, selling whiskey, spending six years in the under-worlds of Chicago, never looked into a Bible until his conversion, and now is one of the great evangelists of the M. E. Church, South. This is proof what God can do for a person when we say, "Lord, take me and use me for thy glory." The music has been good under the leadership of the writer. I have had some splendid choirs and they did fine work, and many hearts were made glad by hearing the soul-stirring songs from time to time. To God we give all the glory, realizing we could not accomplish anything without his help. We sincerely ask the prayers of *The Herald* family.

Faithfully yours,

R. E. Turbeville.

THE GOOD WORK GOES FORWARD.

It has been some weeks since we reported funds coming in for the Theological Building at Asbury College, but the friends have not been unmindful of our needs and steady streams of offerings have been running this way, which have enabled us to carry forward the work most successfully. We are now roofing the building, and up to this time have not had to go in debt one dollar. With the support of God's children who love the Bible and desire to have a ministry who preaches the full gospel, we expect to have this building completed and ready for occupancy within a short time. Below are the names of some who have rallied to our help; more names will follow next week.

| | |
|------------------------|--------|
| Glenn C. Jackson | \$2.50 |
| E. J. Terrell | 1.00 |
| Mrs. C. F. Neri | 1.00 |
| O. R. Eby | 5.00 |
| Anna Price | 1.00 |
| J. A. Whiteley | 1.50 |
| Miss Fannie Goff | 3.50 |
| W. E. Florence | 4.00 |
| Mrs. M. R. Givens | 5.00 |
| Mrs. H. F. Ruffin | 6.80 |
| Hubert Leonard | 1.50 |
| M. Sturgeon | 1.00 |
| Frank S. Bartlett | 10.00 |
| R. L. Kelley | 10.00 |
| Alma M. Babcock | 10.00 |
| Mrs. H. E. Swango | 25.00 |
| Mrs. J. P. Ralph | 5.00 |
| Mrs. Emma Schmidt | 1.00 |
| Mrs. Hattie Morgan | 5.00 |
| Permelia Kenney | 3.50 |
| A Friend | 10.00 |
| A. J. Quatterbaum | 100.00 |
| T. W. Kinder | 20.00 |
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(Continued from page 1)

and through these ministers and witnesses the Gospel has gone out through the nation and multitudes of souls have been converted and sanctified.

We believe the time has come when we ought to put forth earnest effort to *revive the revival* of full salvation in Kentucky. We had a wonderful blessing at Central Holiness Camp Meeting at Wilmore, Kentucky, this summer, and a large number of people joined the Kentucky Holiness Association. We want to build up a strong membership. Our one great hope is to hold revivals, to spread scriptural holiness, to bring people to Christ, and to establish them in the faith of the Holy Scriptures, and to make them earnest and zealous soul winners.

We want to hold many holiness conventions, arouse the people, rekindle revival fires, and build a tremendous barrier against the floods of destructive criticism which is making such inroads upon the Christian faith, and to bring the people into such a gracious experience of salvation that they will be steadfast and immovable in these perilous times of widespread scepticism. We have arranged to have a holiness convention in the Asbury College Tabernacle at Lexington, Ky., Dec. 3-9. We put the meeting at this date because it will give ample time for the removals which may take place among the preachers at the annual conferences, and for the fall revivals, and enable us to make our arrangements and engagements so that we can be free to attend the Lexington convention. I have never known the preachers and people stirred up more for aggressive revivals on full salvation lines than at present. We are stirred and alarmed at the headway a dangerous unbelief is making in the church and it can only be checked by the mighty power of the Holy Spirit poured out upon God's people. Make your arrangements to be present at this convention, and arrange for holiness conventions of from at least three to five days, at any place in the state where a group of people can get together for prayer for the outpouring of the Holy Ghost, for the salvation of sinners and sanctification of believers.

Anyone of any denomination in the enjoyment of the experience of entire sanctification, or anyone who has been regenerated and is hungering and thirsting for a full delivery from sin, may become a member of the

Kentucky Holiness Association. The membership fee is one dollar per year. This dollar will be used to press the work for a gracious revival. We would be so glad to have you join the Association and help in this good work. If you will do so, send your name, address, and one dollar to Mrs. H. C. Morrison, care THE PENTECOSTAL HERALD, Louisville, Ky., and she will turn over same to the secretary and treasurer of the Kentucky Holiness Association. It is high time that we were up and doing for a great revival in our beloved state. Let everyone help, and let us give ourselves to earnest prayer for a mighty spiritual awakening.

Faithfully your brother,
H. C. MORRISON.

The General Holiness Convention.

(Indianapolis, September 11-16)

A Brief Review of the Program—By the Program Committee.

Big things move slowly, and are hard to bring to completeness. We have previously announced a splendid list of names of leaders who will have part on the program, but even yet the subjects are not all fitted up. Some of our friends are eager to know what this "compelling" program is to be like. We are able to give the following advanced bill of fare, withholding for the present the disposal of the personnel.

THE OPENING.

Tuesday evening September 11, at 7:30 P. M., the Tabernacle Choir will assemble, supplemented by a number of convention voices, in charge of one of the leading song evangelists. A quartet will be rendered from one of the schools. Major Hites, resident Evangelist of Cadle Tabernacle, will deliver a fifteen minute address on the Heart Hunger of Indianapolis, and W. G. Nixon, of Detroit, will preach the Keynote Sermon.

THE AVERAGE DAY.

Each day will be crowded with great meetings and great fellowship. The three first hours of the convention each day will be devoted to prayer; three different prayer meetings, 6 to 7, 7 to 8, and 8 to 9 A. M., led by preachers and laymen who have the burden. The appointment to lead a prayer meeting will be among the most important parts of the program.

The Exposition Hour, under a leading Bible expositor, will be from 9 to 10 A. M.

The people will praise the Lord in song and testimony from 10 to 10:30 A. M.

A sermon and altar service will be from 10:30 to 12:30.

At 2:30 P. M., the theme each week day will be, "The Promotion of Holiness Considered as a World Problem." There will be thirty minute addresses prepared for the occasion on such themes as "A Historic Appreciation of the Movement in America and Some Lessons," "How Shall We Supplement or Perpetuate the Work of this Convention?" "The Need of a Definite Note," "How to Harness all the Forces," "Wherein We Have Succeeded," "Pentecost as the Main Spring of Missions," "Interdenominational Educational Work as a Mission Field for the Holiness Movement." Sunday afternoon will be one of the great evangelistic mass meetings.

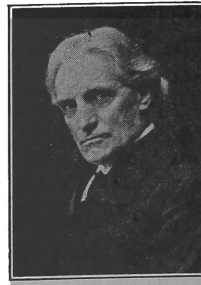
At 7:30 each evening the several song evangelists will hold forth with the Tabernacle Choir and special songs of the highest type from the schools.

Impact meetings will be conducted over the city in public places and industrial centers. Effort will be made for far-reaching and permanent results; but there will also be given special emphasis to the work of leading people into pardon and sanctification as immediate results of all sermons and prayer meetings.

Dr. Gordon's article for this week has been delayed, and for that reason will not appear until next week.

MONTHLY SERMON.

Text: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.



I once thought the text required more than was possible for the human, however, as I study the Scriptures I find it is possible, practical and necessary in order to a true Christian life to have in us the mind of Christ.

We must remember that the Apostle has no reference to the

intelligence of Christ. In this sense, the mind of Christ is infinite and is quite impossible for the human. If in the study of the text we substitute the word *mind* with the word *disposition* we shall more readily grasp the thought the Apostle wishes to convey.

The object of the Christian religion is not only to save men from the consequences of a sinful life, but to save them from sin itself. Redemption is to bring man back to the original purity of the first lovely pair; not that man can ever reach a state in this life that will enable him to hand down to posterity inherent righteousness, but that every fallen man, individually, may be born again—made in Christ a new creature. In a word, the grand object of Christianity is to make sinners by the power of the Atonement as much like Jesus as it is possible for the human to be like the divine. Hence, it is the duty of every Christian to cultivate the disposition and duplicate, as nearly as possible, the character of the Son of God.

The importance of living right cannot possibly be overestimated. The Holy Scriptures have by no means been silent on this subject, but from the Ten Commandments written by the finger of God on Sinai, to our Lord's Sermon on the Mount, line upon line and precept upon precept, the path of duty to our Maker and our fellow man has been marked out with great care and plainness. We have not only had precept but we have also had example. Jesus Christ came into the world, lived and labored among men and, although he was closely watched by those who would have gladly detected in him the least discrepancy, there is not on record against him a single unwise word or improper action. A short time before his ascension, he said to his disciples, "I have given you an example."

It is much more difficult to originate than it is to copy or to imitate. Hence, surrounded by many difficulties, we have this advantage: we are to copy the example of Christ. It is the purpose of this sermon to tell in plain and simple language how we may be like Jesus; what it means to have in us the mind of Christ—the disposition and attitude of our Lord.

Much might be said with regard to his obedience to the Father; the patience with which he labored, the zeal with which he spread abroad his teachings, the fortitude with which he suffered, and the general humility that characterized every act of his life; but it is my purpose to speak especially of his obedience to the Father and his mercy toward the sinful, and to urge upon all the importance of following his example and cultivating his disposition in these essential particulars.

Early in his ministry, Jesus said, "I came not down from heaven to do mine own will, but the will of him that sent me." Even before this, when his disciples urged him to partake of food which they had prepared for him, he said, "I have meat to eat that ye know not of." When his disciples said, "Hath any man given him ought to eat?" he said,

"My meat is to do the will of him that sent me, and to finish his work." When the shadow of the cross was falling over him and the bloody sweat was bursting from his face, he prayed to the Father saying, "Father, if thou be willing remove this cup from me; nevertheless not my will but thine be done." Paul says "he humbled himself and became obedient unto death, even the death of the cross."

We certainly have a wonderful example of obedience here in our divine Master. We will do well to lay this to heart. No degree of faith or service releases the Christian from a careful and strict obedience to the law of God. Obedience is the foundation stone of Christian character. To search the Scriptures, to know his will, to pray and trust for light, strength and guidance to do his will, is the spinal column of Christian manhood and womanhood. Watchful obedience in the little, as well as in the larger things, means much to the soul. No doubt, to live an obedient life would make one peculiar, to appear eccentric; might subject one often to ridicule and sometimes to persecution, but the platform of obedience is built directly under the open windows of promise and blessing.

The faith that falls short of leading a man to search the Scriptures and regulate his life according to their instruction, the laws and the truths laid down in them, is a dead faith. Certainly we are saved by faith, but that faith that fails to bring a soul into conformity with the law and will of God is not a saving faith. We should remember that Jesus has said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And as if to impress this important truth indelibly upon our minds, we read the same in the very last chapter of the New Testament, "Blessed are they that do his commandments that they may have right to the Tree of Life and enter in through the gates into the city." The language of Samuel to Saul comes home to many of us laden with bitter reproach, "To obey is better than sacrifice." Shall any intelligent, moral being with all these scriptures looking us squarely in the face, make any pretensions to a religious life, and yet habitually and willfully violate the laws of God legislated for the just, equal and happy regulation of human society and our attitude of humble and constant obedience to our heavenly Father? It were better to make no pretention to religion than to trifle with God.

I now call attention to the attitude of our Lord to sinners. His mission in the world was truly a mission of mercy. Jesus came to seek and to save the lost. This was by no means an easy task. Nothing but infinite mercy could have led him to undertake the solution of the great problem of sin. It seems that in order to save men, he must hunt them up, search them out, and come into close contact with them. In tears and sweat and blood, he wrought out and announced to the world the plan by which God might be just in the justification of the ungodly. Our Lord Jesus was not merciful in a general sense only, but in a special sense as well. Whoever came to him that was in any wise turned away without compassion? Upon what would our hope rest but for his compassionate mercy? Mercy is a great central fact in the Atonement. Take it out of the Bible and that good Book has no promise for us. Mercy is the keystone in the arch of the plan of human redemption; remove it and the whole structure will fall into ruin. It is the electric light of Christianity that is illuminating the prodigal's return road to the Father's house. It is the magnet of the Church that must draw the world to Christ. The Lord Jesus wants us to have within us his mind and practice among our fellowbeings this same attitude of mercy. It is a pearl of great price. The Christian heart

My dear Dr. Morrison:

I want to congratulate you on the eager spirit of study and devotion which characterizes the student body of Asbury College.

I have nowhere seen a more alert and responsive company of students. The fact that your graduates are in great demand in high positions of trust and usefulness must be a matter of great joy to you. I am sure no one can go to Asbury and be an intellectual or spiritual laggard.

Sincerely yours,
Rev. C. L. Goodell, D.D., New York City.

must know how to bear and forbear, how to forgive those who sin against us, how to follow up and seek to save the lost, how to bless and help the unworthy, how to support the weak, to be patient toward the feeble-minded, to give succor and assistance to the unworthy, to hold on, to pray for, and to love those who backslide again and again. Jesus taught us this, Jesus practiced this. This has been the attitude of Jesus toward us in the past. Can we who are so dependent upon the mercy of God refuse mercy to the objects of his love? Shall we not pray earnestly that our Lord Christ may put his mind in us? May he, by the Holy Ghost, work in us his own disposition of obedience toward the Father and compassion toward our fellow-beings so that we shall follow with untiring feet the lost sheep, lift up the fallen and bear the burdens of the weak? Let us be careful to cultivate in ourselves this quality and disposition of our great Exemplar that will lead us to feed the hungry, clothe the naked, forgive the erring, throw the veil of charity over the faults of our brethren and sisters, and pray for the salvation of our enemies.

Shakespeare wrote almost like one inspired when he penned those immortal words:

"The quality of mercy is not strained;
It droppeth like the gentle rain from heaven
Upon the place beneath. 'Tis twice blest,
It blesses him who gives and him who takes.
'Tis mightiest in the mighty.
It better becomes the throned monarch than
his crown.

'Tis an attribute of God himself, and earthly power
Doth show likest God when mercy seasons
justice."

O, that such divine life may be wrought in us by the Holy Ghost that we shall go forth into life filled with the Spirit of obedience to our God and mercy toward all our fellow-beings.

How About It, Girls?

Mrs. H. C. Morrison.



Do not contend that the present condition of society is in a large measure due to the immodest dress and frivolity of our young women and teen girls, is not to miss the mark. Each season springs new and more unsightly fashions, and we wonder when we get our first glimpse of them if the girls will really be indecent and foolish enough to patronize them. But, there are always those who delight in going full length in matters of fads and fashions, be it to their detriment or no. To say the least, it bespeaks a low and dangerous trend of society which means the wrecking of thousands of lives and an increased downward drift toward immorality and disgrace.

Rev. Dr. N. H. Knobel, president of the Lutheran Church of the United States and Canada, has declared his views of the present-day drift in our girls when he said: "American girls and young women should mend their ways, because the men despise them. They drink cocktails, smoke cigarettes, and altogether their conduct is shock-

ing." He says the American girl is at the "lowest ebb" of her history.

When we made our trip to Europe I was shocked to see beautiful young women, some of them draped in deep mourning, smoking cigarettes and sipping their tea as if it were the proper thing to do. I remarked to Dr. Morrison, that I hoped such a custom would never cross the Atlantic, but we find that our young women have already so far descended in the scale of social standing that they are smoking by the thousands.

The writer above quoted further says: "The whole United States is very immoral at present, and I trust there will be a recovery very soon. The women are no worse than the men, but they seem so because previously they were so reserved." I am reminded here of a remark made by a society woman, when she declared that "I had rather be dead than be out of style." And it certainly seems that thousands are of the same mind, for everything that a woman holds dear, or should hold sacred, is risked for the sake of "being in style."

Another thing, while I am on this subject which our good Lutheran brother has provoked me to write, and that is the horrible and abominable way the girls and some women of age, have of powdering their noses and painting their faces until they look like some of Sells' vaudeville women who passed through the street the other day in a parade. I could but think if girls who paint and powder like clowns could see those poor creatures they surely would have sense enough to leave off such a hideous practice.

Statistics tell us that many millions of dollars are squandered annually in paints and powders, money if put into good books and read by the growing generation, would mean a revolution of social life, and fathers and mothers for the unborn generations that would mean homes where discipline was respected and God was revered.

But this is one of the signs of the latter days—days that are spoken of in the Bible as preceding the consummation of the things of this age, and the ushering in of an age when Christ shall assume the reins of control and sin and iniquity shall be put down. How much farther we shall go in this downward way, and how long the righteous shall have their souls vexed with the ungodliness of the times, God alone knows. But "what I say unto one, I say unto all, WATCH!"

Special Notice.

People are asking if Dr. Ridout's articles on "What is the Matter with Protestantism" which have recently appeared in THE PENTECOSTAL HERALD, will be published in pamphlet form. One man in the west wants 100 copies. We are now putting them into pamphlets and they will be ready shortly. We shall place the price so that those who want quantities can purchase them at a moderate price. 5,000 of those booklets should be distributed. The condition of Protestantism because of the New Theology is getting worse not better. Dr. Ridout sounds a clarion call to all Protestants to get together. Let us know how many of those pamphlets you can use.

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OUR BOYS AND GIRLS

NEWSBOYS AND THEIR PATRONS.

My Dear "Newsies":—As a former newspaper man, please let me say that I am in full sympathy with your occupation. It is just as honorable as the editing of a paper or any other respectable calling. You fill an important place in the world. Some of you may yet become successful editors, lawyers, physicians, preachers, bankers, merchants, college professors, congressmen, or fill other high positions of honor and usefulness. Some very prominent men sold newspapers when they were boys. Have a proper ambition to "make your mark" in the world. But remember that no ambition can be more noble than to be a blessing to mankind.

But now, dear boys, let me tell you about some newsboys of true nobility. I am not "making up" these stories, but am giving you real facts. Perhaps you could give some quite as good or even better.

As a newsie was walking to the place where he sold his papers a man said to him, "Here, boy, give me a paper." "Can't do it, mister." "Why not?" "You've got the paper I want." "No matter; can't break my rule." This block belongs to Limpy. He's lame and can't get around as lively as the rest of us kids. We've promised each other not to sell papers in his block, not even on the sly." Noble boys to show such kindness to one more unfortunate than themselves.

Jimmy, a little boy who sold papers to help his sick and widowed mother, was one day pushed back by some larger boys, and he had poor success. Another boy, who saw the mean act, said, "Stand right in front of me, Jimmy, till all your papers are sold, and then I'll try to sell mine." But by the time the small boy's papers were sold, all the buyers had about gone by, and Jimmy's good friend had a lot of papers on hand. But a gentleman who had seen the whole affair, said to him, "My boy, you will never lose anything by being kind to others," and he put a silver dollar into the boy's hand and went his way.

When a street car conductor asked a young lady for her fare, she found that she had forgotten her purse and so stated, but added, "I suppose I must get off." Quickly a newsboy said, "Here, lady, is a nickel, I'll lend you." Thanking him she said, "Give me your name and address and I'll pay you back." "Don't worry 'bout that," he replied, "I'm the kid you gave the half dollar to last Christmas when you saw me selling papers, and I ain't forgot it." Thoughtful and generous boy indeed was he.

On a cold and wet morning a gentleman said to a newsboy, "This kind of weather must be very hard on you." "Pretty cold, sir, but the sun may shine again," was the cheery answer. He doubtless had the "shine" in his heart, and it came out in his pleasant look and words.

The great preacher, Henry Ward Beecher, seeing a newsie shivering with cold, said, "My dear little boy, aren't you very cold?" "I was cold 'fore I saw you," he replied, as his smiling face indicated his great appreciation of true sympathy.

To the patrons of newsboys let me entreat you always to treat them kindly, for a tender chord in their bosoms may respond to your own delight and benefit. And may God bless the hustling boy merchants of our streets.

A. W. Orwig,
1220 West Thirty-seventh Drive,
Los Angeles.

Dear Aunt Bettie: Will you please permit a girl from Kentucky to join your happy band of boys and girls? Our Sunday school was organized the first Sunday in April, 1919, and I haven't missed a Sunday.

Dorothy M. Saunders,
Covington, Ky., Star Rt. 1.

Dear Aunt Bettie: Here comes another letter from a girl advanced in years, asking to join your happy band. I have been a subscriber of The Herald for years. I am always interested in the letters from the boys and girls. This week a letter came from a West Virginia boy, forty-nine years of age, an invalid who has been bed-fast for many years. He writes that he is lonesome and wants some one of the cousins to write him. My heart goes out to one who is bed-ridden. I am so glad that Jesus never forsakes us, but is always in our midst. I have been afflicted with an aching body and limbs and with distorted hands for many years—have not walked for nearly nine years. My home and little world is not with my children, but in four square walls of the Infirmary, surrounded by the sick and dying, but I get much pleasure out of my shut in life. I enjoy reading and writing to my friends. I have a radio in my room—hear a good sermon every Sunday morning and concerts through the week. I would like to be in active church work, but if it is God's will that I sit in my wheel chair I am trusting that my patience and submission to his will may be an example to those around me. I am interested in Bro. Morrison and his school, and had a boy there once myself. My letter may find its way to the waste-basket so will close. Good cheer to the West Virginia boy.

Lydia H. Tucker.

Dear Aunt Bettie: Here I come to see you and the cousins. My! what a beautiful band of boys and girls, but there are some strangers among you. I am 14 years old. Who has my birthday, Dec. 12? If any one has it I will send them my picture if they will write to me. I like to go to church and Sunday school. Rev. J. W. Madewell is the pastor. My mother has taken The Herald for a long time and thinks it is a great paper. Dora Matthews, I think the poem you wrote was fine. I sure enjoy reading The Herald.

Louella Waller,
Defeated, Tenn., Rt. 1, Box 106.

Dear Aunt Bettie: I haven't words to express how I enjoy The Herald. For several years I seemed to hunger and thirst for a good religious paper to read. I live in a place where the roads are bad and am the mother of nine children. I could not go to church often and would get hungry spiritually. I felt I needed a good religious paper to read. I ordered samples of different papers, but none seemed to satisfy me. I prayed for a good paper. God heard and answered my prayers; a kind neighbor sent me a few of her old Heralds. They are food to my hungry soul. Dr. Morrison's talks on the first page seem like a father advising his children. I have a kind husband, good to provide food and raiment for myself and the children, a moral man, yet it seems like they are harder to get to turn than the reckless, especially if they are a backslider. I wish Dr. Morrison would write a sermon on the moral man; we have so many in this part of the country. Aunt Bettie, I want you to pray the Lord to send a preacher to Funs Branch with messages that will cause the people to turn and be saved before it is too late. I am praying for a Christian home and a Christian neighborhood. I would like to know Sadie's full name and address. I would say to her, keep on praying, she will have to become humble and willing to do anything the Lord says do before she is saved. "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted."

Mrs. L. J. Walker,
Defeated, Tenn.

Dear Aunt Bettie: I am a girl 12 years old and I am in the 7th grade. I like arithmetic but I don't like spelling, only when I have my lesson good. I live in a country, not on a

farm, but I would like to. I belong to the M. E. Church. I go to Sunday school every Sunday I can. My birthday was Jan. 17. I have dark brown hair and dark blue eyes, and weigh 108 pounds. I like to read the Girls and Boys' Page. Pearl Chippis.

Dear Aunt Bettie: Will you let a little Arkansas girl join your happy band of boys and girls? I have a light complexion, blue eyes, and am 10 years of age. My birthday is July 23. I am in the 6th grade. I weigh 72½ pounds. I have three sisters and two brothers.

Ina Hayes,
Box 125, Branch, Ark.

Dear Aunt Bettie: How are you and all of the cousins? How many of you are Christians? I was converted when I was 10 years of age and joined the M. E. Church, South. I want to be a Missionary when I grow large, and be a soul winner for Jesus.

Hettie Elaine Williams,
Branch, Ark., Box 167.

Dear Aunt Bettie: Will you let me have a space in your page? My mother takes The Pentecostal Herald, and when I have time I read it. I think it is good for Aunt Bettie to give us a place in this good paper. I have written one letter before and Mr. W. B. didn't get it so hope he doesn't get this one. If any of the cousins would like to write to me I would like very much to hear from them. I am 12 years of age and in the 7th grade. I live on the farm and have two miles to walk to school. Wade Blakemore,
Holcomb, Mo.

Dear Aunt Bettie: I would like very much to join your band of boys and girls. I am ten years old and in the 6th grade. We take The Herald and I enjoy reading the Boys and Girls' Page. This is my first letter to The Herald. The one who has my birthday, Sept. 10, I will write to them. Millie Pittman, I guess your age to be 12 years; if it is, please don't forget the letter. Geneva Wilson, I guess your age to be 12. I go to the M. E. Church. Our pastor is Rev. C. N. N. Ferguson. Dr. Morrison was in our town in the fall and I sure do like to hear him preach. I have a little sister three months old. I will answer all the letters I receive.

Hortense Halsell,
Lubbock, Texas.

Dear Aunt Bettie: Here I come again to join your happy band of boys and girls. It has been over a year since I wrote to the cousins and Aunt Bettie. I live on a farm three miles from the town of Lower Salem. Next year I will be in the 7th grade at school. I go to church and Sunday school every time I can. We live right close to the church and schoolhouse. I weigh 120 pounds, and am about 5 feet and 7 inches tall. My age is between 12 and 16 years. I have two brothers and four sisters. I would like to correspond with any of the cousins that care to write to me. I have troubled Aunt Bettie long enough so I will bid you adieu.

Clarice Hallett,
Lower Salem, Ohio.

Dear Aunt Bettie: My mother takes The Herald. I am a little boy ten years old. I am in the 5th grade. I like to go to school but also like the vacation in summer when I can ramble through the woods and fields and play in the creek. I go to Sunday school at the M. E. Church almost every Sunday. My mother is my teacher. I hope to see this in print.

Archie Winecoff,
Statesville, N. C., Rt. 1.

Dear Aunt Bettie: This is my second letter to The Herald and I hope to see it in print. I am thirteen years old and will be in the first year High School next year. I have heard from lots of the cousins, and I sure enjoy receiving them. Edythe McKeithen, please tell me why you don't write? I sent you a picture of myself but you never answered. Our Sunday school class had a picnic over to Asbury Park and had a wonderful time. I hope to hear from some of the cou-

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sins. Oh! I better go, here comes Mr. W. B. Edith A. Warner,
Lake Como, N. J.

Dear Aunt Bettie: Here comes a little boy from Illinois. I am a Kentuckian but living in Illinois now. My mother is a Christian. She takes The Herald and I like to read the Boys and Girls' Page. For pets I have a white rabbit and a bantam. I have light curly hair and blue eyes. I like to go to school. I was promoted to the eighth grade. I am ten years old. Who has my birthday, Aug. 17? I have one brother and a little sister, two years old; her name is Mary Nell. Will close with love to Aunt Bettie and the cousins.

James Murel Templeman,
Springfield, Ill., Rt. 5, Box 73.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? My father takes The Herald and I sure do enjoy reading the Boys and Girls' Page. I go to Sunday school every I can. We have prayer meeting every Sunday evening. My age is between eight and twelve. Whoever guesses it I will write you a letter. I go to school and am in the 3rd grade. My teacher's name is Mr. D. C. McCoy. He is a good teacher. If any of the cousins want to write to me, my address is Franklin, N. C., At. 3, Box 72. Elizabeth Poindexter.

Dear Aunt Bettie: How are you getting along these bright summer days? I am eleven years old. How are the cousins getting along? I am getting along fine. I weigh 80 pounds. I go to Sunday school every Sunday. Jennie E. Evans.

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FALLEN ASLEEP

BURGESS.

James Burgess was born in Lincolnshire, England, May 19, 1841, and departed from this life June 23, 1923, aged 82 years, 1 month and 4 days. He came to this country with his parents and lived near Elizabeth, Ind., all of his life until eight months ago when he came to New Albany to make his home with his daughter, Mrs. Frank Shaney, until his death.

He was united in marriage to Miss Louisa J. Birdwell, May 18, 1865. To this union were born five children, Mrs. Cora Hunter, Mrs. Tillie Waters, Mrs. Alice Warman, Mrs. May Shaney, and T. H. Burgess. When a young man he united with the church, being class leader and Sunday school superintendent for more than forty years. He was a devoted father, and true and faithful husband. In his recent illness he often expressed his desire to go home to glory.

God in his wisdom has recalled, The boon his love had given, And though the body slumbers here, The soul is safe in heaven.

His daughter,
Mrs. May Shaney.

WITHAM.

Rev. Frederick W. Witham was born in Meggs county, Ohio, Nov. 19, 1870, and passed from this life July 31, 1922, aged 52 years, 8 months and 12 days. His early life was spent in Ohio where he grew to manhood, and cared for his parents till the time of their death. He came to Kansas twenty years ago and settled on a farm near Oberlin, where he resided until about ten years ago, when he consecrated his life for the Christian ministry and entered upon his first charge at St. Francis, Kan. He served this charge faithfully for three years at which time he was appointed to the Phillipsburg circuit, serving a pastorate of two years.

April 2, 1918, he was united in marriage to Miss Verda Smith, near Morland, Kan. This was a very happy union and the ties of love and devotion that bound them were wonderful, and their ministry to the church was faithful and profitable. Mr. and Mrs. Witham were appointed to the pastorate at Gem, Kan., and after serving that place for two years they took a work in Oregon where they labored in the mining districts for more than a year. After spending a few months in California, they returned to Kansas in time for the annual session of the conference which convened at Goodland. They were appointed to the Goodland circuit, which they have since served so well. Their ministry has been blessed at the hands of God and many souls have been added to the Kingdom. Mr. Witham was strong in the "faith of our Fathers" and lifted up a Christ and preached a gospel that saves to the uttermost.

Not only did he recommend it to others, but it was the joy of his own soul, and the power of his own benevolent life. Many shall come up in that day and call him blessed.

He leaves a wife, one brother, two sisters, and other relatives and a host of friends and co-workers to mourn his death.

REQUESTS FOR PRAYER.

Prayer is requested for a revival to sweep over Arizona.

Mrs. Peterson, of St. Cloud, Minn., wishes to be remembered in prayer that she may be restored to health.

Pray for a widow who is facing great trials. She has an afflicted son and brother who are depending upon her for a home, and she is frail with little of this world's goods.

Pray for a daughter that she may fully consecrate herself to the Lord.

A mother wishes prayer for her boy and girl who are suffering from a nervous breakdown; also that the family may be blessed spiritually.

Pray for an afflicted sister that she may be healed and that her religious experience may be more satisfactory.

Mrs. J. C. E. has leakage of the heart and wishes to be remembered in prayer.

H. R. says he is a Christian but needs more strength to live a victorious life, and asks prayer to that end.

Pray for discouraged young man that he may find the Lord as his satisfying portion.

Will you please to pray for the sanctification of a sister and also for her unsaved husband and children.

Rev. E. E. Wiggins wishes to announce that Tuesdays and Fridays are observed by him as special days of prayer for the sick. He may be addressed 30 Laurel St., Richmond, Ind., for prayer or revival meetings.

JANESVILLE, ILLINOIS.

Our meeting in the big tent at Hillsboro, Ohio, closed with the saints shaking hands and shouting the victory. We arrived at Kuttawa, Ky., on July 24, tired and sleepy. Bro. I. W. Napier met me at the station and took me to the parsonage, a great place. After a good sleep we partook of an excellent breakfast and started for the church. God was with us from the beginning in convicting and saving grace.

We kept Heb. 12:14, before the eyes of the people continually. Some spoke against sanctification but a goodly number decided it was holiness or fire, so decided against fire and of course got sanctified. That's always the case with an open heart and an unprejudiced mind.

Sixteen in all, including some of the official board with others of the very best members, received the baptism with the Holy Ghost. Bro. Napier is a fine preacher. He was a pastor eight years before he received the cleansing Spirit as his abiding comforter, but he says he was not saved all this time, for he lived an up and down life, and more downs than ups; but two years after seeing his little wife sanctified,



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he got so sick and hungry he died to sin. May the Lord bless his labors.

We left Kuttawa and rested two days at Casey, Ill., and came on here the 16th. We are in a big tent and it is filling up. The Spirit of God is on the place. Our next meeting is to be in Franklin, Pa., in a big tent. I wish all who read this would offer a prayer for us. I want it to get out that I believe and preach sanctification as a second work of grace. I am yours for the salvation of all men from all sin. L. E. Williams.

PEOLI, OHIO, TENT MEETING.

The writer had the privilege of assisting in the Peoli tent meeting which lasted over four Sundays, but we were unable to stay throughout. We had the joy of meeting Evangelist Bona Fleming and wife, Rev. Davis, of Indiana, and Brother and Sister J. L. Shell, song evangelists, from Springfield, Ohio. Rev. W. E. Fleming is pastor and had a large tent and on Sundays nearly 2,000 people were present, while every evening the tent was nearly full. The first week was simply wonderful, but the second week

the enemy appeared to hinder, but by prayer he was defeated and on Sunday morning we had the time of our life preaching about the vine and the branches. We leaped and shouted for joy, while the saints shouted and cried. Glory! Glory! Never since the day God sanctified us were we so happy. Brother Fleming is a fine brother and a strong preacher. One service, he had nineteen seekers, and nearly all prayed through. He will be at Hollow Rock next year.

Brother Shell is a fine soloist and a good leader of song, while his wife plays fine. You will make no mistake in calling them.

The good that was done cannot be put on paper. We can truthfully say, it did us great good. God bless the workers and the dear people of Peoli.

Many a tent meeting ought to be held during the summer. The good accomplished, and the evil prevented, would justify having several for two weeks at least. The swimming holes are filled with both sexes, while Sunday ball games are attended by thousands. Let us put on an aggressive campaign that will save the people from sin. W. M. Zimmerman,

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XII.—September 16, 1923.

Subject.—Luke, the Beloved Physician. Luke 1:1-4; Acts 1:1; Acts 16:9-15; Col. 4:14; 2 Tim. 4:11.

Golden Text.—A friend loveth at all times, and a brother is born for adversity. Prov. 17:17.

Time.—Not certain, but about A. D. 50 to 75.

Place.—Largely with St. Paul on his missionary journeys.

Luke was not a Jew by birth, but a converted Greek. By profession he was a physician; but let us not suppose that he had any great learning in medicine. In his day little was known of the curative art; and, to tell the truth, not much is known now about that subject. We are doing the best we can, discarding old methods and adopting new ones on trial, many of which are soon found to be worthless. Now and then we find a good thing that can be handed down to our children. After all, there is frequently more in the doctor than there is in the drug; and Paul brings this out beautifully when he calls his great friend "The Beloved Physician."

It is interesting to note how often God has called on the medical profession to furnish great preachers and leaders for the regions beyond. David Livingstone could not have done his work in Africa, had he not been acquainted with that art. Bishop Lambuth would have been seriously handicapped on many a missionary field, if he had not known how to minister to men's bodies as well as to their souls. There is something peculiar about the study and practice of medicine: the wicked physician often becomes hard, ruthless and unsympathetic; but the Christian man whose soul is rich in the milk of human kindness, while he ministers to suffering humanity becomes everybody's brother. And we judge that this gracious spirit had grown large in the heart of good Doctor Luke. There are few better things this side of heaven than a wise Christian physician.

Although we know little of St. Luke's knowledge of medicine, of one thing we are certain: he was pre-eminently a sacred historian. No doubt he had the inspiration of the Holy Spirit in sufficient measure to meet all his needs; but he was also a careful investigator of facts. He must needs follow the bent of his training, and make a diagnosis of every matter concerning which he would write. In the Gospel that bears his name he tells his "Most Excellent Theophilus" that he "had perfect understanding of all things from the very first." Some tell us that he gained his information from Peter, and maybe some of it did come from that source; but the first chapters of the little book sound very much as if Luke might have received his information firsthand from the lips of Mary herself. It can hardly be that he would have failed to see and converse with her in those last years of her life while she was in the home of the beloved John. He gives all we need to know; but it would have been wondrously interesting, if he had pulled the veil just a bit further apart, and given us a

fuller knowledge of those blessed talks with the mother of the holy Babe of Bethlehem.

St. Luke's work as a historian is shown in the minute carefulness of his writing in the two books he has given to the Church. He demonstrates the fact that he did have "perfect understanding of all things from the very first." Had he not written the first book, the Gospel, with such fine care, and with such close attention to detail, much that we now know concerning our Lord would never have been left on record. It is interesting to note how he dovetails the closing sentences of the Gospel into his second book, the Acts of The Apostles. In the last five verses of the former book he tells of the Savior's command to the disciples to tarry at Jerusalem for power from on high, of his being parted from them and of his ascension to heaven, and of the return of the disciples from Olivet to Jerusalem and of their great joy while they were waiting for the promise of the Father to come upon them. The first chapter of The Acts might well be made the twenty-fifth chapter of the gospel according to Luke. He deals therein with exactly the same subject, and opens the way for the story of its glorious fulfillment in the second chapter. Pentecost became the great dividing line in the Church. It was the beginning of a new dispensation, that of the Holy Ghost. In the Gospel he tells of the dealings of Jesus with his disciples: in Acts he tells of the dealings of the Holy Ghost with the disciples. Some one has said that The Acts might well have been called "The Gospel of The Holy Ghost." Luke was with Paul in his missionary journeys, took careful note of all the happenings that seemed worth while, and then left for us a record that is clear, accurate and inspiring. There is no effort at embellishment, but just a straightforward story told in the simplest, plainest language possible. It would have been next to impossible for an uninspired writer to have left the story so simple.

Possibly St. Luke's character comes out more finely in his friendship with St. Paul. Great men are usually many-sided; but to be truly great one must have the ability to make and keep friendships. This being wanting, the soul must sooner or later shrivel and die within its own shell. Paul could hardly have done without his beloved physician; nor could Luke have done well without his great friend Paul. Great souls nearly always live in groups. It must be so: they would wither and die apart. Paul must have his Luke, his Silas and his Timothy; Barnabas must have his John Mark; and so with most of us, we must have some kindred soul in whom we can confide, if we are to keep steady and do our best.

I have given most of the space allotted for these notes to the study of Luke himself; but there is need to look into some of the words of the lesson. One would like an introduction to Theophilus; but it cannot be found. We know that the name means

Friend of God. Whether such a man lived, or whether Luke simply used an imaginary character to give point to his writings we shall, perhaps, never know this side of heaven. In the first verse of the first chapter of the Acts Luke uses an expression that could hardly be used concerning the work of any man save Jesus only: "Of all that Jesus began both to do and teach." We do our small tasks, and quit the earth; but he works on at the task he took up for the world's redemption. Possibly there is little internal evidence for the truth of the Bible that is more powerful than these little unexpected turns of thought that are utterly unhuman. I would stake the Deity of Jesus on one statement that fell from his lips: "Ye must be born from above." Such a thought was never born of man, but of the God-man.

Luke paints us a beautiful picture of Paul's call to go over into Macedonia. It is so complete that it is ready for framing as soon as he writes the last word. How delicately he uses the pronoun we, but gives us to understand that the call came to Paul. One is amazed to find how nearly nothing Luke has to say about himself. Such a necessary member of the party, looking after the health of every one, and writing carefully so that future ages might know what was done, but never even telling us that he was among the missionaries. Have you ever seen his like in your day? Somehow we do not relish hard work and sacrifice, unless our horn can be sounded; and if no one else will blow it, we will toot it quite lustily ourselves. You may have your opinion about him, and I shall not quarrel; but I believe that Doctor Luke was a wholly sanctified man; for verily he that hath ceased to blow his own bugle, hath the blessing.

Paul calls him "the beloved physician," and sends his greetings to the Colossians. I wonder if Luke wrote that letter while Paul dictated it. He tells his son Timothy, "Only Luke is with me." It would be great if one only had sufficient imagination to listen to the conversations and the prayers of those two great hearts in their loneliness, a loneliness that comes out in Paul's note. And there is often a loneliness about great souls that little folk knowing nothing about. It comes when thoughts are too big for small folk, and one must find some companion soul, or suffer for human sympathy, and go to God for what man should give.

UNION MISSION CONFERENCE.

The 24th Union Mission Association Conference which has been in progress at 2947 Morgan St., St. Louis, Mo., closed with exuberant victory. We had conference by day and evangelistic services at night by the preachers of the field for the benefit of church and lost souls. Rev. H. A. Lehwald, our president, preached Sunday with power and unction, at the close, after which the altar was filled. The spirit of oneness settled on the entire Conference from beginning and so remained until the close.

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answers prayer. We covet the prayers of The Herald family as our preachers go hither in the white harvest for souls. The day will soon be over in which to work and win.

Yours in prayer,
Mrs. D. F. Zook.

SAWTELLE, CAL.

The Lord is blessing us in Sawtelle Mission. Brother and Sister Waterman were with us at first in the work here, and the meetings began in a tent. The Lord has given us souls, and many healed. One lady who could not move round without a cane for twenty years and sometimes had to use crutches was blessedly healed. With services every night and two services on Sundays, Tuesdays and Fridays we are busy, but it is good to be busy in the King's service. J. M. Humphrey will be with us from September 2nd in a special meeting. Pray for success and if around this way drop in.

Eric G. and Nellie Bloomquist.

GOD—OR GORILLA.

God, or Gorilla. By Alfred Waterston McCann. XIII, 367 pages. The Devine-Adair Co., New York, 1923.

This is a masterly work exposing the fake-fossil-apemen exploited as the master proof of the evolution of man from the brutes. These apemenologists certainly meet their Waterloo in this book of Mr. McCann's, who ruthlessly exposes their "scholarly" fakes palmed off on an innocent public as scientific facts.

"The author of God, or Gorilla does not argue with the popular ideas of evolution, unless ripping the heart out of a thing can be called argument. He pretends to no gentleness as he shows the 'intellectual' victims of scientific superstition that the very thing they profess to hate has possession of their souls."

"Perhaps the most disturbing feature of God, or Gorilla is that it proves its case out of the mouths of the very professors and educators who tell us that evolution is the only real thing left in the world. That this is their pity and their shame the author makes clear, for he is merciless in his vivisection of their inventions, subterfuges and shams."

Get the book and read it and be convinced that he has thoroughly and mercilessly exposed the most astounding hoax that has ever been palmed off on Christendom since the fall of the Roman Empire. The book is profusely illustrated with all of Well's, Osborn's, and Van Loon's zoological specimens, and more, showing their fake-fossils up as the baldest scientific frauds. May be had of Pentecostal Publishing Company, for \$3.00.

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3. Larger than indicated by attendance of delegates or congregations present. We covet endorsement and support of federating bodies and individuals beyond the Convention, whose hearts God has touched.
4. The Convention should be effectual in prayer methods, resulting in definite salvation of souls. Altar services with spontaneous testimony by the Holy Spirit, expository preaching, thorough consecration, and great liberty of speech, subject to Holy Spirit leadership, must mark the program throughout.
5. This Convention should federate and unite the revival forces of all lands in a Perpetual Prayer League for the promotion of Holiness and the spread of revivals. The Holy Spirit must be the Chairman of the Executive Committee. Our motto and slogan should be "A Whole Bible, a Full Salvation, a World Wide Gospel."
6. Sin, actual and indwelling, must be fought. Fanaticism, fads, false cults of modern unbelief and all subtle devices of the devil, must be denounced. Lifeless formality, human excesses, and carnal prejudices, must all be avoided if possible. In all our activities the supernatural power and wisdom of God must be demonstrated. Our worship and work alike must bear the seal of Christ, the uttermost Savior. Unblamable holiness means unity through love and progress by prayer.
7. Soul Winning Evangelism of the self-abnegating and divine order should be standardized and advertised. A genuine Bible Revival, among all church members, as well as among the unchurched masses, must be projected. Holiness can never be made popular on earth, but our faith must compass the whole lost and chaotic world. Our prayers must include the degenerate centers of education, government and industry. We need to lift our vision from local needs to behold the world wide harvest field.
8. With God's Word and intercessory supplication, as a base we may hope to prevail unto victory and hasten the coming of our Lord Jesus in his final glory. This Convention

should register a strong protest and rebuke against the violation of moral law and the neglect of the New Testament Law of Love.

Make sacrifice to attend. Send a free-will offering for its support. Pray for its success and triumphant issue. Notify us of your coming or send a letter of cheer and co-operation.

G. F. Oliver,

Chairman Local Preparation Committee, Cadle Tabernacle, Indianapolis, Ind.

EVANGELISTIC AND PERSONAL.

Rev. Harry S. Allen, 801 American Blvd., Macon, Ga., is one of the General Evangelists of the M. E. Church, South, and is in great demand as a soul winner. Rev. Arthur Moore, pastor of Travis Park Church, San Antonio, Texas, says of him: "Brother Allen is doing a very remarkable work, deeply spiritual, loves our church and her doctrines and has ability to lead both pastor and people in a real forward movement." We unhesitatingly commend Bro. Allen to any reader of this paper who may be looking for a revivalist in deed and in truth. He only asks for traveling expenses one way, entertainment and a free-will offering at the close of the revival.

Rev. C. C. Davis writes that the camp meeting at Clinton, Ind., is moving forward hopefully. Heads of families are seeking the Lord and many seeking the pearl of great price.

L. E. Williams: "We are in the midst of a wonderful revival at Jansville, Ill. My slate is open after the middle of October. Address me Wilmore, Ky."

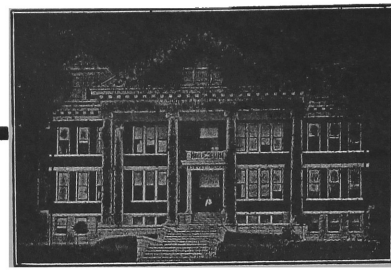
Rev. C. P. Gossett's engagements in Oklahoma have been cancelled on account of the severe drought. He is now open for calls for fall meetings. We deem anyone most fortunate who may secure the services of Brother Gossett, as he is one of the best song leaders in the evangelistic ranks. Address him, Wilmore, Ky.

Mrs. Marie Hopson, Caseyville, Ky., wishes to get in touch with the party who so kindly sent her *The Pentecostal Herald*.

Mr. Hiram Vinson, Upland, Ind., is an experienced song evangelist and will be good help for any pastor needing the assistance of a first-class musical director. He has open dates available now.

HILLSBORO, OHIO.

The third annual tent meeting of the Hillsboro Holiness Mission closed July 22, and in spite of the enemy and his helpers God gave us victory. The Holy Ghost was allowed to have his way in many hearts. Bro. L. E. Williams, of Wilmore, Ky., was the evangelist in charge. He preaches a full salvation. Bros. Neff, Martin, Mullins and Lewis, four boys from God's Bible School, had charge of the music and singing which was much enjoyed. The Lord is using these boys and blessed both in the message and song. In the fall of 1920 a little band of us felt it would be pleasing to the Lord to open a Holiness Mission in Hillsboro. We were able to rent a small room and held our first service. The



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Lord wonderfully blessed as we met together in each service and many souls have prayed through. Opposition has been strong and persecutions many but we marched on with God and he gave us victory after victory time and again. "Ask and it shall be given you." We asked and trusted God to give us a bigger and better place to worship in and he laid it on a man in our town to build us a mission hall, and he not only built the hall but seated, lighted, carpeted it and placed an organ in it. On July 22, the last day of the tent meeting, the new mission hall was dedicated to the service of God. The Lord wonderfully blessed in this service; the house was filled with the glory of God. We are going on to better things. The saints are encouraged to push the battle for God and we are trusting him for souls. Praise his name forever.

Harry W. Sauner.

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Just closed a good meeting at Ellisburg, with gracious victory. Holy Ghost conviction fell on the people and they prayed through in the good old-fashioned way. Sixty-five souls bowed at the altar. Old debts were made right and some gave up the use of tobacco, and the raising of same. Those who were at outs made friends; people of different churches were gloriously sanctified. We give God the glory for this gracious victory. Remember us in prayer.

Yours in his work for souls.

Rev. M. L. McGraw.

DEFEAT OF ASSYRIA.

King Sennacherib came like an rushing tide With his ravaging warriors and insolent pride. And his threatening boasts had an arrogant ring When defying the Lord and Jerusalem's king. And exulting vaunted of what had been done When o'er neighboring lands they had victories won:

That the gods of Assyria were greater by far Than Judea's Jehovah in peace and in war.

Hezekiah, the king, in the Temple through prayer Very earnestly sought God's protection and care. And Jehovah then gave him assurance and cheer, From Assyrian hordes they had nothing to fear.

Then omnipotent God's irresistible breath Laid Assyrian multitudes silent in death. Home Sennacherib went with but few fighting men, But he never invaded Judea again.

Now should all of God's children remember for aye That He is just as willing and loving today, And as powerful when, in the time of his wrath, The marauders of Asshur he swept from his path.

M. E. Lutz.

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This is the title of a new booklet to be offered soon. Manuscript found in the Jungles of the Ozark Mountains, where once lived a doctor in a little farm home on the bank of a brook that is formed by a spring which rises a little distance above. The name of the author is yet a mystery, for it is not given to the public.

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This story is of a high moral and spiritual tone; points the true ideal of life, and illustrates and estimates spiritual values as compared with material.

It is published at the request of the discoverer of the manuscript, by J. W. Wilson, Publisher.

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALLEN, HARRY S.
Millport, Ala., Sept. 3-16.
Macon, Ga., Sept. 9-Oct. 7.
Canton, Ga., Oct. 8-21.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Louisville, Tenn., Sept. 7-16.

AYCOCK, JARRETTE.
Burr Oak, Kan., (camp) Aug. 31-Sept. 9.
Home address, Atwood, Okla.

BAKER, M. E.
Evansville, Ind., Sept. 11-12.
Thomas, Okla., Sept. 13-23.
Permanent address, 914 W. 28th St., Indianapolis, Ind.

BALSMEIER, A. F.
Open date, Sept. 9-23.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.

BARBEE, J. H.
Buxter, Tenn., Sept. 9-25.

BEIRNES, GEORGE.
Tobasco, Ohio, Sept. 7-9.
Indianapolis, Ind., Sept. 11-16.

BENJAMIN, F. H.
(Song Evangelist)
Crown City, Ohio, September.
Open dates following.
Home address, Williams, Ind.

BENNETT, GEORGE.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BOND, S. J. AND ADA.
Lancaster, Tex., Sept. 15-25.

CAIN, W. R.
Springerton, Ill., August 30-Sept. 9.
Minneapolis, Minn., Sept. 23-Oct. 7.
Jansen, Neb., Oct. 9-21.

CALLIS, O. H., PARTY.
Huscher, Kan., Sept. 1-10.
Indianapolis, Ind., Sept. 11-16.
Lexington, Ky., Sept. 18-25.
Hutchinson, Kan., October.
Montgomery, W. Va., November.
Warsaw, Ky., December.
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

CLARK, C. S.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.

CONLEY, PROF. C. C.
(Song Leader)
Open date, Aug. 30-Sept. 9.
Home address, 284 E. York St., Akron, O.

DICKERSON, H. N.
Inez, Ky., (camp) Sept. 20-30.

DEAL, WILLIAM.
Dixonville, Pa., Aug. 28-Sept. 9.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.

DUNAWAY, C. M.
Scott City, Kansas, Sept. 2-23.
Lewis, Kansas, Sept. 24-Oct. 14.
Florence, Kansas, Oct. 17-Nov. 11.
Sebring, Ohio, Nov. 13-Dec. 9.
Home, Decatur, Georgia, Dec. 11-26.
Anthony, Kansas, Dec. 30-Jan. 27.
Coats, Kansas, Jan. 28-Feb. 17.
Home address, 216 N. Candler St., Decatur, Ga.

EDEN, T. F. AND ETHEL.
Scott City, Kan., Sept. 2-23.
Lewis, Kan., Sept. 25-Oct. 14.
Florence, Kan., Oct. 16-Nov. 11.

ELLIS, W. E.
Calamine, Ark., Aug. 31-Sept. 9.
Address, Ada, Okla.

ELSNER, THEO. AND WIFE.
Akron, Ohio, Sept. 2-14.
Kansas City, Mo., Sept. 20-30.
Ashtabula, Ohio, Oct. 7-21.
Warren, Ohio, Oct. 26-Nov. 11.
Stockdale, Pa., Nov. 13-23.
Rio Grande, N. J., Dec. 2-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

FOUNTAIN, A. W.
Open date, Aug. 27-Sept. 12.
Kirkville, Mo., Sept. 12-17.
Open date, Sept. 20-Oct. 5.
Grant City, Mo., Oct. 7-22.

GAAR, J. E.
Frisco, Okla., Aug. 26-Sept. 9.

GARDNER, J. P.
Open dates after August 30.
Address, 724 36th St., Cairo, Ill.

GOUTHEY, A. F.
Central, S. C., Aug. 31-Sept. 9.

GREER, NORRIS F.
Elaine, Ark., Aug. 20-Sept. 15.
Pragville, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GRIFFITH, REBECCA BELL.
Home address, 814 South 4th St., Hamilton, Ohio.

GUINN EVANGELISTIC PARTY.
Prairie Grove, Ark., Sept. 9-23.
Home address, Lawrenceburg, Tenn.

HAINES, RALPH.
Greenville, Ohio, Aug. 26-Sept. 9.

HAM-RANSAY EVANGELISTIC PARTY.
Albany, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HEWSON, JOHN E.
Lacoma, Iowa, Aug. 28-Sept. 9.
Thomas, Okla., Sept. 13-23.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Campbellsville, Ky., Aug. 30-Sept. 9.
Lancaster, S. C., Sept. 16-30.
Simpsonville, S. C., Sept. 17-Oct.
Tallorsville, Ky., Oct. 7-21.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HUNT, JOHN J.
Dover, N. J., Oct. 1-14.
Camden, N. J., Oct. 16-31.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 8.

HOLLENBACK, URAL T.
Open, August 26-Sept. 10.

HOLLENBACK, ROY L.
Ava, Mo., Aug. 30-Sept. 9.
Kansas City, Mo., Sept. 20-Oct. 3.
Home address, Clarence, Mo.

IRICK, ALLIE AND EMMA.
Abilene, Tex., Aug. 31-Sept. 10.
Home address, Pilot Point, Tex.

JACOBS, G. F.
Open dates after September 1.
Home address, University Park, Ia.
Open dates for fall and winter.

JONES, W. F. AND WIFE.
Streets, Va., (camp) Aug. 31-Sept. 9.
Powcan, Va., Sept. 11-23.
Home address, Samos, Va.

KRAHL, MARTHA.
Cleveland, Okla., Aug. 26-Sept. 16.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LEWIS, M. V.
(Song Evangelist)
Hendersonville, N. C., Sept. 5-23.
Bethel, N. C., Sept. 23-Oct. 7.
Moers, N. Y., Oct. 10-29.

LINN, JACK AND WIFE.
Oregon, Wis., (camp) Aug. 29-Sept. 16.
Woneoc, Wis., Sept. 19-30.
St. Cloud, Minn., Oct. 7-21.
Steele, N. Dak., Oct. 28-Nov. 11.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.
Home address, 425 N. Sumner St., Beatrice, Nebraska.

LOVELESS, W. W.
Hamilton, Ohio, August 19-Sept. 9.
Kenton, Ohio, Sept. 13-30.
Home address, London, Ohio.

LUDWIG, THEO.
Ansley, Ark., Aug. 31-Sept. 16.
Kansas City, Mo., Sept. 19-Oct. 1.

MCBRIDE, J. B.
Alliance, Ohio, Aug. 27-Sept. 9.
Indianapolis, Ind., Sept. 11-14.
Webb City, Mo., Sept. 16-30.

MCCALL, F. A.
Port Republic, Va., Oct. 7-21.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 11-25.
Dunedin, Fla., Nov. 26-Dec. 9.
Bradford, Fla., Dec. 12-16.

MCCONNELL, LELA G.
Greenville, Ind., Aug. 26-Sept. 9.
Address, Chatham, Pa.

MCCORD, W. W.
Central, S. C., Sept. 3-8.
Hendersonville, N. C., Sept. 9-23.
Home address, Sale City, Ia.

MACKAY SISTERS.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAXWELL, SAM.
Salisbury, N. C., September 4-16.
Carboro, N. C., Sept. 17-30.
Gates, N. C., Oct. 1-15.

MILLER, L. J., AND MILAN, D. WARD.
Ft. Worth, Tex., Sept. 23-Oct. 14.
Meridian, Miss., Oct. 21-Nov. 4.
Palotka, Fla., Nov. 11-26.

MINGLEDORFF, G. G.
Winchester, Ky., Sept. 5-9.
Indianapolis, Ind., Sept. 11-16.
Open date, Sept. 17-Oct. 30.
Brooklyn, N. Y., Oct. 14-Nov. 4.
Home address, Wilmore, Ky.

MITCHELL, LEROY J.
Alton, Ill., September.
Miller, S. Dak., January.
Home address, Mt. Vernon, Ill.

MOLL, EARL B.
Waynesboro, Miss., Sept. 2-16.
Columbia, La., Sept. 17-30.
Summitt, Miss., Oct. 6-20.

MOORE, GEO. A. AND EFFIE.
Springer, Ill., (camp) Aug. 30-Sept. 9.
Home address, 1204 Comer Ave., Indianapolis, Ind.

MOORE, JOHN E.
(Song Evangelist)
Cabot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.

MORRIS, JUDGE FRANK.
Ralls, Texas, Sept. 2-18.
Seminole, Okla., Sept. 23-Oct. 7.
Houston, Texas, Oct. 21-Nov. 4.
Open date, Nov. 4-18.
Address Greenville, Texas.

MORROW, HARRY.
Manville, Ill., (camp) Aug. 29-Sept. 9.
Open for fall and winter dates.
Address, 222 S. Grove Ave., Oak Park, Ill.

NEAL, W. HARDY.
Hammond, La., Sept. 9.
Grady, Ark., Oct. 7.
Gould, Ark., Oct. 28.

NOBERRY, JOHN.
Indianapolis, Ind., Sept. 11-16.
Home address, Avondale, Pa.

OSBORNE, ESSIE.
Bertram, Tex., Aug. 30-Sept. 9.
Keilton, Tex., Sept. 14-23.

OWEN, JOHN F.
Salem, Va., Aug. 31-Sept. 9.
Home address, Boaz, Ala.

OWEN, JOSEPH.
Salem, Va., Aug. 31-Sept. 9.

POLLOCK, G. S. AND WIFE.
Louisville, Tenn., Sept. 7-16.
Home address, Wilmore, Ky., Box 298.

QUINN, IMOGENE.
"Hoosier Girl Evangelist."
Hilmo, Mo., Sept. 9-30.
Green, Kan., Oct. 7-Nov. 4.
Helen, Okla., Nov. 4-25.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

RAINEY, G. M., EITELGEORGE, W. J.
Canton, Ohio, Sept. 16-30.
New Bremen, N. Y., Oct. 7-Nov. 4.

REID, JAMES V.
(Chorus Director)
Atlanta, Ga., Sept. 2-16.
High Point, N. C., Sept. 23-Oct. 7.
Home address, Oakland City, Ind.

REID, ALBERT AND WIFE.
Cincinnati, Va., Aug. 27-Sept. 9.
Permanent address, Wilmore, Ky.

RICH, N. W.
Linn Grove, Ind., (tent) Aug. 26-Sept. 9.
Pontiac, Mich., Sept. 16-30.
Berne, Ind., Oct. 25-Nov. 14.
Archbald, Ohio, Nov. 18-Dec. 2.
Bradford, Ohio, Dec. 3-23.

RIDOUT, G. W.
Ocean City, N. J., Sept. 3-11.
Wilmore, Ky., Sept. 13.
Permanent address, Wilmore, Ky.

RINEBARGER, C. C.
(Evangelist)
Ava, Mo., Aug. 30-Sept. 10.
Home address, New Albany, Ind.

ROBERTS, T. P.
New Cumberland, W. Va., Sept. 12-23.
Roanoke, Va., Sept. 25-Oct. 14.
Middleton, Ohio, Oct. 21-Nov. 4.
Address, Wilmore, Ky.

SCHELL, J. L. AND MRS.
(Song Evangelists)
Home address, 1305 Dayton Ave., Springfield, Ohio.

SHELLHAME, E. E.
Springer, Ill., (camp) Aug. 29-Sept. 9.
Home address, 5128 Monterey Rd., Los Angeles, Cal.

SHANK, MR. AND MRS. R. A.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

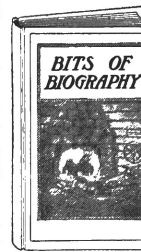
SMITH, JAMES M.
Lucedo, Miss., Sept. 3-9.
Raleigh, Miss., Sept. 10-16.
Meridian, Miss., Sept. 17-Oct. 6.
Hattiesburg, Miss., Oct. 7-21.
Meridian, Miss., Oct. 22-Nov. 11.
Address, Hattiesburg, Miss.

SUTTON, B. D. AND MARGIE.
Camelsville, Ky., Aug. 30-Sept. 9.
Idol, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

SWEETEN, HOWARD W.
Kell, Ill., Sept. 6-21.
Star City, Ark., Oct. 6-21.
De Witta, Ark., Oct. 23-Nov. 11.

THOMAS, JOHN.
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.



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Evansville, Ind., (camp) Aug. 19-Sept. 9.
Evansville, Ind., Sept. 11-17.
Wiborg, Ky., Sept. 21-30.
Home address, Upand, Ind.

VOIGHT, A. G.
Elkland, Mo., Aug. 15-Sept. 15.
Home address, Marionville, Mo.

WHITCOMB, A. L.
Ava, Mo., Aug. 30-Sept. 9.
Dallas, Tex., Sept. 14-30.
Evanston, Ill., Oct. 7-21.
Home address, University Park, Iowa.

WELLS, KENNETH AND EUNICE.
Oakland City, Ind., Aug. 31-Sept. 9.
Home address, 2115 Barth Ave., Indianapolis, Ind.

WIBEL, L. E.
Hay Springs, Neb., Aug. 12-Sept. 9.
Open date, October.
Hartford City, Ind., November.
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, L. E.
Franklin, Pa., Sept. 1-22.
Canton, Ohio, Sept. 23-Oct. 7.
Address, Wilmore, Ky.

WILLIAMS, FRED AND OLIVE.
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Supply, Okla., Sept. 19-30.
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YATES, W. B.
Greenville, Tenn., Sept. 6-16.

YOUNG, ROBERT A.
Oakland City, Ind., (camp) Aug. 31-September 9.
Indianapolis, Ind., Sept. 11-16.
Address, 17 Monongalia St., Charleston, West Virginia.

CAMP MEETING CALENDAR.

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St. Cloud, Minn., Camp, Sept. 16-30.
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NEW JERSEY.
Erma, N. J., camp, Sept. 14-23. Workers: Rev. Chas. L. Slater and Rev. John N. Nielson. Address Eldredge Hawk, Sec. Rio Grande, N. J.

TENNESSEE.
Greenville, Tenn., camp, Sept. 9-23. Workers: Rev. Thomas C. Henderson, Rev. W. B. Yates, Mrs. J. Fletcher Strain. For information address Mrs. Henry A. Lamons, 430 S. Main St., Greenville, Tenn.

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| Congregational Church | Chas. G. Finney |
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| Baptist Church | Enoch |
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| Alexander Campbell | Blajah |
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PENTECOSTAL PUBLISHING COMPANY
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ALICETON CAMP MEETING.

It was my privilege to attend the camp meeting at Aliceton, Ky. The preachers were Rev. H. T. Davis, of Muncie, Ind., and Rev. Gordon Rainey, of Wilmore, Ky. They brought us full gospel messages that stirred the soul without compromise or favor. The sinner was earnestly plead with to repent, the backslider to come home and the believer to make a definite consecration and receive the Holy Spirit and have victory in the soul and be ready for faithful life service.

Several ministers and Christian workers were with us during the meeting. Rev. O. C. SeEVERS, of Corbin, Ky., led the singing. Brother SeEVERS is not only a splendid song leader and choir director, but is a man filled with the fulness of God and has for several years rendered the camp splendid service.

Miss Pike, of Wilmore, presided at the piano and is a faithful worker and deeply spiritual. I think I'm safe in saying there were fifty or more definitely blessed at the altar, either in saving or sanctifying power. The

saints were greatly blessed and we believe drawn closer to God. The outlook for the camp is good and I believe is getting on higher ground.

Aliceton is beautifully located about half way between Junction City and Lebanon, Ky., splendid water and is an ideal place for physical rest and spiritual blessing. To God be all the glory for all the good accomplished in this meeting, for he alone is worthy of praise.

Emma Brookshire.

A MOST SUCCESSFUL REVIVAL.

We have just closed a two weeks' revival meeting at Mt. Zion Church near Montgomery, La. Rev. J. S. Sanders, of Shreveport, did the preaching. He is one of God's anointed and preaches with unction and power the doctrine of entire sanctification. Bro. Sanders is not a compromiser but lifts up a Bible standard for the people and God puts his seal on his work. Scores knelt at the altar and prayed through to victory. Backsliders were reclaimed, sinners converted and believers sanctified. Shouts of praises were heard throughout the meeting. The whole community was blessed and eternity alone will reveal the results of this wonderful revival. The crowds came for miles around and almost every night was an overflow. We hope to have a large tabernacle for our next revival at this place.

Lula Wardlow, Pastor.

FROM A DINING ROOM TO A CATHEDRAL.

S. H. Wainright.

Thirty-five years ago, I was present at the morning worship on Sunday, in the dining room of the residence of Dr. James W. Lambuth in Kobe, where our congregation at that place gathered from Sunday to Sunday. It was a church that, like those in the New Testament times, was "in their house." Last Sunday morning, I was present at worship with the same congregation. I think you will be interested to know what evidences there were of growth during the intervening years.

The progress might be expressed by saying, "From a dining room to a cathedral." The Annual Conference was

in session at Kobe and the new church had been gotten ready for use on that occasion. The building cost one hundred and fifty thousand yen (150,000), one half of which was contributed by the Japanese, and stands among the city offices on an eminent site on the side of the hill. The massive tower can be seen from all parts of the city. It is the second best church edifice in the Empire of Japan. It is surpassed only by the cathedral of the Orthodox Greek Church in Tokyo. It stands as a monument to our work in Japan which has its base at Kobe.

The auditorium was filled on the occasion about which I am writing and some stood at the back through the entire morning service. I suppose there were seven or eight hundred persons present. The most remarkable evidence of growth was not the magnificent auditorium filled to overflowing, nor the edifice itself. The impressive worship and the powerful sermon preached by Bishop Usaki were such as to convince anyone of the reality of the Christian faith in the mind and heart of the Japanese people.

A chorus in the gallery sang remarkably well and the chants sung by them were very impressive and followed the prayers at the beginning and close of the service. That style of music is well adapted to the Japanese voices. Those of us who were so discouraged in the early day over the incapacity of Japanese voices for singing felt that a miracle had been wrought under the grace of God by the awakening of talents which had lain dormant in the past history of Japan. It used to be said by some teachers of music that it was a vain undertaking to try to teach the Japanese our scale of music. Their voices were not equal to it. The delightful and impressive singing of the choir, and of the congregation as well, on last Sunday morning would put to shame all such early doubts and misgivings. Christianity awakes the soul of a people to joyous expression as no other religion has done or can do. It is a religion of hope and confidence, of peace and joy.

The subject of Bishop Usaki's sermon, preached after the ordination of deacons and elders, was "What Think ye of Christ?" I wish it might have been broadcasted to the American people. There was no note of uncertainty in the sermon. There was no half baked expressions of view concerning his divinity, such as one sometimes hears where Christianity has long been established and where Christian thought and experience are more mature. There was one point in his sermon that we should all think about. The divinity of Christ is not a doctrine which rests on human wisdom or reasoning. The person of Christ cannot be held according to a true faith and right conception except by the aid of the Holy Spirit. It is not a doctrine that can be understood or maintained in the Church by "flesh and blood." I think it will be observed that any teaching about the Holy Spirit cannot be found among those whose grasp of the doctrine of the divinity of Christ in our time has become relaxed.

YOU HESITATE.

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H. C. Morrison

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The God That Answereth by Fire---Let Him Be God.

By The Editor.



HERE is no more comforting thought in these testing times than the fact that the God of the Bible, our God, is unchanging. He is the same yesterday, today and forever.

* * *

The words at the head of these paragraphs were uttered in a time of great backsliding, spiritual decay, and darkness. God had one prophet left, and this one prophet had, for some time, been in hiding to save his life. False prophets were plentiful, and they were fed and pampered by an apostate king. They evidently thought they had full control of the entire situation, but the land was in a fearful condition of drought and starvation. A crisis had come.

* * *

God's prophet came out of his cave, conscious of the divine presence, and made a daring challenge to the advocates and disseminators of falsehood. In his soul, he knew that God would give a manifestation of his presence, supremacy and power, which would sweep his enemies to defeat and restore the faith of the people.

* * *

The God of the ancient prophet is just the same today. He will answer by fire and his fire will confound the false prophets of our times and fully convince the multitudes, notwithstanding the destruction being wrought by the destructive critics, the worldliness and unbelief that have crept into the church and the wickedness and lawlessness in the world.

* * *

The God who answers by fire still exists, and he is answering today. He cannot work through unbelief and cowardice; but faith and courage that is willing to fearlessly challenge the enemy in the name of the Lord and take the consequences will bring down the fire. The past summer has witnessed wonderful revivals in the camp meetings. Thousands of souls have been regenerated, reclaimed and sanctified.

* * *

God's people can have revival fires all over this nation, if they really desire it and believe for it and have a holy courage in the midst of the unbelief and ridicule all about them, to challenge the foe and call on God to send down the divine fire. Let it be remembered that this man who issued the challenge and called for the fire was no pussyfoot. He had daring in his soul. He had suffered for the cause of the truth. He had kept hidden to preserve his life until the moment of action came, and then he dared the king, the destructive prophets and the whole nation, and God, who loves men of faith, of conscience and of daring, answered his prayer and sent the fire in a consuming flame.

* * *

Do not permit yourself to believe for a moment that God has become discouraged and

given up the world as a hopeless situation and gone into retirement. He is wonderfully busy. He has a purpose. He knows exactly what that purpose is. He has plans and will work them out. He will overthrow his enemies. He will sweep away the growing multitude of the prophets of Baal. The hands of the clock of his eternal purpose move steadily on, and now and again the clock of destiny strikes; the hour is up; God smites his enemies and the destroyers of his people, leads the hungry hosts out of the drought and blight of sin, reorganizes his hosts and goes forward to victory.

* * *

Right now there is a going in the tops of the mulberry trees and all heaven is deeply interested in the tragic scenes of our earth. God is answering prayer; revivals are breaking out; hungry multitudes are flocking to the altars; wonders of supernatural power are being manifested; sinners are being converted; the Holy Ghost is being poured out upon peoples in all lands; God is showing his power in mission fields; and every twenty-four hours the Recording Angels rejoice as they write down thousands of new names in the Book of Life. Let us strengthen our hands, encourage our hearts, gird ourself for the holy war, and challenge the enemy face to face. There is a great God whose fire cannot only consume and burn up all the sin of his saints, but which can also consume and destroy his enemies.

* * *

There is not the least reason why we should be discouraged because some dainty, effeminate preachers on the velvet carpets of the churches of millionaires are preaching infidelity to their world-loving and godless hearers. These great city churches who are willing to pay immense salaries to false prophets are not, never have been, and never will be spiritual factors in the kingdom of our Lord Jesus Christ. As a rule, these wealthy multitudes who pamper the flesh and starve the soul know nothing of true piety. They have no vital faith. They have never met the requirement of our Lord Jesus—to forsake all and take their cross and follow him. They never will. The Lord Jesus has spoken of them, and has spoken truly when he said, "How hardly shall a rich man enter into the kingdom of heaven." Let them pamper the pulpit skeptics and hold their church dances in their miserable nakedness and continue to intoxicate their deluded souls with the wine of the world's pleasure, if they will. Oh, the pity for their immortal souls! Oh, the doom and darkness that awaits them!

* * *

The heavens are full of pentecosts. God is on the lookout for prophets who are willing to suffer, who will gladly take the morsels that drop from the ravens' cawing beaks, but will stand firm and will not compromise or adjust themselves to the popular winds or

carefully feel their way and make sure of their own security, but who would die cheerfully for their faith and their deep convictions, resting firmly upon the foundation of God's eternal truth. There are people everywhere who are hungry in this great famine of the Word of God, who want the pure gospel, who are willing to pay the price, who will gladly build their altars, place their all upon them, and call for the fire. God has not gone back upon his people. He will answer. He is answering. He will answer more largely. Let us challenge the false prophets and call on God to send down the fire, a fire that will sweep this nation with a revival of religion that will convince the multitudes, confound the conceited destructives, and bring millions of immortal souls into the kingdom of our Lord Jesus Christ.

An Interesting Letter.



SO many letters of this character are coming to us that we have concluded to publish this one. If any parties are misrepresented by the contents of this letter we shall be very glad to offer the columns of THE HERALD for satisfactory explanation.

We have undoubtedly come to perilous times. Thousands are being led away from the faith. It is one of the most remarkable periods in the history of the Christian Church. It is not worth while to shut our eyes from these startling conditions. Undoubtedly the time has come for God's children, everywhere, to be on their guard, to watch and pray, and to hold on tenaciously to the Bible and to Jesus Christ as a personal Savior. It seems that only those who have the indwelling of the Holy Ghost will be able to maintain their faith against the tremendous tides of unbelief and wickedness. We have not known a single instance where a destructive critic has urged the people to repentance, to prayer, or to any sort of aggressive service in winning souls to Christ.

The following is the letter:

"Your HERALD has been a guest at our home for over two years, and have often thought I would write and tell you how we enjoyed it.

"The M. E. Camp Meeting has closed. We had one of the higher critics giving lectures on the fundamentals. He lectured at 3:30 each day and it was awful some things he said. First of all, he recommended a list of books for us to read, and laughed at the Old Testament. He said the prophets were not inspired, although they thought they were.

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

HOLINESS AND ETHICS.

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



It is the province of Ethics to analyze our moral conduct and lay down rules by which the life—moral and religious—is regulated. Paley interpreted Ethics as “doing good to mankind in obedience to the will of God for the sake of everlasting happiness.” Kant looked upon Ethics as that something which qualified us to “act so that the maxim of thy conduct shall be fit to be universal law.”

Paley further said: “That the holiness of a holy being consisted in seeking and finding his happiness in loving and serving and pleasing God; in contemplating and promoting the highest happiness of, and of course the highest holiness of all the subjects of his moral government.”

Dr. Daniel Steele, one of the saintly scholars of the modern Holiness Movement, in his Milestone Papers, sets forth some very valuable counsels in the matter of holiness and Ethics. Writing on “Sanctification and Ethics” he says:

“Entire sanctification is related to man’s moral nature and habits. On this subject are many widespread and damaging errors. It is alleged that Christians of most advanced attainments are not perfectly conscientious; also that the doctrine of evangelical perfection tends to divorce morality from religion. There may be just grounds for this criticism from the following facts:

(a) “There are hypocritical professors whose lives dishonor the high profession of holiness. So are there counterfeits of justifying grace.

(b) “There may be many professors of holiness who are deceived as to their actual spiritual state. They have construed an extraordinary emotional experience into the deep and perfect work of the Sanctifier, and made a hasty profession of the highest state of grace.

(c) “There is an element of moral fallibility in all professors of perfect holiness.

“MORE CONSCIENCE IS NEEDED.

“The conscience has a two-fold efficiency—the impulsive and the discriminating power.

1. “The first is moral sensibility or feeling, or a movement of the soul along the line of perceived rectitude with no drawbacks, antagonisms, and counter-currents within itself. There is a delightful consciousness of inward harmony. Under the magnetism of the Cross all the forces of his being begin to flow in one direction. He delights to obey the law because he loves the Law-Giver. Christian perfection extends chiefly to the will, which is the capital moral power of the soul, leaving the understanding ignorant of ten thousand things and the body dead because of sin. The law of love is the sum of human duty, which absorbs into itself the substance of the law of Adam’s perfection.

2. “Touching the discriminating power of conscience, this is the power of moral intuition and an act of intellect or judgment, dealing with the abstract in ethics and giving us the principles of immutable morality. Most of our problems here are in the concrete, not abstract, practical, not theoretical, and they all need the help of our intellectual powers, our enlightened judgments, to discover their bearings and relations before our moral intuitions can discover their moral character. Our intellectual judgments are not infallible, else our moral verdicts would always be right. But alas, our intellects are weakened and darkened, and they often hand over to our moral perception, fallacious or wrong conclusions for it to act upon. But now, doesn’t sanctification make us good logi-

cians, enabling us to detect sophisms at a glance? *This does not seem to be the province of the Sanctifier.* At the same time, some indirect benefit is bestowed upon our reflective powers, but the discriminating power of the holiest man’s conscience outside the sphere of motives, must be imperfect so long as he dwells in an earthly tabernacle. Here lies the need and scope of progressive sanctification through a prayerful culture of our intellects, attaining more light today to see yesterday’s mistakes, and avoiding them in the future.

“A conscience developed in its impulsive and discriminating power by the Holy Spirit, we think is to be preferred to that Adam’s perfection which everybody is eager to disclaim as altogether too high for us to aspire to.

“INFERENCES

1. “The discovery in any of our acts of a want of conformity to the law of holiness made after entire sanctification by our increasing power of moral discrimination is by no means a proof of inbred sin still lurking within the soul.

2. “Thousands of believers are fully sanctified but finding their moral perceptions still imperfect, they refuse to give glory to the Sanctifier for his great work and at length fall back into their former mixed state of sin and holiness, of sinning and repenting. They have need of proper instruction.

3. “Entire sanctification is both instantaneous and gradual. In the impulsive power imparted to the conscience, it is instantaneous. In the discriminating power of the moral sense through exercise it is gradual. (2 Cor. 7:1).

4. “Gradual sanctification shows itself in growth in grace and in the power of moral discernment. The great work of the Sanctifier by his powerful and usually instantaneous inworking is as follows:

- (a) to rectify the will;
- (b) poise the passions aright;
- (c) holding in check all innocent appetites;
- (d) eradicate all unholy appetites;
- (e) enthrone conscience over a realm in which no rebel lurks.

“The unfolding of moral discernment under an ever-increasing intelligence is a work that still remains to be done. In view of the incompleteness of this work at any given point a person may very well say of his life and practice, ‘sanctified up to knowledge;’ but respecting his heart, he may say, ‘sanctified wholly, throughout the conscious and unconscious realm of the soul and spirit.’”

Dr. Steele goes on to discuss

SPIRITUAL DISCRIMINATION.

“Four negative limitations to the revelation of the Holy Spirit in the human soul:

1. “They must not be repugnant to the divine endowment of reason. Reason is impersonal, hence the same in man, angel, archangel, and God. It is a gift of the Creator and can never clash with his other gift, the Holy Spirit. Faith in Jesus Christ is the highest dictate of reason. There can be no hostility between intuitive truth in the domain of the intellect and intuitive truth in the realm of the spiritual nature, illumined by the Spirit Divine. (There may be a conflict between faith and the erroneous deductions of reason, however.) The spiritual intuitions may be far above the merely intellectual but they can never contradict them.

2. “The Spirit’s inward utterances are never contrary to his declarations in the Holy Scriptures. Any professed spiritual guidance which is repugnant to the plain

teachings of God’s Word, must be erroneous. We cannot reasonably expect that the Holy Spirit independently of all acquaintance with the original tongues, commentaries, lexicons, and other critical aids, will open to the believer the treasures contained in the Bible and pour them into the mind without danger of error.

3. “The Holy Spirit can never antagonize our moral intuitions, or in other words, impel us to do what we know is wrong.

4. “The Holy Spirit never utters a word or prompts to an act derogatory to Christ.

“In the plan of salvation, God makes two revelations of himself—one to the human race, and one to the individual believer in Jesus Christ. The Bible declares the message of salvation to the race, but there are important personal facts which the Bible cannot communicate. Certain facts of Christian experience cannot be derived by inference. The Holy Spirit himself must witness to the facts of salvation to my personal consciousness and Christian experience generally testifies to the certitude of the inward revelations of the Comforter. The witness of the Spirit is not to dogmatic truth but to the facts of personal justification and entire sanctification.

“How may the movements of the Holy Spirit be discriminated from the suggestions of our own minds and of the tempter? Through saving faith a new class of intuitions has suddenly unfolded before the astonished gaze of the consciousness. Christians have needlessly suffered from the mistakes that they must construct a philosophy from all the facts of Christian experience, and that a failure in this regard argues some weakness in the Christian system. To our mental philosophies of reason and the senses we should add this third class of intuitions which are attested by all persons who have experienced the incoming of the Holy Spirit. His presence is recognized and we can discriminate between his activities and the operations of our own minds, but how we do it we have no philosophy to explain.”

Sowing the Gospel Seed.

Oh, who will help to sow the seed
That lost and guilty sinners need,
And which revival fires will feed?
Yes, in the holy work make speed,
And thus to Jesus’ word give heed,
And thou shalt have reward indeed.

A. W. ORWIG.

Finney on Fashion.

“Another reason why professing Christians are not to be conformed to the world in fashion is the great influence their disregarding fashion would have on the world. If professing Christians would show their contempt for these things, and not pretend to follow them, how it would shame the world, and convince the world that they are living for eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! Even the apparent renunciation of the world, by many orders of monks, has doubtless done more than anything else to put down the opposition to their religion, and give it currency and influence in the world. Now, suppose all this were hearty and sincere, coupled with all that is consistent and lovely in Christian character, and all that is zealous and bold in labors for the conversion of the world from sin to holiness. What an influence it would have! What thunders it would pour into the ears of the world, to wake them up to follow after God.”

Send in your renewal without delay.

ANOTHER PENTECOST.

Gypsy Smith.



THE great need at this juncture in the Church's life is another Pentecost. I am wondering if we are doing honor to the third Person in the Trinity in these days. I went to visit an old saint just before leaving my own country. He has been in bed for years, but he is mentally alive to all the great spiritual movements of the world. He keeps in touch with the forward march of the kingdom of God. Just before I left him he said to me: "Brother Smith, what do you consider the Church of God most needs today?" And I said: "Another Pentecost." He thought a little while and then he said: "After that, what do you think it needs?" I said: "Another Pentecost." Then he asked: "And then what do you think?" And I said: "Still another Pentecost."

Without the Holy Ghost there is no church; without the Holy Ghost there is nothing done. Without the Holy Ghost we might as well burn our churches and Bible and give up playing at religion; and yet we seem to think that we can get along and leave the Holy Ghost out of our program. I wonder what would happen if Paul came to preach among us and saw the Holy Ghost life of so many of us. I know what he would say. He would say to us what he said to the church at Ephesus—There is something lacking. "Have ye received the Holy Ghost since ye believed?" And they had to confess that they had not heard of him. Yet it is the Holy Ghost that opens blind eyes; it is the Holy Ghost that regenerates; it is the Holy Ghost that comforts the believer; it is the Holy Ghost that quiets us.

Jesus says, "It is expedient for you that I go away, for if I go not away the Holy Spirit will not come and you will do more when he is come than you will while I am here." "It is expedient that I go." Do you catch that? He said, "Greater works than this shall be seen because I go to my Father." He knew he was going to heaven, to the Executive of the Godhead, the third Person of the Trinity, the essential Gift of God the Father and God the Son to the believing, obedient heart. When he comes you will know it. The moment the Holy Ghost comes and takes his abode in the human heart and abides there, under the ministry of the Holy Ghost, that life is immediately conspicuous. It is so reinforced that you cannot come in contact with it without knowing that the Holy Spirit is there.

Jesus came to reveal the Father; the Holy Ghost has come to reveal Jesus to the world. Listen: But who shall reveal the Holy Ghost to the world? Who has got to do that? The men and the women with whom he deals. That is the divine course. And Jesus said, "Tarry ye at Jerusalem until ye receive the promise of my Father." Do you know what happened, you Bible readers and students of theology? Listen: Jesus hung on the cross and cried, "It is finished." Redemption was complete. The veil of the temple was rent in twain and—mark you—it was rent from the top to the bottom, not from the bottom to the top. What does that indicate, that they were satisfied up there and the rent was begun at the top, from Heaven to earth. His Father was pleased and satisfied. Justice and love—outraged love was satisfied in the work that Jesus accomplished on the cross and he went to the grave and broke it and came out of it and rose from the dead, and you have Easter Sunday, and he was seen of his brethren, and those who loved him and he went to heaven.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not

the tomb of buried possibilities, but the temple for the Holy Ghost; and when the Church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witnesses will shine out and blaze forth, and there will be no keeping us down; there will be no silence. We shall be at it all the time and everywhere, and all men who know us will take knowledge of us that we have been with Jesus. I wonder if you understand me? I wonder if you know enough about the blessed Book to comprehend what I am trying to do. I am trying to help you to see the secret of the barrenness in your life; the secret of the weakness of your life; the secret of the no-joy of your life; the secret of why you are not beautifully attracted to Christ. It is because you are not obedient to the Holy Spirit. The Spirit will not stay with you if you are not obedient. The Holy Ghost is given to them that obey and only to those. "The Holy Spirit is given," says Peter, "to them that obey." The disobedient cannot walk with the Holy Spirit. The Holy Spirit cannot live in your heart if you entertain filth and the world and the things of the world and the things that are dishonoring to Jesus Christ.

If you want the Holy Ghost to come and take possession of you you must pay the price. You must get rid of the things that he cannot be with. You must help God to clean house. You must help God to put away the things that hurt him and damn other people. I know that means sacrifice, but that is the way of Christ. I never did preach a cheap religion. I won't follow Christ, I won't follow the religion of the New Testament by compromising.

It is my business to keep the standard up, and God help me to do it. You have got to have ideals. You have got to have Christ, and that means righteousness and holiness of life, non-conformity to the world. Then you will pray and be heard. Then you will pray and your prayers will be answered. "If I have iniquity in my heart, then will the Lord not hear me." Why don't you quote the Scripture correctly? Why take a little out of the New Testament that suits you? You quote "Thou hast promised to open the windows of heaven and pour out blessings," but why don't you quote the conditions. When you don't, you are robbing God. Bring in the fruits and lay them at the altar and then see if he will not open the windows of heaven and pour out such blessings on you. Don't you forget the conditions. No, we have got to come up into the light. We have to shake the dust from ourselves. We have got to put on our beautiful garments. We have got to clothe ourselves in the garments of the King. And we have got to walk in the ways of Almighty God, and we have to thus conduct ourselves in the midst of a crooked and perverse nation. We have the light pronounced definite and clear, and God help us to do it. The Holy Ghost will make all things possible where it lives. We cannot do these things of ourselves, but he comes to make them possible.

PRAYING AND BELIEVING.

Now let me ask you, did you receive the Holy Ghost when you believed? Would not this make a difference in our preaching if our people were Holy Ghost people, praying in the Holy Ghost and praying for the preacher before he enters the pulpit and as soon as he gets into the pulpit? Would it not be a wonderful thing, and would it not make a difference in the sermons preached if preacher and people were imbued with the Holy Ghost through and through until every word was dripping with power from on high—would it not make a difference? Then would the peo-

ple be free in their hearts. Listen: "For when the day of Pentecost was fully come they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." And the people all around said they are drunk. "No," said Peter, "they are not drunk. This is that which was spoken by the Prophet Joel, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

In one of our services a few years ago sat a woman, a nominal member of the church, with her unconverted husband, the mother and father of seven children, six boys and a girl, and when they were walking home to the cottage where they lived she looked at him and called him by name and said, "What do you think of that man?" He said, "If he is right, I am wrong. I guess he is right." He said, "You are a church member," and then quietly, "I live with you." In telling me about it afterwards she said, "Those words made me think and I knew that while I was a professing Christian I had never been born again and that I had no life and no spirit in me." He said, "You are a church member and I live with you," as much as to say, 'I have seen nothing of Jesus in you.' When we got home the six boys and the daughter gathered around the table, it was a very quiet meal. I was convicted and I was miserable. I saw that I had lost my chance until then with my husband, and I began to think how different things might have been had I been a real Christian, had I been in touch with God. She said at the end of the meal, "What about tonight, are we going back to hear him?" He said, 'I cannot go. I have to be in that signal box at 9 o'clock and if I went to church I would have to go in uniform, and I don't want to do that. You take one of the boys with you, but I can't go.'

He went off to the signal box and she came to church. I saw her coming out of the inquiry room and she approached the steps of the pulpit to speak to me, and the moment I looked at the woman's face I knew. I had never seen her before, but I knew something had happened by the joy on her countenance. She took hold of my hand and said, "O man of God, I have found my Lord. I have been a church member for years, but never until tonight have I come into believing contact with Jesus Christ, and I know something is going to happen in my life."

Saturday night came. That was my night for rest, but the preachers had a meeting for prayers and for testimony, and the church was as full as any other night, and I went there to enjoy it and pick up a crumb of encouragement where I could. After prayer, testimony was called for, and this woman rose with her Bible in her hand. She said, "People, God has done great things for me this week. Last Sunday night he saved me, and five of my boys and my daughter have been converted this week. I have prayed six out of my family into salvation. I have a youth who lives with us, and he, too, has found Christ. Tomorrow God will save my husband and my firstborn. My husband is a blasphemer, but God is going to save him tomorrow, and my firstborn, too." And, holding her Bible up, she said, "If God does not save my husband tomorrow this book is not true." I cannot tell you the thrill that went through the house. I jumped to the pulpit and I said, "We must pray for that husband, the blasphemer, and for that son." I did not have to ask those people to kneel. That woman's challenge had awed us all. We fell on

(Continued on page 6)

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OF ASBURY THEOLOGICAL SEMINARY



Drafts on the Unseen.



Bishop H. C. Morrison.

Whereby are given unto us exceeding great and precious promises.—1 Peter 1:14.

PROMISE is a pledge of future good, and its value is in proportion to its magnitude and the character of its author. There is a vast difference between a county bond and a United States bond. We have real property in promises according to size and solidity. We are neither what nor where God ultimately wants us. He is seeking to lift us from the natural to the supernatural. The heritage in store for us cannot be shoved down into this narrow state. Hence he would enlarge us and bring us up to the inheritance. The promises guarantee the future good and thus become a property to us.

I employ a laborer but give him nothing in advance. He goes to the toil but sees no reward. My promise is his hope. It nerves him to labor and he works by faith. God's promises are all that is in sight to us. We see no angel, nor any outline of heaven. No far-off light. We see nothing but his promises. That makes the unseen real. They are "the substance of things hoped for; the evidence of things not seen." These bonds on the divine government are interest-bearing, and their interest is equal to life's emergencies. The coupons are neither annual nor semi-annual, but daily. They mature day by day and by them we have our daily bread.

A man sells home and farm and appurtenances, and invests all in United States bonds. He gives all that is visible for a simple pledge from the government. Thus when a man turns to God he sells all, renounces the world, parts with the things that are seen and takes God's promise for the "things that are not seen."

We get an idea of values when we compare our property in the promises with our best material property. Real estate is our very best. It cannot be stolen, burned up or destroyed. Our lands are fire proof, burglar-proof and rust-proof. But are they fraud-proof? Fraud can do what flood or fire cannot do. It can find a flaw in the title, bring up and establish a long-buried claim, or hatch out a new claim at the point of pretended law; of landed lords; princely palaces, that take from the possession you vainly called your own.

There were Southern homes at the outbreak of the Civil War—residences of landed lords—princely palaces that would command fabulous figures. Four short years swept away their beauty and value, and left them worthless as the untamed lands of the West.

My first land investment was taken from me by a prior claim. But God's freeholders—through the promises—are in no danger of such happenings. I have no such fear where I am now investing. There are no prior claims. Our titles run back beyond possibility of loss. The abstracts not only run back to the patentee, but back to him who made the property and gave us the deeds. "By him were all things made." These divine deeds don't come to us second-hand, nor fourth hand, nor ten thousandth-hand, but direct from him who made them, and who says, "It was prepared for you."

Our best possessions are subject to the caprice of the clouds. The landlord may cultivate on a princely scale, and the most ethereal elements may blight him. If the clouds decline to water his fields and the air grows hot and angry his farms blister, his stock perishes and he sits a pauper, with his desk full of deeds. And all because the winds and the clouds refused to sign his papers and

make his income sure. What ownership has he, after all, unless God make the elements endorse his claim?

But the promises lie up above the capricious air currents. They originate away back of the uncertain clouds. They are the same in famine as in plenty. They are deeper than the rain fountains. As good in Sahara as in the "well-watered plains." As valid under the juniper as on Carmel.

See Moses yonder at Horeb! Famishing Israel at his feet. Crying, clamoring, cursing. Their very tongues stiff and cleaving to the roofs of their mouths. The heavens are brass; the sun a furnace. No cloudlet of a hand's size on the horizon. But look! He rests upon them; strikes the hot and dusty rock; the cool waters gush, clear as crystal, out of the promise; independent of sky, or cloud, or air. The skies may mock and the winds tantalize, but they are drinking, drinking! Dipping it with the cups of the promises, and looking up to laugh at the elements over which they have triumphed.

This is what is meant by promises "exceeding great and precious."

Promises that carry a man up above nature. Up where nature has put him down, like Ishmael under the bramble, and left him to die. Promises that take him up in the extreme hours, and give him water out of the rock at noonday, and bread out of the skies at night.

You may have drafts for a million and be in a strange land where you can neither negotiate nor discount them; and you may die of want with all your claims. But you can cash the promises anywhere and at any time. They are not payable only in somebody's bank, but anywhere in the universe of God. In heaven or on earth. Payable anywhere except in hell. God redeems nothing there! transacts no business, nor has so much as a branch office in hell. But anywhere out of hell, and at any hour, you have the privilege to present and have his promise honored.

The banks in your town transact no business on the streets, nor in the bank between certain hours. But God's promises are cashed anywhere at any time. In the wilderness or in the street; on the land or on the sea; at noonday or at midnight; at the marriage altar or the bed of death; in the furnace or in the den; in the whirlwind or in the whale's belly. The gates of grace are never closed. The lock is not set to a certain hour. You don't have to wait. God's banking hours are from midnight to midnight and from sun to sun.

Must our God have time to gather up his forces to meet our drafts? Is he unable to be generous? I have known men whose generosity drove them into bankruptcy. Will God's infinite goodness exhaust his resources? Must he wait to answer us? Must the winds gather force to waft the thistledown? Or the ocean gather power to toss a feather? Or the sun bring up his resources to dry a dew drop? Then may our God have to wait before taking our burden or drying our tears. Infinite in resources and eternally real. NOW is his supreme moment. He fills the past and the future, but acts in the present. The eternal activities play into the NOW of time. Sublime focal point. God's opportunity and man's possibility. The point where the two meet in unison. The point of salvation. The greatest day in human history. Time past is time in its tomb. Time to come is time unborn. And he is only less than lunatic who depends upon the buried or the unborn. Then turn to God NOW! "Today is the day, and the only day, of salvation."

A promise is just worth the ability and integrity which are back of it. We care nothing

for the promises of some men, because they are without character and do not mean to keep their word. Others we know whose promises would be worthless because they have nothing with which to pay. God's promises rest upon his purity and power. Infinite purity and infinite power prop them. They cannot fail while God's character remains unchanged.

"Firm as his throne his promise stands." His resources are pledged. He makes no reserve. No hint of a reserve has ever been detected in his dealings with us. "He gave himself," and now pledges all that he represents to stand good for us.

"They are sweeter than honey and the honey comb." The comb may drop some sweetness of itself, but handle and press it and you get the flow. Squeeze and press the promises with the miser's devotion and you get their full sweetness. The grapes left on the vine will not exhilarate; but gathered, and pressed, they yield that wine that makes glad the heart. God's grapes must not be left on the inspired vine, but we must gather and press, and drink their soul-cheering juices. They are ripe at all seasons. It is always the "time of the gathering of grapes" in this vineyard of the Lord. But alas! the taste for these heavenly fruits is often destroyed by indulgence in the trashy sweets of the world.

While he always cashes our drafts for present needs, we must learn to wait for the future good. The maple buds in the early springtime, while the mulberry remains unchanged and is late and last to put forth its leaves, yet we do not get impatient waiting for the mulberry. Some of God's promises are speedily fulfilled, while others are later in the life-season. Haven't we had some promises fulfilled? Haven't we had the early almond and the maple in bloom? Then can we not wait on the mulberry promises? They will bloom in season. Later on in life, but at the proper time. If the trees never bloom out of time will his promises ever fail in their time?

Broad, deep, everlasting. "Exceeding great." Yet we hesitate, and totter, as if walking the slender wire. Whereas we ought to run, and leap, and laugh, and rejoice. His word beneath us; his grace our supply; connection with his throne at all points and at all hours. As in the street car, we have only to lift the hand and pull the bell! God's promises, like the car straps, dangle about us. And, while I must rise to reach the car strap, I need not rise to pray; but simply lift the faith-hand and grasp the promise. Life, with the child of God, is a street car excursion, and the promises are ever in reach.—*The Bible Champion.*

Gifts that are Appreciated

Mrs. H. C. Morrison.

IN a recent mail we received a letter from an aged minister in which he and his wife enclosed a check for \$25.00 to help in the work of the Lord where we deemed it most needed. Of course, we put it into our new Theological Building at Asbury College, for we believe now the most imperative need, and the most important thing we as followers of the Lord can do, is to help educate and send forth Spirit-filled ministers—ministers who will be able to combat the tide of unbelief that is sweeping like a storm over our country, and even across the seas.

This minister says the following in his kindly letter, which encourages us to press the battle for truth and righteousness:

"We are not able to do much, but my wife and I are living a simple life and prefer sending a dollar to where it will do most good. We have \$25.00 and think the best thing is to send it to you. We would like greatly to make a large subscription to your college, but this is all we can do. Put it where it will do the most good and after-while we may be able to send you another. We greatly appreciate the way you run things. 'Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.'

"Ever and truly yours,

"_____."

It is such letters and such gifts as the above that hearten us for the great battle that is upon us at this time. Not only is our own country being saturated with false teachings and unbelief, but across the sea comes the cry that the fundamentals of our holy Christianity are in dissolution, and the devout Christians are appealing to the home land not to send missionaries who do not believe the Bible is the inspired Word of God.

To give you an idea of the situation abroad, read the following taken from a booklet just received from the foreign field.

ENLIGHTENMENT AND DECISIVE ACTION.

"In my opinion the Evangelical Christian leaders of England and America ought now to form themselves into a strong, powerful Anti-Modernist organization, whose purpose it should be to enlighten the Christian public upon these matters. It is not just and righteous that the large amounts of money which are now being contributed should be diverted from their sacred purpose, and used to propagate anti-Christian and Higher Critical theories, and to destroy faith in the Bible as the inerrant Word of God.

"The Christian public should also very definitely demand that only Biblical representatives should be at the head of the Societies at home: that every Missionary who cannot honestly subscribe to the old Evangelical and Biblical Faith, as found in the infallible Word of God, should be immediately recalled; and that, in order to obtain the fullest information on the prevalence and results of Higher Criticism in India, the several Societies which have until now refused to give the assurance which has been asked for by *The Bible League*, should, as early as possible institute a complete, thorough, and public investigation.

"Unless this can be done, there is, perhaps, only one alternative solution, namely: that a new, great inter-denominational organization should be formed, and that the faithful Missionaries of the various Societies should be allowed the privilege of joining that movement.

"There is a strong feeling on this point amongst many Missionaries. Some have already resigned; and others are seriously concerned about this very subject. I know some of them, and they have spoken to me personally about it. This is an extract from the letter of one such missionary:—

"The time may not be far off when Evangelical Christians may be unable to stay in the Missionary Societies; for disbelief in the Inspiration of the Holy Scriptures causes really a far wider cleavage between Missionary and Missionary than does any denominational difference."

"I learn also from the Rev. D. H. C. Bartlett, Hon. Secretary of the Fellowship of Evangelical Churchmen, and of the new organization, *'The Bible Churchmen's Missionary Society'*, that he has recently received the following communications from Missionaries on the field—

"It is deplorable how things are going, and can only lead to chaos at home and out here. If we are to give the Indians a mutilated Bi-

ble, we had much better remain at home! Mohammedans are saying—'We always knew that their book was gathered from all sorts of sources: now the Christians are beginning to find it out for themselves'—This I heard yesterday. The most dangerous thing is the interference with the words and miracles of Christ. There are many out here like myself who are utterly against the present policy of *laissez faire* as evidenced at Coleshill and Farringdon Hall. God help you all in your splendid fight for the Truth."

"Face to face with superstition and unbelief one must have a firm hold on the Infallible Christ, and the Infallible Bible or else—pack up and return home."

The Rev. W. H. Griffith Thomas, D.D., to whom the Christian Church owes so much for his exposure of similar conditions in China, in writing recently to a friend of Foreign Missions, said:—

"I can, of course, only speak for myself; but certainly no money of mine, or of my Church, if I had one, would go to any work of which I was in doubt."

Dear Reader, in the light of the above facts, not only abroad but at home—for it is the at-home people who are making these conditions abroad—should we not bestir ourselves and do all within our power to get men and women to the field who will "declare the whole counsel of God," lifting up a Divine Christ who is able to save to the uttermost all who come unto God by him. We are living in strange and awful times, times when we are reminded of that momentous question, "When the Son of man cometh, shall he find faith on the earth?" Let us pray:

"Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give."

Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 9.—THE KNOT ON THE END.



HE knot on the end of the sewing cotton holds the seam in place, and the garment together.

There is a Knot on the End of our Christian Faith that holds all in place. It is tightly knotted. That Knot is the tragic end of the outstanding Man of the race, with the tremendous finish the Third Morning After.

The race has one outstanding religion. That one religion produced the one Book. The Book reveals the one Man. That Man's personality stands wholly alone in its sheer purity and humanness.

That his life went out, and so tragically, has become the central points of history. The calendars of the nations revolve around his birth. The calendars of human hearts revolve about the hour when his great heart broke.

Look at that Knot on the End. Thirty years were in Nazareth. Three and a half more were tireless in helping man. That last week spells graphically the Man's lonely homelessness. Each night he walked out to Olivet and slept under the stars. Each morning he walked into the city where the world crowds were gathered thick, and where his enemies were supreme.

For two or three days his steps can't be traced. Was he off in the quiet gathering strength for the coming day of days? Then there is the bold ride into the capital on the royal ass. The King comes unto his own, but his own receive him not. The common thousands sing their grateful hearts out as they lovingly strew the roadway with garments and living green. But the leaders

with green narrow eyes, and tightened fists held the national reins tight and drove hard.

The Betrayal Night finds the little inner company gathered about the frugal board. Then the traitor's withdrawal into the dark night, and the last long quiet talk under the full moon. Then the sore strain of spirit under the olives.

Now the arrest, the pretended trial before the two chief leaders, the courtyard with the soldiers' coarse, cruel mockery, and the thorn crown, and poor Peter by the fire. Then the Jewish Senate's official action, and Pilate and Herod.

Then Pilate again, conscience-pricked, cowed and cowardly, with the crowds jeering and the coldly passionate priests insisting. And the terrible scourging, the dramatic hand washing, and at last the decision wrung out by bitter hate, given out by official cowardice.

One could never tell the story if he were not held in the hard grip of a great purpose. Both shoes and hat go off, and one stands with bated breath and hushed, pained heart, and watches with staring eyes.

The Man is laid down upon the crossed logs, and the spikes driven into sensitive hands and feet. Then the cross is lifted and dropped roughly into the hole prepared, the Man's weight coming suddenly down on the nails. It is nine of the morning clock. As the nails are being driven, the Man is speaking quietly, "Forgive them, the soldiers, they don't understand; the blame's farther back." And the soldiers greedily throw dice for the cast-off garments. The leaders dicker over the kingly inscription flung over the Man's head.

The passing crowds with morbid curiosity throng and jeer. Yonder in the group of pain-stricken friendly faces, John's arm is tenderly supporting the woman of the grief-stricken spirit.

In the thick of it all the one masterful Man is on the middle cross. He forgets all else for the personal touch with the man hanging by his side. Again he turns and quietly speaks to his mother, and then to John. What thoughtfulness! What self-mastery!

And now it's high noon. The sun is at its flood. Then the sudden fearsome darkness. Noon suddenly becomes midnight, and a terror spreads in the very air, and seizes men's vitals. What is this? Who can this be? And for three long hours that strange darkness!

Then the distinct piercing cry heard, "Why didst thou forsake me?" That's the hardest thing for the suffering Man, the loss of sweet consciousness of his Father's presence. But it's past now. Then the tense thirst. But nothing will be drunk that dulls in the slightest, for even the briefest moment, his masterful consciousness.

Then the great shout of victory: it is finished: the thing's done; the battle's fought; it's over now. Victory! Full victory! Then the quietly breathed prayer, "Into thy hands I commend my spirit."

And then the most striking thing of all, "He yielded up His spirit." He was not overcome by death. He yielded to death, masterful to the last breath. And the Roman spear revealed how death came. The blood and water separated tells of a broken heart. The tense suffering of spirit, it was that that snapped the life cord when it yielded up his spirit. And out from that cross of suffering rings out to all men the cry, "I gave my life for thee."

The Knot was tied on the End, and tied tight. He died. He died for us. He died of his own accord. It was his own act, the time, the manner, the fact.

It had a purpose. Its meaning is found in his own heart. It had to be done.

Sunny people make cloudy days seem short.

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OF ASBURY THEOLOGICAL SEMINARY

Creedlessness and Unrest.

Bishop Warren A. Candler.



ILLAIRE Belloc in a recent lecture on what ails the modern world, expressed the opinion that the distress of mankind today arises from uncertainty of belief. He declared that where there is unrest it is caused by "absence of positive doctrine."

A writer, whose syndicated articles appear in the daily press, takes him to task for this utterance, and affirms that "nothing in the world would be so dangerous as a general acceptance unquestioningly of positive doctrine."

This writer, who writes too frequently without accurate knowledge and careful thought, goes on to say:

"It is positive doctrine that has been the first cause of the downfall of states and the decay of institutions.

"It is well enough to be positive if one is positive about the truth, but the security of living in what Zangwell called 'a cosmos without facts' is entirely fictitious.

"The fallacy that underlies Mr. Belloc's position is that the truth is something fixed, something that someone can discover and will remain the same for all time."

It would be difficult to put into three short sentences more that is unfounded in fact and unjustified by reason.

It is not true that positive doctrine has been "the first cause of the downfall of states and the decay of institutions." History shows that the contrary is true; that states have risen upon firm doctrines and have fallen when faith perished; that strong beliefs have produced strong institutions, and that they have decayed through the rotting influence of belieflessness.

Again, truth that is not fixed is not truth at all, and there is no motive for seeking truth if it does not remain the same for all time. Does this shallow writer mean to approve a helpless and hopeless agnosticism which is ever learning and never able to come to the knowledge of the truth? If so, does he imagine that such a vain and fruitless pursuit of truth could fail to produce intense restlessness. St. Paul identifies men of such mind with "Jannes and Jambres who withstood Moses," and with those "who resist the truth" (2 Tim. 3:7-8).

That is exactly the position and purpose of the advocates of the creed of creedlessness. They resist settled truth because it disturbs their unsettled lives. Truth is to the intellect what righteousness is to the will, and when truth is corrupted or resisted in the mind unrighteousness in conduct follows. Creed and conduct are co-ordinates.

The position of this composer of syndicated pieces involves the denial of any and all revealed truth, and this, perhaps, is what he intends to teach. He does not affirm that the teachers of positive doctrine have misinterpreted the Christian Scriptures, but he objects to the existence and certainty of any and all truth. He proposes a system of thought which proceeds on the assumption that there is no certain truth. If this assumption is accepted, all preaching and teaching should cease, because nothing is left that is worth teaching or preaching. According to this system nothing is absolutely known, anything may be true and everything may be false. Can states be raised on the foundation of a system so unstable? Can firm institutions spring from a mist?

The Christian religion has given us our Christian civilization with its political freedom, pure morality, and world-encompassing benevolence. And that religion could have had neither its beginning nor its continuance apart from its doctrines.

No religion can arise, or survive, without a creed, and least of all the Christian religion. "The truth as it is in Jesus" is the center and source of its being. Without its doctrine of revealed truth it would be without definite form and without determining force. It enjoins love as its supreme law—love to both God and man. But love cannot exist without knowledge of the nature and character of the God to be loved. Every desire and affection of the heart, which enters into a life of piety, is called out by some corresponding truth and inspiring doctrine, and its strength is in exact proportion to the definiteness and certainty of the truth from which it springs. Shapeless and shifting sentiment has no power adequate to the production of Christian character. It is wholly incompetent to answer the questions of the heart, command the conscience, restrain human passion, or sustain the hopes without which life on earth is desolate. It cannot retain, or impart life.

The men who decry doctrine and dogma are digging away the foundations of all the spiritual life and moral order in the world. This senseless and destructive employment has become a pastime with the class of writers to which this syndicate composer belongs; but, if their work were as successful as their efforts are energetic, they would create conditions which they could not endure. They are, by their writings stimulating that lawless self-sufficiency in both thought and life that constitutes the chief peril of the present age. Already this evil spirit of self-assertion shows marked tendencies to set at naught all authority, both human and divine. Its temper is that of eager, restless impatience. In petulant conceit it is disdainful of control, intolerant of correction, and contemptuous of law. It is restless, of course, because it has nothing upon which to rest. Like the raven sent forth by Noah, it finds in the waste of waters around it nothing upon which to light, and has not sense enough to return to the ark.

Belloc is right when he declares that the prevalence of unrest proceeds from want of "positive doctrine." The human soul cannot find repose without the certitude of abiding faith. It cannot bear to live in everlasting doubt. It must have something firm and fixed.

The experience of daily life strengthens this craving of the soul for some immutable basis for enduring peace. Change and decay in all around we see, and we yearn for communion with One who changes not. If no fixed truth on which to rest is found, the heart grows sick and giddy with incurable inquietness. Hence an age of doubt has become most naturally an era of disquietude, and it must find in Christian truth the way to him who says to a weary race, "Come unto me, and I will give you rest."

Most certainly mankind cannot find rest in any form of agnosticism; for agnosticism when stripped of its Greek name and laid bare in its nakedness is nothing more than the philosophy of confessed ignorance. Can a poultice of ignorance pacify the heart of humanity? Nay, verily. Darkness cannot disperse its gloom; it must be illuminated by "the light of the knowledge of the glory of God in the face of Jesus Christ."

The progress, as well as the peace, of the human race is dependent upon the definite knowledge of truth, especially of Christian truth which is the most powerful stimulation of mental and moral life. Christianity came to the stationary world of the first century and found all its forces exhausted. Into that stagnant world it breathed the purifying breath of a new and nobler life, and, thus, set it forward on the way of advancement. During the twenty centuries which have followed all the progress in the world has been confined to the limits of the Christian nations. Progress in science, progress in government, progress in the production of

wealth, and all other forms of progress have sprung from the spread of Christian truth.

And now shall we heed the utterance of a careless writer who would have the doctrines of Christianity set aside as destructive tenets, and in their place set up the speculative guesses of men who believe that definite and unchanging truth is impossible to the human intellects. Shall we substitute the philosophy of incurable ignorance for the illuminating and invigorating doctrines of the Christian revelation? Let the answer be, No, a thousand times.

The emblem of Christian doctrine, definite and clear, is not the deadly upas-tree, blighting everything beneath its shadow, but the life-giving river carrying plenty and beauty and blessing wherever it flows.—*Central Methodist.*

Do your givin'
While you're livin';
Then you're knowin'
Where its goin'.

ANOTHER PENTECOST.

(Continued from page 3)

our knees, and as I tell you this story I can hear the thud of the knees of the people as they went down before God. And did we not pray!

Sunday morning broke beautiful and bright, a crisp January day. The man left his sentinel box for the cottage. He went in. He expected his wife to meet him, for that was her custom. But she did not. She was asleep. The fact was that she had been losing so much sleep in prayer that that morning she overslept.

She said: "Husband, I am sorry breakfast is not ready; I will be down in a few minutes." When she got down she expected the curses that usually came under such circumstances. But not a word. The fire was kindled and the kettle was hanging over the fire, and he quietly turned to his wife, and calling her by her first name, he said in the kind of tone he used to talk to me in, but which he had forgotten for years: "Let me have breakfast as soon as you can; I am going to get such sleep as I can this morning, for I am going to hear that man twice today." She said: "That is right. We have prayed for you." He said: "You a praying woman? I did not know you prayed. You have been my wife for many years, and I have not heard you pray!"

She said: "No, you have not; but last Sunday God saved me, and this week he has saved five of your boys and your girl and the youth who lives with us. I have not disturbed you, because I knew you wanted to sleep. You are working of nights, and I have just let you be and prayed for you, and Gipsy prayed for you last night and everybody in the house." He said: "What time?" She said: "As nearly as I can tell you, it was about half past eight when we were on our knees." And he stood as if transfixed, and he said: "Wife, at half past eight last night the line was clear, and I thought of you and of the boys and of the girl, and I thought of my wicked life, and I thought how different things ought to have been, and I thought of Jesus and I fell on my knees to Jesus. I threw myself on that cabin floor last night at half past eight and prayed for myself while you were praying for me at the church. I was praying there, and God saved me." That woman claimed him by her mighty faith, her prevailing faith in the Holy Ghost, and when you get the Holy Ghost you will do things like that. "The Kingdom of heaven suffereth violence, and the violent take it by force." We have not, because we ask not. It is the Holy Ghost we need, just God. God to preside in the pulpit, God to preside in the study, God to preside in the home, God to preside in the business; God everywhere; that is the thing. Let us honor God.



WORKERS TOGETHER WITH GOD.



SYCHAR, 1923.

It was good to be there. So testified thousands. In all probability never has there been so many seekers at their altars before as at this meeting. At the young people's auditorium one hundred were asked for by Miss McGhie, their leader, and one hundred reported as the fruitage of that meeting. At the large tabernacle from the very first sermon by Evangelist Babcock, to the early prayer meeting held on Monday morning after the camp had closed, folks were seeking God. A W. C. T. U. worker found God in sanctifying grace at this called meeting. Wednesday was Missionary Day and the service at night was one of wonder in the strong crying out for God. There were probably a hundred at the altars on this day seeking God. Its equal is hardly ever seen. It was a day of great power. How the saints shouted. Over a thousand dollars were deposited in the bushel baskets that had been arranged on the benches in front while the people in order marched around on the last Sunday just before the morning sermon. Quickly, quietly and hilariously it was done, and the sermon followed by an altar call and seekers kneeling there. It is doubtful whether Sychar ever has had a meeting where more, if as many, seekers bowed at her altars. It was certainly a holiness revival where the people were finding Bible Holiness and where many sinners also were soundly converted. The service held on Friday for President Harding was followed by an altar call to which many responded as also at the yearly memorial service held for those of our own number who have been promoted during the year. Fifteen had gone to see their Lord during the year. "Seek the Lord while he may be found" was the slogan during the entire meeting.

The entire corps of workers, singers and all, that were with us this year have been engaged for next year. In addition to these last year we secured the help of Dr. Morrison and Bud Robinson. Rev. Babcock found on looking up his date that he would not be able to be with us owing to a previous engagement. So we have secured him for the following year. Robinson and Morrison will each give us half time, five days each. One exceedingly pleasing thing, to all who heard, and, as I believe, very profitable thing, was the unity in variety of the sermons and altar calls of our evangelists, Babcock, John F. Owen, and Wilson. Each man in armor of his own used his own individual weapon, and thus side by side, as one man pushed the battle and that effectively. They make an ideal, a perfect team. Next year's meeting will be August 7-17.

Wm. R. Chase.

CAMP STARTING.

The little city of Atlanta, Texas, has gone in for big things. For some time those who had the burden on their hearts have felt as though Atlanta should have a camp meeting of her own. So, about the first of June, Sister Mary Perdue, Brother Ramsey and a group met for prayer on a hillside outside the city. They continued this for several nights and prayed through with the assurance that God was leading and would see us through. A busy time followed, but at the end of sixty days, a splendid, large Tabernacle was built on the hill for the glory of God. The Tabernacle will hold at least a thousand people. It is a substantial building with the posts erected upon cement blocks and strengthened by staves of iron. There is ventilation provision at the top, and the entire building is wired for electricity. The edifice itself is surrounded by trees which provides an ideal place for cottages to be built, so Atlanta Camp is on the map to stay.

Atlanta has some folk who have an eye and heart for real values. The Tabernacle and expenses amounted to something near two thousand dollars, but the people rallied, and Atlantians and their friends from Louisiana and Arkansas paid the whole amount off during the very first camp. The people are to be commended. May God richly reward them.

We had for our evangelist, one of the splendid young preachers in the Evangelistic Field, Rev. R. A. Young, who came to us from a full summer of camps bringing us messages that excelled in logical thinking and clear presentation, combined with the unction of the Holy Ghost. He is truly a Wesleyan type, with holy zeal plus rare tact and wisdom. Under his ministry sinners began to feel the wooings of the Spirit; restitutions were made, and the current of salvation began to move. From the first Sunday service, there was scarcely a barren altar service. The interest continued to grow until the last night there were at least two thousand people on the grounds, with one hundred and sixty-five automobiles and seventy-five wagons and carriages. Between forty and fifty people were either reclaimed, saved or sanctified-wholly. Thirty-five years ago, H. C. Morrison blazed the way through Texas in his first ministry. Ten years ago he held a meeting in Atlanta. Many said as they listened to Brother Young's messages so full of truth and meaning, "Truly, he is a second Morrison." Many preachers of all denominations came up to this "Mount of Blessing" for a fresh anointing upon their souls and

they were not disappointed. Sister Perdue and myself were gratified to see the people to whom we have ministered these years and in whose hearts we have sown seeds of holiness, rally to the camp with their prayers and support in every way.

Brother Otis Spinks, a young man from Asbury College, came in to assist in the music during the last week. He has a fine voice and is becoming an experienced song leader. We are sure that the future holds great things for him, as he is intense and has a very rich experience in grace. He and Mrs. Young brought some great messages in special songs. We are praising God for this first year's camp meeting, and are looking forward to the coming years with confidence of repeated victory. Brother Young will return to us, D. V., in 1925. He was unanimously called for next year, but his slate would not permit it. Our people will get to hear him and Dr. Morrison at Old Scottsville next year.

J. W. Land, President.

NOONDAY CAMP MEETING.

The twenty-fifth annual Noonday Holiness Camp Meeting, four miles north of Hallsville, Tex., which was held August 9-19, has gone into history as one of the best meetings held on the grounds for eighteen or twenty years. People were in attendance from many Texas points, and also from Shreveport, Monroe, Basile, and other Louisiana points. It was estimated that as many as 250 cars were on the camp at once and 1,000 people in attendance.

Evangelists Robert L. Selle, and A. S. Clark, both of Winfield, Kan., were the preachers and singers secured for the 1923 camp, neither of whom had ever been on the camp before. The preaching was of high order—clear, strong, unctuous, and in the spirit of love. The hearts of the people were quickly won and the co-operation in the meeting was of the very best and most complete type.

As for the music, that was never surpassed on the Noonday camp. They have a big, spiritual and well trained choir and this year it seemed that all the singers were at their best. The music captured the big audiences. At times many would shout while singing such hymns as "I'll Live On" and "The Golden Chariot." "Lifting Hymns" was the song book used and it proved to be a great favorite. A supply was purchased for next year's camp.

At one night service fifteen young men and women were at the altar. At one day service more than thirty were at the altar. Scarcely a service without seekers. The number of conversions, reclamations and sanctifications was larger than for many years. It was truly a great meeting. About 100 definite seekers at altar. The same evangelists were unanimously called by the Board to take charge of the 1924 meeting and they have accepted.

Rev. W. C. Mann is pastor of the M. E. Church at Noonday. He preached several times during the meeting and did it well. Rev. J. M. Black is president and F. E. Dickard is secretary. They are saints of God. The Noonday Camp is one of the best holiness camps in the great state of Texas. Old people, mature people, young people, and boys and girls were at the altar as seekers at the same time. There are twelve cottages on the grounds now, all full this year, and several new ones are to be built before next camp.

A. S. Clark.

REPORT OF E. O. HOBBS.

Since I reported through The Herald I have engaged in six revivals in churches and four camp meetings. For the present I will only make brief mention of the church meetings, all of which resulted in a measure of success, and some in splendid meetings. They were all held under the auspices of the M. E. Church, South. The first was at Parrish, Ala., with Rev. F. R. Mapes. The weather hindered in this meeting, but the Lord blessed and some souls found salvation. This was my second meeting with Bro. Mapes. He is an excellent man, and stands for the old Methodist doctrines.

The next meeting was at Ripley, W. Va., Rev. Gordon Rainey pastor. Ripley is a nice county-seat town. This was not a sweeping revival, but much good was accomplished, and some souls were definitely blessed. Bro. Rainey is true to God and the doctrines of the Church. He is an excellent revivalist himself. He was in the pastorate temporarily, as his field is evangelism.

We next labored with Southside Church, Memphis, Tenn., Rev. J. J. Thomas pastor. This was a pre-Easter campaign of the Methodist churches of the city. Southside is a church of about 1300 members. There were a number at the altar, possibly, over a hundred, and a number of professions, with 25 or 30 additions to the church. This was my second meeting with Bro. Thomas. He is one of the real saints; no better man in the pastorate of the Methodist Church.

Our next meeting was in Bethel Church, Greensboro, N. C., Rev. R. A. Truitt, pastor. This was a fine revival resulting in a number of professions of the two works of grace. Bro. Truitt is a man of God.

We next held forth at Cove, Ark., Rev. Rowe, pastor. We had a hard fought battle but some real vic-

tories. The pastor is a live, spiritual man. He professed the blessing of holiness during the meeting. Mr. Kelsie Skinner deserves much credit for the church here. He is doing a fine work.

The next meeting was near Mt. Sterling, Ky., in a strong country church, Rev. Edward Allen, pastor. We had a good victory with a number of definite professions. Bro. Allen is among the best of earth. We have only made brief mention of these meetings as space is limited. It would be impossible to tell of all the good people, the battles fought, and the victories gained, but we want you to know we are constantly engaged and God is still giving victory. In our work this year we have already traveled about 12,000 miles, touched 23 states, and conducted 11 meetings. To God be praise for all the good accomplished. We take courage and resolve to press the battle.

E. O. Hobbs,

General Evangelist M. E. Church, South.

GREETING!

Was glad to see so many of you at Indian Spring camp this year, and for the benefit of those who were not there I wish to say that you missed a great treat. Brother Morrison gave us some wonderful messages. He gets better all the time. It looks like a great pity that he can't live at least a hundred years longer. Joseph Owen, another one of the preachers, improves as the years go by. He is making one of our leading preachers. Brother Thomas, the returned missionary, with his wife, was a benediction to the camp meeting. Brother Sewell did his work well as music director.

Among the many friends who accorded me such a glad welcome was a brother from whom I borrowed one dollar to drop into one of the collections, and for the life of me I can't recall who it was. Should he read this, I will be glad for him to drop me a card so that I can return it.

I am now at home in Atlanta to begin a meeting in one of our Methodist churches (Calvary) and I will appreciate an interest in the prayers of those who are always interested in my work. After a couple meetings near Atlanta and Macon, Ga., I will resume my work in Florida. Will let you hear from me again.

In his service,

Charlie D. Tillman.

THE GOOD WORK GOES FORWARD.

It has been some weeks since we reported funds coming in for the Theological Building at Asbury College, but the friends have not been unmindful of our needs and steady streams of offerings have been running this way, which have enabled us to carry forward the work most successfully. We are now roofing the building, and up to this time have not had to go in debt one dollar. With the support of God's children who love the Bible and desire to have a ministry who preaches the full gospel, we expect to have this building completed and ready for occupancy within a short time. Below are the names of some who have rallied to our help; more names will follow next week.

| | |
|-------------------------|--------|
| L. B. Harwell, Jr. | \$5.00 |
| Miss Elizabeth L. Story | 2.00 |
| Mrs. J. H. Harper | 25.00 |
| J. F. Leech | 25.00 |
| Elizabeth E. White | 1.00 |
| Jas. W. Pearce | 10.00 |
| Mrs. W. R. Shaw | 5.00 |
| O. F. Garner | 5.00 |
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| R. A. White | 10.00 |
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| M. L. Davis | 5.00 |
| W. C. Hyer | 5.00 |
| T. M. Cox | 5.00 |
| Florence Kiner | 2.00 |
| Mrs. E. W. Perry | 5.00 |
| W. A. Reeves | 100.00 |
| B. J. Burckhart | 25.00 |
| Archie Hampton | 5.00 |
| Cassie Gregory | 5.00 |
| L. Laugh | 1.00 |
| H. B. Howard | 40.00 |
| R. R. McInnis | 10.00 |
| O. W. Peterson | 3.00 |
| Dr. E. R. Montzingo | 1.00 |
| W. I. H. Pitts | 15.00 |
| Arthur Rakestraw | 5.00 |
| F. G. McPeak | 15.00 |
| G. A. Cowherd | 5.00 |
| F. M. Toliver | 25.00 |
| Mrs. E. P. McCarty | 3.00 |
| Albert Loobs | 5.00 |
| R. J. Ogden | 3.69 |
| W. S. Runyon | 1.00 |
| Elizabeth Lewler | 2.00 |
| J. W. Gilliam | 5.00 |
| Mrs. A. R. Jones | 5.00 |
| Borou Carter | 6.00 |
| A. Friend | 2.00 |
| Mrs. G. W. Robart | 10.00 |
| Clayton Waters | 5.00 |

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(Continued from page 1)

Declared we should never see God face to face; that the Adam and Eve story was a subject for ridicule; the blood that was shed on Calvary was not for our times. All the things that seemed so sacred to us, he laughed to scorn. There are 23, he said, that met in conference with Dr. Rall for three weeks and outlined their lectures and had all started out to give the people the benefit of these lectures. It was sad to hear him, but sadder still to see how the ministers, except one, were for him, and a large part of the audience said he was *so smart and cleared up everything so well*, and if any one did not agree with him they were either ignorant or came for criticism.

"Your paper had been a warning to a few of us, and just as soon as he recommended Rall's book we were on the lookout for him. You can see why I am so thankful for THE HERALD. May God bless you and your dear wife and all the contributors. I want to put your paper into a number of new homes as soon as possible.

"Yours in his service,
"MRS. _____"

Thinking Aloud.

AVOID pretense of every sort. Don't put on a solemn face when your heart is full of joy; don't smile when you are not amused. When it is put on, it is only a grin and there is a vast difference between a smile and a grin. Let your countenance, as well as your lips, speak the truth.

As for devout whining, abstain from it almost as you would from profanity. Sanctimonious tones are not an indication of a sanctified heart. Manufactured unction and emotion will not melt and move the people heavenward. When the Holy Ghost fell on the Day of Pentecost the joy of the disciples was such that those who knew almost nothing of communion with God knew the joy of the disciples was genuine and they longed for the same experience.

There is no face so deceptive and so easily

recognized by the initiated as the face of those pretending to have joy in the Holy Ghost when there is no such joy. How pitiful and distressing to see people laughing, moving around, pretending to be moved by the Spirit when every one, saint and sinner, can see that it is a poor, worked-up pretense instead of the sweet joy of holy love, the blessed intoxication that comes when one enjoys the fullness of the Spirit.

Diplomacy is dangerous, even when the motive is good. The diplomat who is constantly trying to bring about certain things without seeming to do so is in danger of becoming a hypocrite. The diplomat may practice deception. He may, without intending it, become a graceful, genial, kind-hearted liar. Frankness is far better. There must be wisdom, discretion, but there must be candor and straightforward dealing. One can be constantly and slyly working for his own advantage, smiling and deceiving until sincerity is all gone and meanwhile the Spirit has been grieved and has departed; the house is left desolate, and the same calamity has befallen the unfortunate brother or sister that befell Samson, who "wist not that the Spirit of the Lord had departed from him."

It is safe to practice honesty; to breathe the atmosphere of candor; to be true to one's convictions; straightforward in one's methods; clear and positive in one's words. This does not mean to be rude or rough, but it does mean to be honest, to be true. We are living in an age of diplomacy where men are given to doubledealing, where your brother will take you by the hand and smite you under the fifth rib. Let us practice sincerity.

A Proper Decision.

An important decision has just been handed down by Federal Judge Woodrough, of New York, in which it is held that the seizure of alien rum-running vessels outside the three-mile limit, under certain conditions, is legal.

Whatever one's opinion with reference to any law may be, so long as it remains embedded in the statutes, its enforcement is mandatory and imperative. There can be no argument about that.

Smuggling is a crime, recognized as such by all nations. Ever since the enactment of the prohibition enforcement laws, ships of foreign registry, as well as American vessels, have been hovering near our shores, but beyond the three-mile limit, insolently challenging the authority of the Government, and plying a tremendous trade along all our coast lines.

If Judge Woodrough's decision stands—and it should stand—these modern semipirates soon will be swept from American waters. No nation in the world would stand for the activities of piracy just outside the limits of its territorial waters, nor for any other form of organized outlawry. These freebooter bootleggers of the seas are challenging the authority of America and its right to regulate and control its domestic affairs.

Under Judge Woodrough's decision there can be no quibble of immunity, by reason of the position beyond the three-mile limit, by any vessel seeking to dispose of its illicit cargo. Although three miles from shore, with intent to violate the laws, if it is caught in such attempt to smuggle intoxicating liquors, no matter what flag it flies, such seizure is legal.

This not only is good law, but good sense; and it may be assumed that no nation seriously is going to dispute it while we await a possible interpretation of the Supreme Court as to its validity. It is far from probable, however, that any one will question such seizures, and Government authorities now may go about their business with excellent prospect of chasing these modern buccaners from all our coasts.—*Cincinnati Enquirer*.

SEMI-MONTHLY SERMON.

A. P. Gouthey.

NATURE'S SERMON ON DECEIT.

WE were camped on the shore of a charming little lake in the very heart of the Adirondack Mountains. It was a golden afternoon in late summer. A soft haze trailed through the air and hung like a bridal-veil upon the mountains. The waters of the lake rippled gently along the beach as the sun sank lower and lower until it reached the sky line, where clouds of flame edged with violet spread across the mountain tops, and deepened into the richest tints of green and yellow, vermilion and gold. The fading splendor of the sunset lingered for a moment, and then faded into a trail of dust and ashes along which twilight came on silent feet. Giant spruces stood silhouetted in the fading light in ghostly fashion, and the weird, haunting hoot of an owl echoed dolefully down from the naked ledges. From the thicket a wood's robin sounded his plaintive evening note, and a red deer came like a phantom out of the alders and began to drink. The lake was smooth as molten metal save as it was broken here and there by a leaping trout. The stars came timidly to the sky like frightened children, and then growing bolder, played hide-and-go-seek among the passing clouds. The moon, like a mighty Prince, drove up from behind the trees in a chariot of silver, and began his journey across the heavens. A tender silence brooded over mountain and lake broken only by the crackle of our camp fire, or the drowsy note of a sleepy bird swayed somewhere in his branchy bed. All the world seemed at peace.

But nature had smiled upon us, so it seemed, to put us off our guard while she marshalled her storm forces just behind the mountains. A distant mutter of thunder, like roar of a single gun, announced the attack. Fitful gusts of wind brought masses of inky clouds scudding out of the northwest. Rolling and twisting they bumped along the mountain tops growing blacker and blacker until the mountains were no longer visible save as concealed lightnings threw up a dull red glow. Suddenly, out of the very heart of the storm-cloud, shot a bolt of twisted fire that seemed to tear the heavens in jagged halves, and was followed by a terrifying crash that seemed to shake the very foundations of the earth! The wind broke loose in fearful fury and lashed the forest until it snapped, and cracked, and crashed. Flash followed flash in quick succession until the heavens were a solid sheet of flame, and the rain came in headlong torrents as though the dykes of the upper skies had broken. What had been a world of calm, tender beauty, was now an inferno of noise and flood and fury. And there in the heart of the big woods, from the rocky pulpit of the mountains, with the eloquence of a prophet nature preached to us a sermon on deceit which can never be erased from memory.

In meditating upon this scene I am reminded of the words of the Prophet: "*The heart is deceitful above all.*" More deceitful than nature; indeed, more deceitful than anything we know, or God knows! *It is deceitful above all.*

It goes without saying that this is no modern conception of human nature. Many of the scholars of our day are seeking by every possible method to establish on a firm basis, the theory that man is an exalted, rather than a fallen creature. These cultured gentlemen have chosen a very difficult task, for the human nature which they seek to deify will continue to pour out, from the dark fountain of depravity, murky streams of sin which will write the lie on their highly wrought theory! Whether we would have it

so or not, the condition of society about us will drive us to accept the testimony of the Prophet concerning unsanctified human nature. *There is no other sane, scientific explanation of world conditions as they now are, and always have been.* There is evidently something the matter with us, and until the scholars are able to tell us what it is we shall be compelled to accept the statement of Jeremiah disagreeable and disappointing though it may be.

The heart—which is the fountain-head of our being from whence the streams of living take their rise—is a *deceiver above all deceivers*. It is the seat and source of a treachery unparalleled anywhere in the universe! And here is without doubt, an explanation of the moral crash in many a life's day.

The morning rose in splendor, rich with brilliant promise. The day passed to its zenith, and the afternoon was filled with calm, tender beauty. Before nightfall however, the sky became overcast, and out of the blackening clouds there leaped a deadly flash of passion that left a life in wreck and ruin. Just as nature held her storm in leash that evening until the stage could be set, so this accursed, deceitful thing called sin, will hold the fury of its passion in check until circumstances can be shaped to suit its purpose, then, suddenly as lightnings leap from the black scabbard of the storm-cloud, the *sin storm* will break and rage in all its frightful fury until a life is left, like the broken, twisted, shattered birches, and maples, and spruces on the mountain side, an eloquent, pathetic testimony to the anger of the storm. The young man, whose life at this moment, is as clear as a late summer day may die on the gallows, and the fact that he does not believe such a thing possible, is an eloquent testimony to the *deceitfulness of his unsanctified heart!* The young lady who is as wholesome today as the mellow sunlight that flooded over lake and forest that memorable day in the Adirondacks, may become the plaything of passion, die in shame, and be buried in a potter's field unless the Holy Spirit can soon sanctify her wholly! That preacher, with every protection that it is possible for God to give a human being, may stumble out of his pulpit, and fall headlong into a cesspool of moral corruption unless he can be induced to open his heart to God for cleansing by the blood of Jesus Christ.

The fact that some have gone on for years with this deadly thing locked up in the inner life argues nothing. There were heroic old trees torn from their rooting that night in the storm that had been several decades pushing their giant feet down into the ledges, and, as we supposed, were absolutely secure against any storm-fury that nature could muster. But alas, in one short hour the hissing floods of wind had overwhelmed them! In a moment, the work of years had been undone. How tragic it would be, if some of us were to go calmly on through the opportunities of the years flattering ourselves that our rooting in God is secure, only to be swept by a storm of carnal passion and hurled broken and torn to the crumbling edges to eternity when our heads are whitened with the frost of years, and our lives ought to be mellow and mature for transplanting to the light-bathed hills of God.

If only the blessed Spirit could reach us now, what wreck, and blight, and shame he could save us from! Had we ears to hear, he would now be whispering into our hearts the gracious promise of "a new heart," and of a walk across the years "in the light as he is in the light" with wondrous fellowship and cleansing. Then, just as the sun came in the morning after the storm to pour a flood of golden splendor over mountain and forest, shooting every clinging rain drop through with light until it gleamed like a well cut diamond, waking all the thousand-voiced harmony of nature until it peeled forth in one grand crescendo of praiseful

melody, and filled the world with radiant hope, so our lives would flood with the splendor of his good grace; fill with the praiseful melody of redemption song, and we would come to the close of our day with sunset beauty paving a path of gold to the land where sin-clouds never lower, and sin-storms never break.

John Wesley Faithful

To the End.

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



FOR more than fifty years, John Wesley lived in a storm-center; social, industrial, and religious tides surged about him. He stirred a nation, and he did it with a new and wonderful message, surcharged with the compassion of God. This message came at the time of a great crisis; it was revolutionary to the very core, judged by all the religious standards of the day. While it was revolutionary, it was a counter-current, saving a nation from a revolution of blood and hate.

John Wesley was held in contempt by the dominant leaders of his day; as is always the case, he wrought with a small minority. The drinking, gambling, fox-hunting parsons had no language in which to express their estimate of this man of destiny. Not since the days of Paul, Luther not excepted, has a man so projected himself, not only upon his own age, but all the subsequent ages; he is contemporaneous with every generation since he lived.

In this paper we shall not undertake to discuss this versatile and many-sided character, except to observe just one attitude to one particular doctrine, of which he had the honor of bringing out from the rubbish of creeds and dogmas, and sending it forth as a living force in the church of God. We shall not use any space in discussing whether or not Mr. Wesley believed, taught, and testified to the doctrine of entire sanctification, as a second work of grace, wrought subsequent to regeneration, and received by faith, because every student of Methodist history and standards, especially in the writing of Mr. Wesley, knows that he did.

Many big theologians who are eating the bread of Methodism, tell us there is no such doctrine, but that Mr. Wesley was confused, and inconsistent with himself. Others say, that he did teach it clearly and distinctly, but that he was surely and honestly mistaken. We shall not undertake to fish up any of these streams, but examine only one phase of the subject: Did he Change His Mind on the Doctrine of Entire Sanctification?

It must be remembered that Mr. Wesley's views on this subject are found in his journals, letters, and sermons scattered through a period of sixty years. Here and there are to be found some apparent contradictions; but an examination of his journals and letters, during the last years of his life, shows that in all the essential points, he remained true to the doctrine as set forth in his sermons and his "Plain Account of Christian Perfection."

Early in his ministry, Mr. Wesley believed that the sanctified could not fall; this he utterly renounced later. This is what he says about it: "Therefore I retract several expressions in our hymns, which partly express, and partly imply, such impossibility. Formerly, we thought one saved from all sin could not fall; now we know to the contrary."

At one time, Mr. Wesley taught sanctification by growth; but in the year 1742, he became settled in his views, in that it was an instantaneous work, received by faith. In a letter to Bell and Owen, written in the year 1762, he says: "You have over and over de-

nied instantaneous sanctification to me, but I have known and taught it (and so has my brother, as our writings will show) above these twenty years." We shall examine a few of his letters and excerpts from his journals, during the last decade of his life, even up to within a few months of his death; and these statements should end all the arguments, touching any change of mind. We will give Mr. Wesley's own words.

Writing to Garretson—1785, he says: "And it will be well, as soon as any of them find peace with God, to exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

In his journal—Feb., 1789. "Keep that which is committed to thy trust; particularly the doctrine of Christian Perfection, which God has peculiarly entrusted to the Methodists." Writing to John King, 1787. "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it is, frankly to declare what God has given you, and earnestly to exhort all believers you meet with to follow after full salvation."

In 1790, just two years before he died, he wrote to Robert Brackenbury as follows: "I am glad to hear Brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appears to have raised us up."

Writing to Mr. E. Lewby, 1791, he says: "A man that is not a thorough friend to Christian Perfection, will easily puzzle others, and thereby weaken, if not destroy, any select society."

In a letter to Dr. Adam Clarke, 1790, he says: "If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against Christian Perfection, let him be a local preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregations cannot be an honest man." If Mr. Wesley were alive today, we wonder what he would do with a lot of big and little leaders among us?

Hear what he wrote to Rev. John Booth, in 1791, only two months before he died: "Wherever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you his blessing."

With these clear-cut, unmistakable statements before us, covering the entire last decade of this great man's life, how can any one try to wrest any disconnected scraps gathered here and there, through the long years of his life, and with them undertake to misrepresent his views, is almost a slander on the name and character of this good man. No, Mr. Wesley did not change his views on entire sanctification.

"The Fiery Trial."

1 Peter 4:12-14.

ABBIE C. MORROW BROWN.

"A blessing is in it."—Isaiah 65:8.

"A blessing for you."—1 Sam. 30:26 (margin).

"A blessing because the Lord thy God loved thee."—Deut. 23:5.

"A blessing that there shall not be room enough to receive it."—Mal. 3:10-12.

"Take a blessing."—2 Kings 5:15.

"The blessing."—Psalm 24:5; 133:3.

"And ye shall be a blessing."—Zech. 8:13.

"Even a blessing in the midst of the land."—Isaiah 19:24.

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OUR BOYS AND GIRLS

RECOLLECTIONS.

It was Christmas Eve in the work-house,

There was quiet and all was well,
And to me there came the tolling
Of the distant vesper bell.
Tolling, tolling, tolling,
As the darkness gathered around,
It seems to be calling, calling
To worship on hallowed ground.

Somehow I seem to remember,
Sometime, somewhere, I know,
Of hearing of Jesus the Savior
In the days of long ago.
Memories continually slipping,
The past is distant and dim,
Yet somehow I seem to remember,
Of hearing stories of Him.

Of bright stars that glowed in the heavens,
The caroling of angels grand;
Singing, "Glory to God in the highest,
Peace on earth, good will to men."
Of His mission here as an earthing,
Of the miracles that He wrought,
Of His kind and loving teaching,
And the forgiveness that He taught.

And then I remember the story
Of how on the cross He died,
Between two sinners—one repentant,
Who were hung on either side.
Of the one who spoke to the Master,
"Lord Jesus, remember thou me,
When thou comest into the kingdom"
To rule through eternity.

And on hearing the Savior's answer,
"Verily, I say unto thee,
Today thou shalt be with me,
In paradise for eternity."
I remember the Old, Old Story,
Of how He arose from the dead,
And was gathered unto His Father,
And by angels was heavenward led.

The tolling bells woke memory,
That had long lain dormant and dim;

And I confessed my faith in the Savior,
And the belief I had in Him.
Confessed my sins and transgressions
And Jesus was there to hear;
Was ready with forgiveness and pardon,
And He took away all my fear.

So to you, Oh gentle reader,
Who read these lines today;
I recommend to you Jesus the Savior,
For the light and the truth and the way;

If you will but read the Scriptures
-And confess His Holy Name;
I know you will receive His pardon,
For He takes away all of the stain.

John R. Davis,
Box 55, Stillwater, Minn.

Dear Aunt Bettie: Will you let a little Missouri girl join your happy band of girls and boys? My birthday is July 29. My age is between seven and eleven. The one who guesses my age I will send my picture. I go to Sunday school every Sunday. My teacher's name is Miss Marie Hahs. I have four sisters and one brother. We belong to the M. E. Church, South. I weigh 59 pounds. My father is a minister of the M. E. Church, South. Kathern Finley, Sedgewickville, Mo., Box 67.

Dear Aunt Bettie: Will you let a Missouri girl join your happy band of girls and boys? I came to Missouri from Illinois when I was nine years of age. My birthday is Jan. 25. I am 18 years of age. I go to Sunday school every Sunday. My teacher's name is Mrs. Florence Seabaugh. We have a fine class of young folks. My father is a minister of the M. E. Church, South. We have been here eight months. I am in the seventh and eighth grades at school. I have four sisters and one brother. I weigh 104 pounds. Flossie Mae Finley, Sedgewickville, Mo., Box 67.

Dear Aunt Bettie: Here I come with my third letter. One of my friends is going to write. Her name is Ruth Polovina. Her papa is Rev. Sam Polovina. I feel sad to know she is going to leave us. I hope she will stay saved. I was baptized last Sunday. We have church two Sundays out of a month. Our pastor is Rev. J. F. Brown. Helen Ludlow, Eldorado, Ill.

Dear Aunt Bettie: I am well and do hope that you and your cousins are the same. I am a little girl in third grade in school and in fourth grade in Sunday school. I go to Sunday school every Sunday. I love my Savior with all my heart. My father takes The Pentecostal Herald and I enjoy reading the Children's Page. Who has my birthday, April 25? Sarah Welch.

Dear Aunt Bettie: As you give me a welcome before I am writing you again. Sure do enjoy reading the Boys and Girls' Page. I could not do without The Herald in my home. I sure do enjoy reading it. I grant you that this is great and wonderful work. I am walking daily by Jesus' side.

Summer.
Sunshine bright everywhere, perfumes upon the air;
All the dear blossoms fair springing,
Under waving trees, riding the blithe breeze.
Hundreds of busy bees singing.
Mrs. Lucie Lee, Metter, Ga.

Dear Aunt Bettie: I am a boy from New York state. I live in Ithaca. I am nine years old and will be in the sixth grade next year. I am four feet and five inches tall. I have seven sisters and one brother. My birthday comes March 29. I wish some of the boys would write to me. My address is Ithaca, N. Y., Rt. 2. Ronald W. Mapes.

Dear Aunt Bettie: You are all having such a good time in this part of The Herald that I think I will write another letter to you and I surely hope Mr. W. B. comes around after my letter is printed if he has to come at all today. I enjoy reading The Herald very much. I am rather a tall girl about five feet, two inches, and weigh exactly 100 pounds. I will be thirteen the 9th of this month, and will be a freshman in high school next year. We have had some very good revival meetings here. Bro. Dutton is the man who was holding them, and we all like him and his family fine. We hope to have him for our pastor the next two months. At present he is holding meetings in a town seven miles from here. I am like Ruby Roberts. I would like to have each of The Herald cousins to send me their picture. I think it would be nice if we all would have a Herald Cousins' Album. My father is a preacher, and a farmer both. He preaches at several different places, besides running 900 acres of farming. This work keeps him very busy and I fear he has too much to do. But we'll trust the Lord for it all. Yes, Aunt Bettie, I hear you saying I have written enough, so good-bye. Helen Mylander, Weldona, Colo., Route 1.

Dear Aunt Bettie: I would like to be a member of the Boys and Girls' Page. I am 12 years old. I go to Sunday school every time I can. My birthday is December 25. This is my first letter to The Herald. I live on a farm. I will be in the sixth grade next year. I belong to the Baptist Church. My mother takes The Herald. Jessie Marie Hammer.

Dear Aunt Bettie: I feel so interested about The Herald that I must write you just a short letter. I enjoy reading the Boys and Girls' Page. I don't feel like I could do without the

dear Herald in our home. I've been a member of the M. E. Church for about six years. I want to walk with Jesus, so when the roll is called up yonder I'll be there.

Mrs. Dewey Lee, Metter, Ga.

Dear Aunt Bettie: Will you let a Jackson county girl join your band of boys and girls? I have black hair and fair complexion. I am eleven years old and in the fourth grade. I go to Sunday school and prayer meeting every Sunday. Papa takes The Herald and I hope to see my letter in print. Elis Phillips, Granville, Tenn.

Dear Aunt Bettie: Will you let a little Kansas girl join your happy band of boys and girls? I have two sisters and no brothers. Who has my birthday, June 17? I was sixteen years old then. Aunt Bettie, I wish you could come and see me. My oldest sister gives music lessons. I like music fine. My father is the pastor of the Healy charge. I am a Christian and like to go to Sunday school and church. My chum is Aillene Rush. I had better go or Mr. Wastebasket will get my letter. Allene Lockard.

Dear Aunt Bettie: Won't you please admit a little yellow curly-headed girl from Tennessee? I sure enjoy reading all the nice letters. Have often wanted to write but did not have the courage. Have long curly yellow hair, blue eyes, fair complexion, am fifteen years old, weigh 110 pounds, and am five feet tall. We have some beautiful scenery here. I enjoy all outdoor sports, such as swimming, tennis, baseball and basket ball. I also like to read and write. Elizabeth Lowell, Rt. 1, Box 88, Defeated, Tenn.

Dear Aunt Bettie: Here is another little girlie asking for admittance. I have brown hair, blue eyes, tan complexion, am four feet, four inches tall, and weigh 98 pounds. I live near a beautiful river and you can guess what jolly times I have swimming, fishing and canoeing. My mother is dead. All of you please write to me. I will be sure to answer every letter. Orlena Powell, Defeated, Tenn.

Dear Aunt Bettie: Will you please let an Oklahoma girl join your happy band of boys and girls? My father takes The Herald. I sure enjoy reading the Boys and Girls' Page. I am a Christian. My age is between twelve and fifteen; the one that guesses it I will write to them. I go to Sunday school every Sunday I can. Cleta Tucker, Dixie, Okla.

Dear Aunt Bettie: Will you let another little Oklahoma girl join your happy band of boys and girls? My grandpa Luker takes The Herald and I enjoy reading the Boys and Girls' Page. I am ten years of age. Who has my birthday, November 10? This is my first letter to The Herald. I have two brothers. I have brown eyes, brown hair and dark complexion. I go to Sunday school nearly every Sunday. I will be in the sixth grade next year. Thelma Easley, Route 5, Eldorado, Okla.

Dear Aunt Bettie: Will you let a little country girl join your happy band of girls and boys? I live in Comanche county, two and a half miles from the little town of DeLeon. I go to school and will be ready for the first grade of high school this term. I think every boy and girl should have an education. I go to the Methodist Sunday school and church at Morton's Chapel. I am not a Christian but hope to be some day. Who has my birthday, March 6th? I am about five feet, four inches in height, weigh 110 pounds, have medium brown hair, blue eyes, and a fair complexion. I would like to correspond with all of the boys and girls who care to write. All send photos who can. Mabel Robinett, DeLeon, Texas, Rt. 2.

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Louisville, Kentucky.

Dear Aunt Bettie: I am sending you a mite song.

Only a drop in the bucket,
But every drop will tell,
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny;
It was all I had to give,
But as pennies make the dollars,
It may help some cause to live.

A few little bits of ribbon,
And some toys; they were not new,
But they made the sick child happy,
Which has made me happy, too

Only some outgrown garments;
They are all I have to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small,
What doth he think of his children,
When they never give at all?
Mrs. J. W. Harper,
Trinity, Ky.

Dear Aunt Bettie: Will you let a little Oklahoma girl join your happy band of boys and girls? I am eleven years old. My birthday is January 26. I am four feet, six inches tall and weigh 58½ pounds. I go to school and was in the fifth grade last year. My school teacher's name was Miss Lizzie Hogg. I liked her pretty good. Opal L. Horine, I guess your age to be twelve. Am I right? If anyone who cares to write to me, here is my address.
Lora Mae Price,
Bishop, Okla., Rt. 1.

Dear Aunt Bettie: Will you let a little North Carolina boy 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 Sunday school every Sunday. My father is the superintendent. My Sunday school teacher's name is Mr. J. E. Myres. As this is my first letter to The Herald I will not write a long letter. If this letter is in print I will write again. If any of the cousins wish to write to me my address is Franklin, N. C., Rt. 3, Box 72. R. L. Poindexter.

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A LUBRICANT—NOT A LAXATIVE

TESTIMONY.

I have received The Herald and it is a wonderful blessing to my home. We just closed a union meeting at Snow Hill, Rev. J. B. Snell doing the preaching. There were eight or ten prayed through to victory. I was saved ten years ago and his grace is sufficient to keep us. Brother Morrison, if you cross over to the other side and I don't get to see you in this world I want to be in the happy angel band over in the New Jerusalem. Pray for me. J. H. Peterson.

GREAT DAYS AT CRYSTAL SPRINGS.

The Sixty-seventh Annual Session of the Crystal Springs Camp Meeting, closed Sunday evening, Aug. 5th. A fine company gathered from all over the Niles District to what was said by many to be the most fruitful in spiritual results of any meeting in years.

Under the splendid leadership of Dr. Willits, the district superintendent, a note of victory was sounded in the first service when the District Epworth League gathered for their banquet.

Dr. Harold Paul Sloan, of the New Jersey Conference, one of the master minds of Methodism, brought strong messages twice each day on the great doctrines of our church, such as "The Atonement," "The Christian Doctrine of Sin," "Justification by Faith," "The Resurrection," "The Christ of the Ages" and many others. He captured ministers and laymen alike, and many came into a new consciousness of the presence of the Divine. It was refreshing to hear a man of his intellectual reach and spiritual force give expositions on the doctrines which have given Methodism her place of influence and power among the churches of the world. When so many are preaching their doubts a retreat as Crystal Springs proved to be this year is of inestimable value.

Among the "Old Timers" on the ground this year was one dear old saint 95 years old, who had been a Christian for 81 years, and had attended 53 of the 67 annual meetings on this historic camp ground. Her face lighted with the glory of the Infinite, her presence among us was a great benediction. She was invited to the platform in an evening service, and

sang very sweetly an old song, of several stanzas, entitled, "Only Remembered by What I Have Done."

On the closing day great crowds gathered and people who could not find seats in the spacious auditorium, stood through the entire service, as Dr. Sloan (in the language of one of the preachers), "walked among the stars," as he presented the theme, "The Indestructible Christ." It was a history-making ten days; preachers and laymen of Niles District will turn to their tasks with new realization of the responsibility of representing Christ to men.

STRUCK A WELL OF SALVATION IN AN OKLAHOMA OIL FIELD.

As one fails to get the deepest appreciation of a great painting until the background is known, so will some fail to see the greatness of the meeting herein reported.

A thriving country church was submerged by an oil field condition that grew over night, and for three years the church has been dying, while some two thousand people ignored her needs in a mad rush for oil. Rev. R. A. Young and wife, and Rev. L. E. Adkins were the workers. The meeting resulted in sixty-four professions, clear and definite. Twenty-seven are joining the Methodist Church and some joining elsewhere.

Money does not make a church. There are two wells pumping on church property, practically all bills paid with oil money, yet the church was dying. Churches exist by gospel messages, and these are inseparable. Young preaches for results in souls, not popularity, and the people here bespeak God's richest blessings upon him.

The Junior work, conducted by Mrs. Young, closed out on Friday with thirteen conversions. Nothing sweeter than an altar of juniors getting to God.

My! how these oil people sing! Grease their singing machinery during the day and then put her to working at night. One Irishman said, "I heard singing—good, nice meeting; well conducted. I give you dollar on Ford; nice car you ride in."

Adkins is a great fellow, a fine singer and a godly man. He is one singer that makes the song service decidedly spiritual.

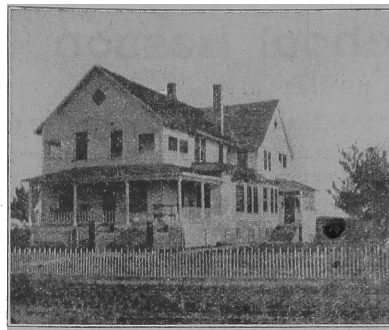
The after effect of the meeting is as pleasant as the meeting itself. God has wonderfully blessed, even in an oil field.

H. A. Longino, P. C.
Empire City, Okla.

THE LORD WAS IN THE CAMPS.

Another summer is fast coming to a close and the campaigns of this season will soon be a matter of history. This has been a glorious summer of victory in the field. We have held meetings this season at Sorento, Ill., Leighton, Pa., Aura, N. J., Camp Seven Oaks, N. Y. camp, and are now at Portage, Ohio. We had blessed victory at all these places. Our hardest fight was at Leighton, Pa., largely due to the inability to get a hearing; all the other places, however, responded to the Word and we enjoyed the manifestation of God's presence in saving and sanctifying power in every meeting.

At Aura, N. J., we were associated with Rev. John Norberry. We en-



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joyed his ministry much and God crowned our labors with success. At Seven Oaks, N. Y. camp, our co-workers were Frank A. Arthur and Alvin Young. God gave us here the best camp they have had in years with souls responding at most every call. We are now here at Portage, Ohio with Dr. G. W. Ridout. Yesterday was our first Sunday, and God gave us a gracious day of victory with between 60 and 70 seekers during the day. This was one of the best days this camp has enjoyed for years, so we are told. We are expecting A. H. Johnston and wife to join us today and are expecting greater things during the remaining week. There is much praying, deep conviction, good victory, "and the end is not yet, praise the Lord." Howard W. Sweeten.

CROCKETT'S GREATEST REVIVAL.

The greatest revival in the history of Crockett, Tex., is still going on at the Methodist Church. Judge Frank Morris and his faithful wife and the singer, Mr. Cunningham, have been doing faithful work. The meeting has been one of the best ever held here. Both town and country have co-operated in this work, and scores of people pour in every night from the country round about. Never before, perhaps has there been so much common effort and service among the people of all classes in the town and surrounding country. We are reliably informed that there have been some 200 conversions and reclamations, and about 100 additions to the churches of the town.

Rev. E. A. Maness, the pastor, has thrown his very soul into this meeting, and he has left nothing undone

that would help to advance the good work. The vast choir, led by Prof. Cunningham, with a class of some 100 or more little children, has been a most marked success and added untold advantage to each and every service. Members of all the churches and the Christian people generally have all been greatly revived and it is expected the good results will be felt for years to come. One special feature of the meeting has been the organization of a "Volunteer Service League" under the leadership of Mrs. Morris with the result that fifteen young men and women have expressed a willingness and desire to do missionary work, both at home and in heathen lands. This marks an important epoch in religious effort.

HEALED AND KEPT.

I want to testify through the columns of The Herald to what the Lord has done for me. I had an ulcer which confined me to my bed for nearly a year. Then came a sore trial I had never dreamed of at a time when I seemed least able to bear it. In my distress I cried unto the Lord, and he delivered me and healed my body. "I know whom I believed, and am persuaded that he is able to keep that which I have committed unto him against that day." All glory and praise to his name.

I love The Herald. I pray the Lord may spare Dr. and Mrs. Morrison many years to carry on the good work they are doing.

Mrs. P. B. H.

Important! When you renew your subscription, please do not fail to refer to the fact that it is a renewal. This is very important.

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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XIII.—September 23, 1923.

Subject.—Timothy, a Good Minister of Jesus Christ. Acts 16:1-3; Phil. 2:19-22; 2 Tim. 1:1-6.

Golden Text.—Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.

Time.—Covering period from A. D. 50 to A. D. 66.

Place.—Lystra, Rome, and other places on St. Paul's missionary journeys.

The friendship between St. Paul and his son Timothy (son in the gospel) was beautiful. Possibly there is no more sacred tie either on earth or in heaven than Christian friendship, unless we except such friendships as existed between God and Abraham. Of course, they surpass mere human relationships of all kinds. Paul had led Timothy to Jesus, and ever afterwards they were true to each other. Paul loved the young man with the holy devotion of a good father; and Timothy thought no sacrifice too great for him to make for the welfare and comfort of his aged benefactor. Their friendship was like that of Luther and Melancthon, that of Wesley and Fletcher, and many others of similar type. It was the bold outspoken man leaning upon his quieter brother for succor in hours of heavy trial and strain. Neither could do life's work without the other.

We are happy to have some little information concerning the early life of Timothy. In 2 Tim. 1:5 Paul speaks of the "unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." In this epistle Paul calls him his "dearly beloved son," and exhorts him to "stir up the gift of God, which is in thee by the putting on of hands." Mother and grandmother had wrought well in bringing up young Timothy. Some of those fine Jewish parents did work in rearing their children that modern people need to study and imitate. Jacob left an impress for righteousness upon Joseph, that stood the stress of temptation, the severity of prison life and the honors and the emoluments of Pharaoh's court. Daniel was carried away captive from his parents at about fourteen years of age; but their training kept him straight through captivity, the lions' den, and amid all the honors that royal heathen kings could confer upon him. None of those things could move him from his God. Lois and Eunice laid the foundations of character so well in Timothy that, although his father was a Greek, his faith in God was never shaken. At some time he had heard Paul preach, and found his Savior. Then, when God called him out for himself, Paul laid his hands upon him and ordained him to the ministry of the gospel. Timothy had a good start, kept the faith and ran well to the end of the way. We know not how long he lived after Paul sent to him his farewell message just before Nero had his head chopped off outside the gate of Rome; but that matters little.

Sometime after Timothy's conversion to Christ, Paul found him at

Lystra. Paul tells us that his mother was "a Jewess, and believed; but his father was a Greek." The indication is that the latter did not believe. If so, his mother must have had a severe battle instilling into his young mind the principles of faith in the Word of God; but the work was done so well that Paul had no trouble in building there on the Christian knowledge that was needed to make his pupil a fit minister of Jesus Christ. We are informed that even in those early days he "was well reported of by the brethren that were at Lystra and Iconium."

St. Paul's estimate of Timothy, recorded in Philippians 2:19-22, is rich. He packed his words, and then almost burst them wide open with their import. He is sending the young disciple to making inquiry into the religious condition of the Church at Philippi, and pays him an almost immeasurable compliment when he says, "I have no man likeminded, who will naturally care for your state." The apostle was a bit hard on the rest of his companions when he said: "For all seek their own, not the things which are Jesus Christ's." But of Timothy he says: "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." It was no small thing to stand the test in those days of terrible persecution, and to have it left on record that he had been true, that he had stood the fire.

The last half of today's lesson must have moved the heart of Timothy. Had he lived in our times, he would perhaps have framed it, and hung it upon the wall of his room. His great friend had but little distance to run ere he would enter the pearly gate. Again he is doing what some think strange: declaring that from the time of his fathers he had served God with good conscience. Think as we may about him, this man was following his conscience when he was persecuting the Church. What a lesson to us in our narrowness in condemning those who do not follow us. Paul admits that he was wrong, that he was even a murderer, but declares that he had a good conscience. The trouble is that a good conscience will not save one. With Paul there was one redeeming feature: whenever new light shone upon his pathway, he was ready to walk in it. The biggest trouble with most of us is not ignorance, but insincerity. When the light comes on our pathway, we turn aside. I have seen men trembling under conviction for holiness while declaring that they did not see it in the Bible; but the truth came to light, they were not even converted, but were holding onto some secret bosom sin. Men who are in sin often realize that they cannot see God without "the sanctification," and turn God off altogether; but converted people often get under terrible conviction about holiness, and vow that they are unable to see it in the Bible. Now I am going to take the liberty of saying that any converted soul that will be perfectly sincere with God, and walk in all the light that the Word and the Spirit give, will walk out into holiness as certainly as

daylight drives away the darkness from the face of the earth. Is that saying too much? Listen: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." That is clear enough. Try the remedy. It will cure the sin disease every time.

There are few things better for the young preacher than to have an old saint remember him in his prayers day and night without ceasing. Such was Timothy's blessed privilege. How the apostle longed to see him that he might rejoice over him. Such prayers never die. God would use them for Timothy as long as he lived. They were better than a big bank account. One can pile up prayers around his children so high and so strong that the devil will fail to get over them for a life-time. My father used to tell me that during the civil war he had seen places where trees as large as a man's leg were cut down by bullets, but that men stood there all day without being struck by a single ball. When my boyish curiosity asked why they were not struck, he answered that loved ones were praying so hard at home that the bullets were turned aside. He so drilled that into my soul that even now I am persuaded that bullets can no more pierce some prayers than they can shoot through a solid case-hardened steel wall a mile thick. You may think that fanatical; but I thank God for a child's faith that still lingers with me. I stood one day in China with my back to a wall while a mob piled up brick-bats all around me, but never hit me. Was I too good to be hit? No. Father and mother had too many prayers stacked around their far-away boy for such missiles to reach him. There is more in prayer than most of us ever dreamed of. Try it faithfully. Dr. E. M. Bounds said a while before he went home that he was piling up prayers for the foreign mission fields that God would be using for the salvation of souls long after he arrived in heaven. Are you piling them up too?

Could anything be finer than St. Paul's farewell words to Timothy? "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

MONTEVIDEO, URUGUAY.

May I explain briefly what the evangelistic tour of Bro. Will Huff means to us down here in South America? We are looking forward to it with much anticipation and with prayer for God's blessing upon his ministry.

In Argentina, a country with a population greater than that of Canada, and a territory as large as all the United States east of the Mississippi, he will meet all the Methodist preachers in special preachers' institutes held in the cities of Rosario and Buenos Aires, in which he will have opportunity to talk to them as a brother minister of their own conference about their personal problems, and show them the way out from spiritual defeat to victory. The same will be done in a similar institute in Mon-

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tevideo, Uruguay. We are arranging for a series of similar institutes, three at least, in Chile.

In each of the large centers he will also have opportunity to meet and minister to all the Christian workers of the various denominations, and will continually be preaching in series of evangelistic meetings. It will be no picnic trip for him; I can assure you, other than the joy which comes from the sense of having rendered a real service to appreciative brethren.

I am personally very hopeful of definite results from this second trip. The prejudice and fear which existed regarding his first visit have all disappeared upon personal acquaintance, the reason for which is obvious to all who know him. They have been touched by his willingness to join the East South American Conference and become one of them, and as you know, he is now the official evangelist for this conference. He will come therefore with the way well prepared, with the hearers open in heart and mind to his message, and with two years' influence of his previous messages to build upon. This matter of full salvation truth is not easy to put across, especially where it is so new, and we realize something of the advantage all these things will be to him and his work. However, please do not place your dependence upon them, but pray God to wondrously bless this field with an outpouring of his Spirit such as has never been experienced in this needy field. It is the only hope for the rapid and effective spread of the Gospel.

Six months' ministry of this definite and wholesome type will mean much to us, and we lack so many of the opportunities and privileges of you folks at home that it is hard sometimes to see the justice of the situation. However, we are in no complaining spirit, and think we have much to be grateful for in such a visit as our Brother Huff can give us. Bishop Oldham has instructed me to go ahead and arrange everything in these three countries so as to give Brother Huff all the opportunity possible, backing him up with all church authority and demonstrating our complete accord with his doctrinal position. I wonder if you are accustomed to such whole-hearted co-operation in the States. Don't you think it would be a fine place to put a few dollars of the Lord's money in order to make possible this visit of Bro. Huff? We have no funds, and such a trip is expensive, even when conducted with utmost economy. We are confident that you will stand by.

Yours for Full Salvation in South America. Arthur F. Wesley, Area Secretary.

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ANNOUNCEMENTS.

Evangelist Ralph S. Griswold, Kinde, Mich., will be ready to accept engagements for revival meetings October 1.

Rev. George A. Beacock, 188 Union St., Hillsdale, Mich., is open for evangelistic services. Having been a pastor for some twenty years Bro. Beacock is well fitted to assist other pastors in revival meetings.

Ray P. Waters and Prof. D. Davidson are to travel together in revival work. These brethren make a most valuable team, as Bro. Waters is a positive preacher of many years experience, and Prof. Davidson is a soloist, ballad horn player, violinist and choir director. Union meetings are preferred, but will answer calls anywhere. Address Rev. Ray P. Waters, 215 Eads Ave., San Antonio, Tex.

Rev. C. C. Davis, West Side, Evansville, Ind., is making up his slate for fall meetings and will be glad to assist any one desiring his services. He recently closed a good meeting at Summit Grove, Clinton, Ind., in which a number were saved and sanctified.

Rev. L. E. Williams is in a good meeting at Franklin, Pa., assisting Rev. Murphy. He will be there until September 22, then to Canton, Ohio.

Rev. H. W. McDonald, 18 East Roberson St., Athens, Tenn., is available for revival meetings until Oct. 15, and will be glad to assist anyone needing a meeting during that time. He preaches the essential doctrines of Christianity and exalts Jesus as a Savior and sanctifier.

LIKE THE OLDEN DAYS.

People supposed to be authorities on such questions have said on frequent occasions it was an impossibility to hold a real revival in Pooler, Ga. Many preachers have said that modern conditions necessitated the use of moving pictures and other forms of entertainment to draw congregations. Rev. Harry S. Allen, General Evangelist of the M. E. Church, South, who came to Pooler for ten days proved both of these assertions to be erroneous, for the Lord used this great preacher to shake this little community of six hundred souls from center to circumference, and when the meeting closed with a service such as had never before been seen outside of the big cities, 38 persons, including men, women and children, were admitted to the membership of Trinity Church. Bro. Allen proved the idea of the necessity of moving pictures to be wrong because he preached to standing room only, frequently, and the people almost hung upon his words in their eagerness for the truth. He also smashed the idea that it wasn't humanly possible to hold a meeting here because of the almost criminal indifference and hardness of heart on the part of the populace, because some of the most hardened men and women who had never in years before been seen at a religious service, attended regularly and were apparently more than merely interested in the messages of the man of God.

On Sunday, July 23rd, though Bro. Allen had been preaching but two days, a remarkable thing for Pooler

happened. The morning sermon had been delivered from the text, "And Enoch walked with God," the invitation had barely been made when a big able-bodied man, who once knew God, and was backslidden fearfully, according to his own confession, literally ran for the altar with the tears streaming down his face, and with cries of distress, he prostrated himself at the altar crying to God for mercy. Nine others followed, mostly young people, and a great victory came, the man soon rising to his feet with cries of joy upon his lips. This was the beginning of the visible results, the meeting growing in fervor and power with each service. Aside from the number joining the church, men and women who were members reconsecrated their lives to God and there is a deep air of fresh inspiration, determination, and faith among those who know and love Jesus.

People who have hard communities where a real sure enough revival cannot be held, should call Harry S. Allen before despairing. God uses him to awaken sinful men and to quicken Christian faith and desire.

L. W. Crovalt.

WORD OF COMMENDATION.

As one of The Herald readers and admirers I want to ask that you allow me, as a pastor, to speak a word concerning the special work of our mutual friend, Charlie D. Tillman, of Atlanta, Ga. While he does not need any letters of commendation, yet his unique way of presenting the gospel has so impressed me that I have had him in two different places on my work, and one pastor in this state has had him at five of his appointments. Not only does success attend his efforts but the work he does is abiding.

There is one service of his which he originated; the one for old folks. This surpasses anything that we have ever seen in the way of a religious service. He says that his tender feelings for the old folks prompted him several years ago to plan something special for them. We are in hopes that he will put this service in print, songs and all, and get it into circulation. It would be a great thing for any pastor.

No wonder Bro. Tillman has all the work he can do when his work is so abiding and he does not have to have any big evangelistic party with him. His daughter as pianist is all that he has. It has been my pleasure recently to attend a meeting which has just closed in Pickens, S. C., where the Lord blessed the town and community in a wonderful way.

Wishing The Herald the great success which it deserves, I am,

Fraternally yours,
Rev. W. Y. Cooley.

CAMPTON, KENTUCKY.

The annual camp meeting of this place has just closed one of its best meetings in the history of the camp. Rev. J. B. Kendall, one of our General Evangelists, of Lexington, Ky., had charge of the preaching and was assisted by the pastor and visiting preachers. Brother Kendall is true to the Wesleyan doctrine of the church. His sermons are pointed, short, logical and preached in the demonstration of the Holy Spirit. Brother Kendall is loyal to the Church and is a friend to the pastor and works for his interest. His preaching here will be long re-

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membered for his logical arrangement and great doctrinal truths. He was unanimously called back for the camp meeting next year.

Dr. G. W. Banks, F. E., Lexington District, was with us a few days and preached a great sermon to the edification of all and rendered excellent service in the meetings. Judge G. T. Center, who owns the grounds and had charge of the arrangements and the Hotel, did his part well in caring for the great crowds that attended the meeting. There was a number definitely blessed and a wonderful influence went out for God and the church. The crowds were large and interest far-reaching. People were here from a number of adjoining counties and enjoyed the meeting. S. R. Mann, Pastor M. E. Church, South.

ANNUAL TENT MEETING.

The Fifth Annual Tent Meeting of the Coles and Cumberland County Holiness Association closed with the power of God upon the people. From the very first service the presence of God was manifest, and we had scarcely a fruitless altar service. As a preacher of clear-cut Bible holiness Bro. Williams proved himself a servant acceptable to God and worthy of the respect of men. About twenty were at the altar for one or the other experiences and in some cases both, and the shouts of victory were heard continually in the camp.

Holiness has been preached here for 35 years and has been abused so folks forget there is a genuine and see only the false.

We can earnestly recommend Bro. L. E. Williams, of Wilmore, Ky., to any one desiring straight, Holy Ghost preaching. At the close of the camp a unanimous invitation was extended to Bro. Williams to hold our next year's meeting, so all saints' remember us and our meeting when you seek the secret place. We are indebted to Bro. Chas. Broom, of Charleston, and Bro. Fred Tate, of Mattoon, for help with the music and special singing. Bro. J. W. Rennels came the last few services and brought great blessing

with his messages in song. This year the Delco people put in a plant and furnished our light and everything worked out to the glory of God and the building up of the kingdom.

Mrs. J. K. Grafton.

A SPLENDID CAMP.

We closed a splendid camp near Mendon, Ohio., principally among Friends and Methodists. Revs. Krider, Newton and Wright, of the Friends' Church, stood by nobly with their prayers and presence; also a number of other ministers. The meeting was held beside the Methodist Church and as a body they believe in John Wesley Second Blessing holiness. They have a membership of 140; scarcely any of their members belong to lodges and we heard that only two used tobacco. They believe in tithing and not a public offering has been taken in eleven years.

We had with us as song evangelist, Rev. Arthur Lynn, whom they were very fortunate in securing. He was saved in a Holiness Mission in Portland, Oregon, and received the Holy Ghost in his room in New York after consecrating his all to God. He had spent eleven years on the stage and was in great demand. He has a most remarkable voice, both for clearness and sweetness, and he certainly can get the people to sing. He has led the singing in Old Orchard, Des Plains and Lancaster; spent five months in tabernacle work with C. F. Weigle. Billy Sunday tried to secure him in Rhodaheaver's place. We greatly enjoyed his fellowship and service and worked together with delight. About twenty-five were definitely sanctified and a number saved and reclaimed. One young man was gloriously saved in his home and one sanctified in his auto, and one young woman sitting in the choir. Three schoolteachers and some of the leading people in the community got the blessing. The saints were greatly blessed. We were invited back for next year. We have some open dates for the fall and winter. Write us at Kingswood, Ky.

Evangelist Geo. Beirnes:

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OF ASBURY THEOLOGICAL SEMINARY

EVANGELISTS' SLATES

ALLEN, HARRY S.
Millport, Ala., Sept. 3-16.
Macon, Ga., Sept. 9-Oct. 7.
Canton, Ga., Oct. 8-21.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Louisville, Tenn., Sept. 7-16.

BAKER, M. E.
Thomas, Okla., Sept. 13-23.
Permanent address, 914 W. 28th St., Indianapolis, Ind.

BALSMEIER, A. F.
Open date, Sept. 9-23.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.

BARBER, J. H.
Baxter, Tenn., Sept. 9-25.

BEHNES, GEORGE.
Indianapolis, Ind., Sept. 11-16.

BENJAMIN, F. H.
(Song Evangelist)
Crown City, Ohio, September.
Open dates following.
Home address, Williams, Ind.

BENNAUD, GEORGE.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BOND, S. J. AND ADA.
Laucaster, Tex., Sept. 15-25.

CAIN, W. R.
Minneapolis, Minn., Sept. 23-Oct. 7.
Jansen, Neb., Oct. 9-21.

CALLIS, O. H. PARTY.
Indianapolis, Ind., Sept. 11-16.
Lexington, Ky., Sept. 18-25.
Hutchinson, Kan., October.
Montgomery, W. Va., November.
Warsaw, Ky., December.
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

CLAIR, C. S.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.

COPELAND, H. E.
Olen Flora, Okla., Sept. 9-23.
Home, Sept. 25-Oct. 2.
Sikeston, Mo., Oct. 3-6.
Home address, 5258 Page Blvd., St. Louis, Mo.

CRAMMOND, C. C. AND MARGARET.
Open for fall and winter dates.
Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N.
Inez, Ky., (camp) Sept. 20-30.

DEAL, WILLIAM.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.

DUNAWAY, C. M.
Scott City, Kansas, Sept. 2-23.
Lewis, Kansas, Sept. 24-Oct. 14.
Florence, Kansas, Oct. 17-Nov. 11.
Sebring, Ohio, Nov. 18-Dec. 9.
Home, Decatur, Georgia, Dec. 11-26.
Anthony, Kansas, Dec. 30-Jan. 27.
Coats, Kansas, Jan. 28-Feb. 17.
Home address, 216 N. Candler St., Decatur, Ga.

EDEN, T. F. AND ETHEL.
Scott City, Kan., Sept. 2-23.
Lewis, Kan., Sept. 25-Oct. 14.
Florence, Kan., Oct. 16-Nov. 11.

ELSNER, THEO. AND WIFE.
Akron, Ohio, Sept. 2-14.
Kansas City, Mo., Sept. 20-30.
Ashtabula, Ohio, Oct. 7-21.
Warren, Ohio, Oct. 26-Nov. 11.
Stockdale, Pa., Nov. 13-23.
Rio Grande, N. J., Dec. 2-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

FOUNTAIN, A. W.
Kirkville, Mo., Sept. 12-17.
Open date, Sept. 20-Oct. 5.
Grant City, Mo., Oct. 7-22.

GARDNER, J. P.
Open dates after August 30.
Address, 724 36th St., Cairo, Ill.

GREER, NORRIS F.
Elaine, Ark., Aug. 26-Sept. 15.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GUINN EVANGELISTIC PARTY.
Prairie Grove, Ark., Sept. 9-23.
Home address, Lawrenceburg, Tenn.

HAM-RANSAY EVANGELISTIC PARTY.
Albany, Ala., September-October.
Eristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HEWSON, JOHN E.
Thomas, Okla., Sept. 13-23.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Lancaster, S. C., Sept. 16-30.
Talyorsville, Ky., Oct. 7-21.
Mineral Springs, Ark., Oct. 28-Nov. 11.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HUNT, JOHN J.
Dover, N. J., Oct. 1-14.
Camden, N. J., Oct. 16-31.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 1.

HOLLENBACK, ROY L.
Kansas City, Mo., Sept. 20-Oct. 3.
Home address, Clarence, Mo.

JACOBS, G. F.
Open dates for fall and winter.
Home address, University Park, Ia.

JONES, W. F. AND WIFE.
Powcan, Va., Sept. 14-23.
Home address, Samos, Va.

KRAHL, MARTHA.
Cleveland, Okla., Aug. 26-Sept. 16.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LEWIS, M. V.
(Song Evangelist)
Hendersonville, N. C., Sept. 5-23.
Bethel, N. C., Sept. 23-Oct. 7.
Moers, N. Y., Oct. 10-28.

LINN, JACK AND WIFE.
Oregon, Wis., (camp) Aug. 29-Sept. 16.
Wonevot, Wis., Sept. 19-30.
St. Cloud, Minn., Oct. 7-21.
Steele, N. Dak., Oct. 28-Nov. 11.
Home address, Oregon, Wis.

LITTELL, V. W. AND MARGUERITE.
Home address, 425 N. Sumner St., Beatrice, Nebraska.

LOVELESS, W. W.
Kenton, Ohio, Sept. 13-30.
Home address, London, Ohio.

LUDWIG, THEO.
Ansley, Neb., Aug. 31-Sept. 16.
Kansas City, Mo., Sept. 19-Oct. 1.

MCBRIDE, J. B.
Indianapolis, Ind., Sept. 11-14.
Webb City, Mo., Sept. 16-30.

MCALL, F. A.
Port Republic, Va., Oct. 7-21.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 1-25.
Dunedin, Fla., Nov. 26-Dec. 9.
Braden Tour, Fla., Dec. 12-16.

MCORD, W. W.
Hendersonville, N. C., Sept. 9-23.
Home address, Sale City, Mo.

MACKEY SISTERS.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Pargan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAXWELL, SAM.
Salisbury, N. C., September 4-16.
Carriboro, N. C., Sept. 17-30.
Gates, N. C., Oct. 1-15.

WILLS, F. J.
Wheeler, Michigan, Sept. 1-16.

MILLER, L. J. AND MILAN, D. WARD.
Williamston, S. C., Sept. 2-16.
Ft. Worth, Tex., Sept. 23-Oct. 14.
Meridian, Miss., Oct. 21-Nov. 4.
Palotka, Fla., Nov. 11-26.

MINGLEDORFF, G. G.
Indianapolis, Ind., Sept. 11-16.
Open date, Sept. 17-Oct. 10.
Brooklyn, N. Y., Oct. 14-Nov. 4.
Home address, Wilmore, Ky.

MITCHELL, LEROY J.
Alton, Ill., September.
Miller, S. Dak., January.
Home address, Mt. Vernon, Ill.

MOLL, EARL B.
Waynesboro, Miss., Sept. 2-16.
Columbia, La., Sept. 17-30.
Summitt, Miss., Oct. 6-20.

MOORE, JOHN E.
(Song Evangelist)
Calot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.

MORRIS, JUDGE FRANK.
Ralls, Texas, Sept. 2-18.
Seminole, Okla., Sept. 23-Oct. 7.
Houston, Texas, Oct. 21-Nov. 4.
Open date, Nov. 4-18.
Address Greenville, Texas.

MORROW, HARRY.
Open for fall and winter dates.
Address, 222 S. Grove Ave., Oak Park, Ill.

NEAL, W. HARDY.
Grady, Ark., Oct. 7.
Gould, Ark., Oct. 28.

NORRIS, JOHN.
Indianapolis, Ind., Sept. 11-16.
Home address, Avondale, Pa.

OSBORNE, ESSIE.
Kelton, Tex., Sept. 14-23.

OWEN, JOSEPH.
Salem, Va., Aug. 31-Sept. 9.

POLLOCK, G. S. AND WIFE.
Louisville, Tenn., Sept. 7-16.
Detroit, Mich., Sept. 30-Oct. 14.
Boothwyn, Pa., Oct. 18-Nov. 4.
Grafton, W. Va., November.
Home address, Wilmore, Ky., Box 298.

QUINN, IMOGENE.
"Hoosier Girl Evangelist."
Illmo, Mo., Sept. 9-30.
Green, Kan., Oct. 7-Nov. 4.
Helen, Okla., Nov. 4-25.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

RAINEY, G. M. EITELGEORGE, W. J.
Canton, Ohio, Sept. 16-30.
New Bremen, N. Y., Oct. 7-Nov. 4.

REID, JAMES V.
(Chorus Director)
Atlanta, Ga., Sept. 2-16.
High Point, N. C., Sept. 23-Oct. 7.
Home address, Oakland City, Ind.

RICH, N. W.
Pontiac, Mich., Sept. 16-30.
Berne, Ind., Oct. 25-Nov. 14.
Archbald, Ohio, Nov. 18-Dec. 2.
Bradford, Ohio, Dec. 3-23.

RIDOUT, G. W.
Wilmore, Ky., Sept. 13.
Permanent address, Wilmore, Ky.

ROBERTS, T. F.
New Cumberland, W. Va., Sept. 12-23.
Roanoke, Va., Sept. 25-Oct. 14.
Middleton, Ohio, Oct. 21-Nov. 4.
Address, Wilmore, Ky.

SCHELL, J. L. AND MRS.
(Song Evangelists)
Wenger Lawn, Ohio, Sept. 21-Oct. 14.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SHELHAMER, E. E.
Home address, 5128 Monterey Rd., Los Angeles, Cal.

SHANK, MR. AND MRS. R. A.
Home address, 191 N. Ogden Ave., Columbus, Ohio.

SMITH, JAMES M.
Raleigh, Miss., Sept. 10-16.
Meridian, Miss., Sept. 17-Oct. 6.
Hattiesburg, Miss., Oct. 7-21.
Meridian, Miss., Oct. 22-Nov. 11.
Address, Hattiesburg, Miss.

ST. CLAIR, FRED.
Phenix City, Ala., Sept. 2-23.
Columbus, Ga., Sept. 30-Oct. 21.
Vancouver, B. C., Nov. 1-Dec. 16.
St. Maries, Idaho, Dec. 30-Feb. 3.
Permanent address, Cor McKinley and Bancroft, Berkeley, California.

SUTTON, B. D. AND MARGIE.
Elid, Okla., Sept. 2-16.
Home address, 2905 Troost Ave., Kansas City, Mo.

SWEETEN, HOWARD W.
Keil, Ill., Sept. 6-21.
Star City, Ark., Oct. 6-21.
De Witte, Ark., Oct. 23-Nov. 11.

THOMAS, JOHN.
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE.
West Mound, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VANDERSALL, W. A.
Mount Blanchard, O., Sept. 9-30.
Mason City, Neb., Oct. 7-21.
Permanent address, Findlay, Ohio.

VAYHINGER, M.
Evansville, Ind., Sept. 11-17.
Wiborg, Ky., Sept. 21-30.
Home address, Upand, Ind.

VOIGHT, A. G.
Dikland, Mo., Aug. 15-Sept. 15.
Home address, Marionville, Mo.

WHITCOMB, A. L.
Dallas, Tex., Sept. 14-30.
Evanston, Ill., Oct. 7-21.
Home address, University Park, Iowa.

WIBEL, L. E.
Hay Springs, Neb., indefinitely.
Hartford City, Ind., November.
Open date, October.
Home address, Bluffton, Ind., 317 South Bennett St.

WILLIAMS, L. E.
Franklin, Pa., Sept. 1-22.
Canton, Ohio, Sept. 23-Oct. 7.
Address, Wilmore, Ky.

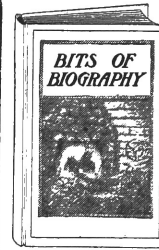
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CHIHUAHUA, MEXICO, DISTRICT
NEWSLETTER.

E. B. Vargas, P. E.

Taking our own local congregation, of which I am pastor, our assessment this year for the Conference Claims was raised 250 per cent. By this time every penny is in the hands of the treasurer. The local church has had something like 150 additions, most of them on profession of faith. In one of the most fanatical towns of the State, in the mountainous part of my district, the preacher in charge of the circuit and I held a meeting one night. After the preaching, when an invitation to accept Christ was extended, nearly every one responded. Eight received baptism. One of the leading women of this town, received that night, said to me that the only thing she regretted was that she had not been baptized in the public square, as she wanted everyone to know that she had quit once and for all the Roman Catholic Church. As a token of this she put into my hands her images of saints and a special kimona which she was making for a saint. The name of that town is Santos Tomas.

At another place called Madera, we have two young men recently converted. One is the preacher in charge. I visited the place a short time ago. At night during the preaching a regular mob caused a rain of stones to fall on the building, but at the end of the service eight people were converted and duly received. The congregation behaved in a most heroic manner.

There is a little town called San Ysidro. The most influential people of the town have accepted the gospel. Our need is a church that will enable us to accommodate the people who come and to carry on regular Sunday school work.

We have opened a new circuit at a place called Cusihiuriachic. The people who meet have already outgrown the rented quarters we have, and the problem is to house this young and thrifty congregation.

About 15 miles from Chihuahua there is a mining town in which we

have recently opened work. One night 14 were converted and baptized. Saints came down from the walls, and Bible text took their places. Every Sunday afternoon we drive out to have Sunday school with this wonderful congregation, and whether we are late or on time, we always find an eager crowd waiting to hear the word explained. One of these new converts was shot by another man; when others suggested the wisdom of sending the man to jail he objected, saying that such were not the weapons of Jesus Christ.

We have another circuit 180 miles from Chihuahua. Every time I visit it several people are converted.

All told we have had about 250 conversions in this small district. Our needs are great, and we trust that in some way they will be met. The law makes it pretty nearly imperative that we have chapels, but in this whole district we have only three little shacks.

We have two day schools. I have just received a communication from one of the places. The citizens of the community begged me to continue the school and expressed willingness to help financially.

Our means of communication are poor. In order to visit my district I must travel close to 1400 or 1500 miles. My co-laborers, both preachers and missionaries, are loyal Methodists, and our greatest aim is to extend the influence of our penitent sinners.

We have just finished a fine Bible School which lasted 12 days. The workers of the district attended it, and it was marvelous how the Lord blessed us both in the teaching of the Word and in the night services. Several of our workers have been sanctified, and the rest of them are groaning after holiness. We are also looking for the second coming of Jesus Christ, and even though we fix no dates, we are watching and praying and always ready to meet him when he comes.

In the last few months I have had the privilege of being used of God to bring over 150 people to the foot of the Cross. All of them have been added to the Church. Among the con-

versions I will mention three which will show you just how the Lord is working. There was a boy in Chihuahua who graduated from the English Department of our Palmore College. He became a noted drunkard remaining under the influence of liquor for months at a time. No one would give him employment because nothing was safe in his hands; he would even try to pawn the broom with which he was sweeping to get a drink. One afternoon he was passing in that awful condition of a drunkard, and I was moved of the Spirit to speak to him. After lying several times to me he finally confessed he was after a drink, but after some persuasion he promised me to submit to my authority for a few days at least. I took him out to a special place in the outskirts of the city, and suddenly he ran away from the man who had been left in charge of him. As soon as the boy was sober he was led to the foot of the cross and was wonderfully saved. He now walks the streets of Chihuahua as a living witness that Jesus can save to the uttermost. He now has a position and has filled several places of responsibility such as collecting money. It is likely that he will become one of our missionaries. His name is Matias Vidal.

There has been a wonderful conversion, a young man—Panilo Acosta. This boy attempted suicide at the age of 16. He shot himself just below the right eye through the cheek bone. The bullet came out almost through his temple. The Lord marvelously preserved his life. Last year he was brought to Christ under my ministry in El Paso. He has been called to preach and has had great success as a soul winner. We have no more consecrated preacher than he.

There is another young man, Francisco Castillo, who was a soldier in the different armies from President Diaz to President Obregon. He was an officer in the Mexican army but became an awful degenerate. He is now a great blessing to his home, travels with me as a mechanic throughout the State in my visits to the pastoral charges and is a faithful member of the church.

LEST WE FORGET
OR WHAT THE FATHERS SAY ABOUT
HOLINESS

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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

Just the other night a paralytic who, in his time, was an influential politician, a very successful, and a noted atheist, was converted and begged to be brought to the Church to give his testimony. His utterances carried such a conviction and conveyed such a power that the congregation was blessed more by this testimony than by the sermon that had been preached by one of our most consecrated ministers. He is a blind paralytic and can move only his head, yet in his testimony he stated that he was happier than those who had strong bodies and that he was mightier than those who enjoy the power this world bestows.

"Flirting With the Devil," the new book on the movies, is a fast seller. It is blisteringly hot, and should be widely circulated. Price, 25c. Order from Pentecostal Publishing Company, Louisville, Ky.

The new Solo Book by Rev. Jack Linn and wife are selling like hotcakes. God is blessing the new songs. Better get one. Price 35 cents. Order from Pentecostal Publishing Co., Louisville, Kentucky.

The Greatest Need of the Times

An educated, sanctified, Spirit-filled Ministry, preaching to the people a full salvation in Christ is the greatest need of the times in which we are living. We are startled and almost overwhelmed with the evidences of apostasy and unbelief coming to us from every quarter. The destructive critics have become bold, defiant, and aggressive. Shall we surrender, or shall we rally about the cross, strive to turn back the flood and give to the people the saving gospel?

In a ministry of many years I have never seen the people more eager and with greater soul hunger to hear the pure gospel of our Lord Jesus. There are numbers of savable people in every church and community. Under the earnest preaching of the gospel they will repent and accept Christ, and many Christians will seek and receive the baptism with the Holy Ghost, which prepares them for earnest and effective service. Let every faithful child of God awaken to the situation and rally to the rescue.

Last year we had in Asbury College over 200 young people preparing for the ministry and mission field. This year a host of young people are coming to Asbury College from every quarter of the nation. The Lord has set his seal upon this institution; we must enlarge the plant to meet the great need. Will you not help us in this great good work which is so absolutely necessary? Read the following paragraphs and send in your contribution at once. Scores of God's faithful children are responding to this appeal. If there was ever a time when the Lord's people should rally to his cause to meet a tremendous issue, that time is now.

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Select the amount you wish to give, indicating same in printed slip below. Help to give the people a holy ministry and a pure gospel.

Faithfully, your brother,

H. C. Morrison

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

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THERE IS POWER IN THE GOSPEL.

By The Editor.

WE have a very positive statement in the New Testament that "the Gospel is the power of God unto salvation." The truthfulness of this statement has been verified in countless millions of cases of witnesses now in heaven and on earth. Nothing but the Gospel of Christ has changed the hearts and lives of men and made saints out of sinners.

No sinner has ever been converted, no drunkard turned into a sober man, no liar made truthful or a thief made honest, by being told that he has evolved from apes. This teaching may have power to degrade, but it has no power to save. Dr. Fosdick, of New York, has advertised himself very largely by teaching his audience that Jesus is not of Virgin Birth, that the whole story of miracles recorded in the New Testament is mere fiction; that the Blood Atonement made upon the cross is no atonement; that the death of Jesus has nothing to do with the salvation of men. But we have not heard that this teaching has made anybody to cry out, "Men and brethren, what must I do to be saved?"

The preaching of evolution and the New Theology—which is the old infidelity taught in a different phraseology—does not bring the people to repentance. It has not, and will not, be instrumental in the change of wicked and dissolute lives into consecration and holy zeal. As a means of salvation, all the teaching of these clerical skeptics is a complete failure. Men are no more saved by the preaching of Fosdick than they were saved by the lectures of Robert Ingersoll.

Wherever the simple, plain Gospel of Jesus Christ is preached with faithful, direct earnestness, sinners are coming to repentance, penitents are being regenerated, and the gracious power of God is coming into the hearts and lives of the people and there is joy in heaven over returning prodigals. It would seem that preachers and people would take note of these facts and turn away from ecclesiastical skeptics whose nostrums are failing to cure souls and turn to the Gospel of Christ which always has been and always will be the power of God unto salvation.

It must be remembered, however, that the churches and preachers which have run away after leaders of the Fosdick type, were not having people saved before this new skeptical movement made its appearance among us. Many preachers were prophesying smooth things. They were not insisting on repentance, on the New Birth, on the witness of the Holy Spirit. They were not earnestly warning the people of the fearful future that awaits the sinful and impenitent; of those who die out of Christ and go into eternity without salvation from sin. It was a short step for the pulpiteer who was preaching lit-

tle or no Gospel and the worldly, theater-going, card-playing, dancing church member, to run away after shallow and glib false prophets of the destructive type.

The blessed Gospel of our Lord Jesus has in it a strange and peculiar power. Those men who preach it feed their own souls while they break the Bread of Life to the people, and those who receive it are conscious of a new birth, of a changed attitude, of a wonderful deliverance from the dominion of sin, of a peace within their hearts and a communion with their new-found Lord and Savior of which they knew nothing before. One of the greatest needs in the earth today is the preaching of the Gospel of Christ. May God raise up a mighty host of faithful ministers to offer salvation to a lost world, through simple trust in our crucified and risen Lord.

Indian Spring Ho'iness Camp Meeting.

THE Indian Spring Holiness Camp Meeting covered Aug. 9-19 this year. It is one of the greatest gatherings of its character in all this country. It is a beautiful place and it would be difficult to find a more consecrated, spiritual people than the host that comes to the camp at Indian Spring.

Rev. George Mathews, D.D., whom everybody loves, has charge of the platform and direction of the services. He is a man of beautiful culture, deep piety, and in all of his conversation and conduct exemplifies the experience of perfect love. Brother Burden, a devout layman of Macon, Ga., is not a whit behind him as a consecrated layman. Brother Jackson, a sanctified Baptist, one of the committee, is a beautiful Spirit-filled saint. Brother Smith, the devout Presbyterian, also one of the committee, a most choice and beloved brother. I suppose there could not be found a more harmonious group of Christian brethren anywhere. Brother Glenn, one of the leading preachers of the South Georgia Conference, a consecrated man of zeal, is among the chief factors of this great camp. I must also mention Brother Benson, a brother of Admiral Benson of the United States Navy, a man who lives and walks with Christ, is also a member of the Board. But time would fail me to tell of the godly men and women who are deeply interested in the great work at Indian Spring.

I suppose there were not less than one hundred ministers on the grounds, first and last. Quite a number of them were at the altar seeking full salvation and were graciously blessed. The attendance was large, the spirit was excellent; the altars were filled at almost every service and hundreds were

converted, reclaimed or sanctified. My co-workers at this camp were Rev. Joseph Owen, of Boaz, Ala., a most delightful Christian brother, and a man of unusual gifts, a great preacher of the full gospel; and Rev. John Thomas, of Wilmore, Ky. Brother Thomas is known and loved by many of our readers. He is an Englishman, for many years a prosperous merchant in London. After his sanctification he wound up his business and served faithfully and successfully as a missionary in Korea. In recent years he has lived with us at Wilmore educating his children in Asbury College and evangelizing very successfully. He is attended by his wife, who is a most excellent second. They sang many beautiful, soul-stirring songs in the spirit of the gospel which stirred the people. Sister Thomas had charge of the children's meetings and did splendid work. No one will make a mistake in securing these people for revival work. Mrs. Glenn had charge of the young people's meetings, a very resourceful and accomplished woman.

There is no place where the tide of beautiful, spiritual, social Christian life rises higher than at Indian Spring. The people have large houses and entertain the multitudes which come and go, with a wonderful hospitality. They have a spacious dining room, long tables and there will sit down long rows of happy people who dwell together in the spirit of pentecost.

There was scarcely a service without a long altar filled with seekers. I am sure that a number of days there were not less than 75 at the altar during the three services. The Spirit worked in demonstration and power, and souls came through to victory with great joy.

One of the most interesting characters at this camp meeting was Aunt Treasie, an old colored woman supposed to be 90 years of age, and as black as she can be. One of the corners of the camp meeting pavilion is reserved for the colored people and Aunt Treasie takes her place there and shouts and amens through the sermon, and when the penitents begin to come to the altar she wades through the crowd, takes her place on the inside of the mourner's bench and is one of the best altar workers in the meeting. She is always dressed in snow-white with a white cloth wrapped about her head, and no preacher is more respected, or given a freer hand in the altar work than Aunt Treasie. You see her seated in an automobile and flying away to the Indian Spring for a drink of fresh water; a beautiful picture of the deepest humility and a Christian joy that flows like a peaceful river. Her conversation and exhortation are full of wisdom and divine unction. Her presence is regarded by all as a benediction to Indian Spring camp.

I am confident there were between four and five hundred professions of salvation

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

Dr. H. P. Sloan on "The New Infidelity."

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

L have chosen in this article for several reasons to give prominence to the work and ministry of Dr. Sloan who is contributing so much to the cause of conservative and historic Christianity.

It may be worth while to recall a few facts about Dr. Sloan. He is a Methodist preacher; a member of the New Jersey Conference; and pastor of Central M. E. Church, Bridgeton N. J. He was a delegate to the 1920 General Conference and there took a stand for essential Methodism that culminated in a clear victory for the conservatives. Dr. Sloan's book—"Historic Christianity"—has had a wide reading. Quite recently Dr. Sloan preached a sermon in his Bridgeton pulpit on "The New Infidelity and the New Reformation." This made such a profound impression that there was a demand for its publication and it is now to be had in pamphlet form. I shall put in this article some of the most telling statements of this pamphlet.

Dr. Sloan says:

"Faith is suffering the most determined attack that has been made against it in fifteen centuries. P. T. Forsythe said ten years ago that the modern 'liberal' assault upon Christianity is the most serious since the Church's first great struggle with Gnosticism. Prof. Machen of Princeton in his new book 'Christianity and Liberalism' takes practically the same position. And in increasing numbers men are recognizing the peril of Faith and civilization, and are uniting for the defense of his glory and of all the precious things that have come by his name. It has been hard to believe that this assault is really being made."

"LIBERAL" CHRISTIANITY NO CHRISTIANITY
AT ALL.

Dr. Sloan tells of his conversations with Professor Peritz, Professor of Bible, Syracuse University, when on his way to the Ecumenical, Methodist Conference London, England. He does not name the Professor but we have done so.

Dr. Sloan says:

"The writer took an extensive journey some few years since with a well known professor of Bible in one of our Methodist Colleges. This professor has since on the platform professed his fidelity to Christian standards, yet on that journey he frankly and in detail expressed his departure from them. The conversation between him and the writer began by his making a jocular attack upon the writer for his criticism of the new Course of Study for ministers, which had just appeared in the Methodist Review. In the prolonged discussion, which followed, the professor asked the writer to outline his faith. This he did, quoting another of the great doctrinal definitions of our Articles of Religion. When this statement was finished, the professor said in substance: 'I used to believe those things too when I was ordained, but since I have read more widely I have dropped them.' He then went on to specify that his hope for the world was not in the miracle of almighty redeeming salvation, but rather in education, eugenics and evolution. Asked by another fellow passenger—for this discussion was quite public—whether he believed in the Virgin Birth he responded with the question, 'Just what do you mean by the Virgin Birth, doctor?' The reply came, 'I mean just what any man would understand me to mean by the Virgin Birth. Why do you not answer the question directly, professor?' He replied, 'I must find out first exactly what you mean, for I must know whether there are any presuppositions of Greek philosophy in your mind.' His ques-

tioner again responded, 'Why do you speak of presuppositions of Greek philosophy? What relation has Greek philosophy to the Virgin Birth of Jesus?' The professor answered, 'I am thinking of the doctrine of Jesus' pre-existence.' Then the original question of the Virgin Birth was displaced for the moment and the writer said: But professor, do you not believe in the pre-existence of Jesus?' His reply was: 'How? As an eternal idea in the mind of God, yes.'

Dr. Sloan states the threefold characteristics of Liberalism thus:

"Hostility to the supernatural is not however the only force that makes for the spirit of modern 'liberalism.' There are a number of other influences. We will mention three. First, the appeal liberalism makes to the pride of personality. Man resents bowing down to anyone as his superior. Nietzsche gave bald expression to this in his teaching. Others, while coming short of his extreme boldness of expression, feel some sympathy with his longing to be free from the over-awing consciousness of the Infinite, when he is too near them.

Another appeal that liberal theology makes to the human heart is close akin to this. Man loves to be self-sufficient, self-poised. His pride resents salvation; he would rather be his own savior, at great cost, than be saved quite freely by the Grace of God. He would rather struggle through the fog and uncertainty of his own opinions than have truth fully revealed in Jesus. Liberalism in its denial of revelation and redemption fits this pride of human heart.

"A third appeal that 'liberal' theology makes is to the desire to be thought scholarly. Hundreds of men who have no deep knowledge either of Christian theology or of modern negations are adopting the liberal point of view because of its boasted learning. As an example of this intellectual pride of liberalism we mention the bold assertion of one of them in a sermon, recently, that he had to become a liberal or else commit intellectual suicide."

A PATHETIC LETTER.

Dr. Sloan cites a letter received from one who had been robbed of her faith by one of the Methodist schools. The young woman writes thus:

"In my New Testament they have taken away many of the beautiful stories and nothing seems real any more. Before I came here I never questioned one thing which I read in the Bible but now when I sit down to read I stop and ask, is it the truth that I am reading? My vision of service has disappeared and I feel no more like I did. When I pray I think to myself what a beautiful form. I just hate when Sunday comes. I felt this coming on all the while, but I kept telling myself that I would get over it, and when I would go home at Christmas time I would feel as I always had, but alas I find myself questioning all religious work. I know, that you will wonder almost if I am in my right mind. Sometimes I think that I am not but how can I believe when they have removed the very foundations of my belief."

Dr. Sloan says:

"Take now another matter. One of the effective Bishops of the Methodist Church said recently in a Preachers' Meeting, that, 'with the exception of three or four, the publications of our Church were in the hands of rationalistic editors.' Judge R. W. Hall of Texas makes a similar statement with respect to the editorial leadership of the Church South, affirming that, of their 15 publications not one has definitely come out against rationalism while several have openly

espoused it. When the writer produced his first criticism of the Course of Study in the Fall of 1921, he sent it generally to the Church press and so far as he knows it was refused by every editor with the exception of Dr. Elliott of the Methodist Review. Zion's Herald made an attack upon the writer but refused to publish the criticism of the Courses of Study that was the occasion for its attack. Dr. Joy, of the Christian Advocate, positively refused to publish the criticisms, saying the Course of Study is established and no criticism of it can appear. Since then he has allowed us one expression in the Advocate and then closed it again against any further discussion for the present. Dr. George McPherson above referred to undertake to advertise his book, 'The Crises in Church and College,' in the Advocate of Methodism. He closed a contract with some responsible person, and the plates were made. Later, he received word from someone, who said he was responsible, cancelling the contract. The teaching of the book, which was hostile to rationalism, was objectionable to this responsible person.

"Within six months, in a preachers' meeting in the East, a statement was made by a man of prominence in Methodism whose word would be generally accepted if we should publish his name, that twenty-five years ago a group of men met in Boston and agreed together to work for the liberalizing of the Methodist Church. He pointed out that their procedure was along four lines. First, the putting of a chair of English Bible taught by a man of rationalistic sympathy in the various colleges of Methodism. Second, liberalizing the output of the Book Concern. Third, liberalizing the Ritual, which would have been done had it not been for the intervention by the Bishops who restored it partly to its original beauty. Fourth, the liberalizing of the Course of Study."

Note.—Readers of THE HERALD wishing a copy of Dr. Sloan's pamphlet "The New Infidelity and the New Reformation," address Rev. H. P. Sloan, Bridgeton, N. J..

Church of God, beloved and chosen.
Church of God, for whom Christ died,
Claim thy gift and praise the Giver!
"Ye are washed and sanctified!"
Sanctified by God the Father,
And by Jesus Christ His Son,
And by God the Holy Spirit,
Holy, holy three in one.

By His will He sanctifies,
By the Spirit's power within;
By the loving hand that chast'neth,
Fruits of righteousness to win;
By His trust, and by His promise,
By His word, His gift unpriced,
By His blood, and by our union
With the risen life of Christ.

Holiness by faith in Jesus,
Not by effort of thine own,
Sin's dominion crushed and broken,
By the power of grace alone;
God's own holiness within thee,
His own beauty on thy brow,
This shall be thy pilgrim brightness,
This thy blessed portion now.

He will sanctify thee wholly;
Body, spirit, soul shall be
Blameless till thy Savior's coming
In His glorious majesty.
He hath perfected forever
Those whom He hath sanctified;
Spotless, glorious and holy
Is the Church, His chosen bride.
—Havergal.

Friendship of the World.

Rev. Charles F. Fairbairn.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world shows himself to be the enemy of God." (Jas. 4:4. Literal)



ADULTERY is falseness to the conjugal tie on the part of either of the parties to the contract. It is the breaking of the following vows: "Wilt thou love him, honor him, keep him--- and forsaking all others, keep thee only unto him as long as ye both shall live?" Answer "I will."

First, there is the temptation, which can be either utterly rejected or listened to and pondered over. If the temptation is at once rejected that ends it. If the suggestion is harbored a fight takes place between the true love and the false love (if love it be). If the false love conquers, true love takes flight; with true love go honor and virtue, long before there is any overt act or manifestation. From that time when true love is vanquished, the person who has yielded feels guilty and shows how ill at ease they feel when in the presence of the one time loved one, by their furtive glances, downcast eyes and a desire to get alone.

Many homes are so ruined; but for shame's sake the semblance of union is maintained and the woman is still Mrs. Jones, though down in her heart she belongs to Brown, not Jones. They are always the three parties, the two who ought to be one and the third or interfering party. Now no woman can have a friendship amounting to pure love for both the other parties, at one and the same time.

In Isaiah, Ezekiel, Matthew and James (the text) God calls adulterers, those who, while professing to be his or who once were his, turn away from him to flirt with the world or sin. Jesus Christ has wooed us away from the world, the flesh and the Devil; we are his by a tie stronger than any earthly affection. We have vowed that we will love him and honor him and forsaking all others keep ourselves only unto him. "High heaven has heard that solemn vow." Yet in spite of having once voluntarily taken this vow there are many who are only his in name, for their heart now belongs not to Christ, but to a third party.

Who is this third party? Satan is really the third party, but he uses the world as his agent or procurer. He was sorry to lose that soul and now he wants to win it back. So the old world acts for him saying, "All these will I give thee if thou wilt only fall down and worship me." But we belong to Jesus, we have recorded our vows in heaven, and if in even the least, we take up with the spirit or ways of the world we are false to that bond of union.

The temptation will come, but we can utterly reject it if we will, and that ends the thing right there. If we harbor the suggestion, at once a fight is on and if we cling to the suggestion, love for Jesus dies out, and with love spiritual virtue and honor expire. We may still claim to be the Lord's but friendship for the world makes manifest, that we have sacrificed and lost the friendship of Jesus Christ. If the woman cannot have in heart a friendship, amounting to pure love, for both the other parties, at one and the same time, no more can a person love the world in even the tiniest corner of the heart and at the same time love Jesus, as he demands of us, with all the heart, and soul and strength and mind. Hence we read in 1 Jno. 2:15—"Love not the world, neither the things that are in the world. If any man

love the world the love of the Father is not in him."

We find three classes of spiritual adulterers and adulteresses: Those who have been stirred up by the Spirit, are unwilling to yield, never do yield, yet have gotten into the churches, and are what are termed nominal Christians (?). The second class are those who once knew the saving power of God but listening to the world's solicitations have yielded and forsaking God, have now gone into open fellowship with the world. The third class are those who, while hesitating to do any overt act, are nevertheless, in their hearts, in love with the world yet even with the last class there are soon evidences of the backslidden state of heart. Such a state of affairs brings forth the sneer from sinners and causes real Christians to sigh and cry over the abominations around them.

Jesus will not participate in any unclean thought or act; if we want to be his indeed we will have to come to the place Paul speaks of when he says "the world is crucified unto me," i. e. the world was dead to Paul; he died out to its law, (spiritually speaking) he was no longer bound to it but was free. He was free from its spirit, its influence, its control. The world was dead, as far as Paul was concerned. So being freed from its law by a mutual crucifixion, each to other, Paul was free to offer himself to Jesus "a living sacrifice holy, acceptable unto God." not conformed to the world but transformed by the renewing of his mind. The world had died and Christ became the husband of his soul.

Paul finding this such a profitable change writes to us in Eph. 4:24, "Put off the old man" (elsewhere, get rid of, crucify, kill, destroy) and put on the new man, being renewed in the spirit of your mind. Here is one case where killing is not murder. Kill the old man (he who lusts after the world) in order to be joined to the new man, which after God is created in righteousness and true holiness.

The man who would try to live with two distinct and opposed minds alive in him is in a sorry plight. First, he is unstable in all his ways, being double-minded. (Jas. 1:18.) His better or holier mind cannot (even though God given,) cast the carnal mind out, nor conquer it (Rom. 8:7). There is a war on. (Gal 5:17). His spiritual mind would follow Christ but the carnal mind hinders it, for it lusts after the world and longs to pamper the flesh and please the devil. Hence there is a conflict.

God will remind such an one of his vows and if he retain his integrity and keep his vow he will have to break with the evil trinity,—the world, the flesh and the devil. If he think to please the Holy Trinity and at the same time be friendly towards the evil trinity, God says to him, "Ye adulterers, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, shows himself to be the enemy of God."

Now the fashion in centres of wickedness is that she, who desires to betray and catch the innocent, dresses for that purpose, speaks to that end, lives with that in view. If we find folk professing to be followers of Jesus yet dressing, speaking or living for the purpose of gaining the favor, love, applause or even of attracting the attention of the old world, what shall we say? Are they not living double lives? are they not living as spiritual adulterers? Are they not spiritually unclean?

We see we are called away from double living and double mindedness to singleness of heart and mind; called away from spiritual adultery, the serving of two loves—God and

Mammon—at one and the same time, to spiritual cleanliness; for he plainly declares we cannot serve God and Mammon; we cannot love the world and Jesus; we cannot be friendly with God and at the same time friendly with the world. Then let us serve him, and love him with all our ransomed powers and if we do so, "Marvel not if the world hate us, for we know that it hated him before it hated us."

The Passion Supreme—Souls.

Rev. Roy T. Johnson, B. D. M. B.



PASSION is sometimes defined as a suffering or a sorrow, but the meaning that I wish to give is 'habitually susceptible to a strong emotion of a particular sort.'

In the history of man we find many have had an intense emotion that leads them into danger, sorrow and even into death for a certain thing. The passion for gold is one of the strongest emotions except the Passion Supreme—Souls. Love gives us the motive in the search for souls. When we think of men who have crossed the burning desert, suffering from thirst, heat and disease; men who have braved the dangers of many seas; men who have left home and loved ones never to see them again, all for the sake of the yellow dust that we call gold, we must say that some strong emotion led them. Today that passion is still strong, for we find men working into the morning hours, toiling day after day, using any means seeking the favor of the golden calf, selling soul and body that they might accumulate gold.

The second great emotion that has led men into danger and death is that of adventure. The small boy looks down the road and wonders where it leads, and resolves some day to travel that road to the end. The larger lad looks to the distant hills and wonders what he could find there. He reads of great cities, New York, London, Paris, Tokyo, Calcutta and resolves to some day explore their streets. The Islands of the South Sea, the tropical climate and vegetation, the cold northland, with its snows, its short summer and long winters all beckon to the lad. The people of many nations and colors seem to invite a visit. Great and wild animals pass before him and he longs to be where he can capture or slay them. Lack of means causes many of us to curb that passion.

There is a passion that is greater than anything the world can offer, that is within the reach of everyone—the passion for souls. This passion takes men out of comfortable homes and positions and leads them to the darkest land on earth, cuts them off from all civilization, thousands of miles from friends and loved ones, suffering disease and death that someone may be saved to Christ. This passion has taken men out of executive positions and placed them on hard circuits and stations. It has led men to forget comfort and ease, and suffer and die that Christ may be known to the world. This passion led Christ to the cross, led the disciples across seas, led saints to the stake and torture rack. It still brings the greatest pleasure and joy of life, it furnishes the greatest thrill, brings the most lasting satisfaction. The joys and pleasures of earth fade away before this passion supreme, even the angels rejoice when souls are saved.

What gives man this passion? First, we

(Continued on page 6)

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Shall Methodism Join Hands With Bolshevism?

Rev C. B. Stoddard.



At the last General Conference several changes were made in Paragraph No. 95 in our Discipline. Some discussion was had but it is probable that few delegates realized the epochal nature of the amendments they were voting for. There was granted to Central Mission Conferences the power to make such changes in administration and Ritual requirements as would adapt Methodism to all people and nations everywhere. Our Articles of Religion cannot be changed but they, together with our other doctrinal standards, may be ignored and Methodism may become a perfect babel of unbeliefs as well as beliefs, for the declaration of belief in Methodist doctrine may be omitted. Methodism as a world-wide, universal church had already been conceived and the changes made in Paragraph No. 95 was its birth. Our leaders realized that a world-wide church that would outstrip all other Protestant denominations and successfully oppose the Roman Catholic church could not possibly be built upon the Methodist doctrine of the necessity of the regeneration of the individuals composing it; there must be the admissibility of the mass-movement or mass-ingathering with the nominal defense that conversions may be brought about after admission. Such conversions usually have about as much life and power as the confirmations in the Roman church but without the impressiveness of the laying on of hands.

Perhaps the methods of Romanism and the mass-movements in India, whereby whole villages decided to become Christian by virtue of the vote of a few chief men, gave the cue to our ambitious leaders and the failure of the Inter-Church-World project made an auspicious opening. Thus far the boldest adventure of the new program was the recent excursion into Bolshevism, and the daring of the move caused amazement in all European capitals and a tumultuous silence in Washington, besides arousing Methodist laymen generally to inquire what it all means. It seems that the Russian Orthodox Church, calling itself "The Living Church," invited our Board of Bishops to send a fraternal delegation to a Council of their church. This invitation was accepted and Bishops Nuelson, Best, and Blake were named and given the usual credentials. This Council was postponed and during this interim these bishops, all of the European stations, decided to cancel the expedition, although their authority to do so does not appear. Nearly all the discrepancies in the various statements seem to gather around this alleged cancellation of the expedition, Bishop Blake claiming that the understanding was that he and Dr. Hartman were to go and investigate conditions and, if favorable, to present credentials as delegates, but Bishop Nuelson's understanding was that the expedition was definitely cancelled and they went as "unofficial observers." All the discrepancies seem to resolve themselves into this misunderstanding, which, though unfortunate, is the most probable explanation.

They went; they investigated by seemingly believing, not wisely, but too much or all of what the Soviet agents told them, presented their credentials and were received joyfully by the Russians. Bishop Blake's address was a model of its kind, opening with the Apostolic greetings, together with all the Christian brotherly sentiments usually expressed by fraternal delegates to recognized Christian assemblies. He claims he did not endorse the Soviet government, but he did laud Soviet aims as being on a plane with the work of the Christian Church and ended by

pledging the help of Methodism to this Russian Church in almost the exact words of the pledges usually given to our own foreign delegates at General Conferences: "Tell us what you want and we will see that you get it," but he did inject the contingency of sufficient resources, which, in view of the present condition of our missionary treasury, makes the pledge of no effect and permits his friends to claim that he did not involve the church financially. Dr. Hartman also gave a fraternal address of much the same nature and he pledged them \$50,000 to aid their school of theology, but he and Bishop Blake will shoulder that burden themselves. The gist of these addresses were cabled around the world, arousing such strong protests that the Board of Bishops promptly repudiated the mission, although it does not appear in any statement thus far that it had been officially canceled by their authority.

There is no doubt whatever that the sending of this mission to the Russian Church Council was a part of and in line with this world-wide program, and in hopes of obtaining a preferred position and all possible religious advantages under that Government. Since we already have a mission station there and, no doubt, may establish others, it must have been a still larger and more ambitious gain they had in view. We know that Bishop Blake must have been familiar with whatever hope they entertained and his self-defense reveals, between the lines, that he had only spoken and worked in harmony with their object, as he understood it, though it carefully conceals that object. All questions regarding the character and standing of the Russian Church should have been carefully investigated before the Board of Bishops accepted the invitation. Dr. Hartman, who is editor of *Zion's Herald*, is now devoting much space in his paper to convince us that the Russian Church is independent of the Soviet government and a truly Christian organization. Bishop Blake so believes and they are quite sincere, even believing that the Soviet government is being persecuted by the few Catholics there, but their information came entirely from sources favorable to this Soviet government. Practically all other information is to the contrary.

Krassnitsky, the most powerful figure in the "Living Church," admitting that, "You cannot destroy religion," declared, "Our aim is to work from within the church for the Communist State, the revolution." Antonin, titular head of "The Living Church," admitted that "Unfortunately, we are bound hand and foot by the control of the secret service men, who use us as a political institution." The boast of the Soviets, that "There is no law but Soviet law," makes Sovietism supreme and excludes God and all his laws and works.

It is generally conceded, even by Messrs. Hartman and Blake, that the Soviets, Bolsheviks and Third Internationales, which is the revolutionary arm of communism, are atheistic and frankly anti-religious and anti-church. Captain Francis McCullagh, a London Journalist who has been in Russia several years and spent much time investigating and reporting the persecutions of the priests who were unfavorable to the Soviet government, says that the pretence made to foreigners that the Soviet is not persecuting the church is not maintained at home and that the result of this persecution is that the whole machinery of that church is now in the hands of the "Reds." They could not eradicate the religious instinct nor longer afford to ignore world opinion, so they found it expedient to gain control of the church through apostate priests and pose as angelic patrons

of the church. Methodism was formally declaring Christian fellowship with this band of apostates who were licking the bloody hands of a gang of ruffians, who have been and are yet waging war against the family, religion and private property, and pledging our assistance to the extent of our resources.

It is argued that this was an opportunity for Methodism to do a great work. Yes? How? That is exactly what the church would like to have these leaders explain and upon which they are vehemently silent. No layman would object to having his money used to establish regular mission stations in Russia to save souls for the Kingdom of God, and why else should we go there? Pouring our money into, or, doing our work through such a corrupt and inefficient organization as the Russian Orthodox Church in hope of annexing Bolshevism by a mass-conversion, or, even obtaining the good-will of the Soviet gang as against the monarchists, who seem to have the support of the Catholic Church, is a wild, fantastic dream, but what else was in the mind of our leaders? This obsession, that Methodism is to become the universal Church, was bound to over-reach itself somewhere and we may be thankful it happened so early. It is not our business to fore-stall, beat or defeat any other church organization, for we have no monopoly of truth or Divine favor, and such work defeats Christ's prayer, "that they all may be one." To attempt to determine which "one," denominationally, is to enter upon a mad race for mere numbers that must ignore the fiat of Christ himself: "Ye must be born again." There can be no Christian building without the new birth.

The shrinking Centenary collections should be a sufficient warning to our leaders that all is not satisfactory to the laymen. All through the Centenary campaign the constant urge was on the missionary topic and getting souls saved. No one even intimated that this money was to be used to tear down perfectly good buildings and erect greater ones in this country, to underwrite the Inter-Church-World debts, to pay for the biggest circus in the world, support expensive area offices, pay for useless globe-trotting, help support Bolshevism and the many other purposes that really constitute a breach of trust on the part of our officials because these objects for which our money has been used or offered for use were not "nominated in the bond" and their connection with missionary work is remote. It is a matter that the next General Conference should regulate, for many laymen have already determined that unless and until there are assurances that our leaders have returned to pre-Centenary methods of the careful and judicious expenditure of missionary money they will not renew their pledges. They can pay from year to year with specific directions as to how and where the money shall be used, or, to the independent societies and workers.

Write your letter when angry, if you must, but don't mail it till the next day!

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Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 10—EARTH'S ROUGHEST HILL.



CONTRASTS make things sharper to the eye. Black looks blacker on white, and the white whiter. A dirty mongrel cur stands out uglier in a brood of well-kept thoroughbreds.

Contrasts never were sharper than in the one Man of the race. He was of the blood royal of earth, yet he lived in a white-washed stone cottage. He was a lineal aristocrat, yet he earned bread as a carpenter. He came from a throne; he came to a dirty obscure Oriental village. He came for a world throne, but he lived among a people peculiarly provincial and clannish.

His hand had held a sceptre; it handled a hammer and saw. His brow had graced a crown; it was scarred by a crown of thorns. He came, he said, to reign over a race; he hung on a rude cross.

He was the purest of men by consent of those that hated him; he suffered as the vilest of outcast sinners. He came to bring in a new blessed order of things to this war-scarred, thorn-growing earth. But sin broke the plan. But the thing's not finished yet. The game isn't played out. The innings will turn. Wait a bit.

Those contrasts didn't just happen. That Man wasn't foiled. The thing was planned. The purpose of the Man's heart shaped the plan. The passion of his heart drove it through, even though his heart broke in the drive. Passion and purpose drove the Man steadily up the roughest steepest, tallest hill on earth.

The geography of Jesus' life is fascinating. He was the Son of the Earth as well as the Son of Man. Every phase of human experience he knew, and every sort of the earth's surface he touched. He belongs to us down here doubly.

He was born in a little village of the plains. In infancy he crossed the desert, and slept by the pyramids of Egypt, the cradle of history. He lived thirty out of thirty-three years in a common country village.

He was baptised in the muddy waters of the Jordan River. He was tempted in the Wilderness. He drew the crowds perilously thick by Galilee's pretty blue waters. He was transfigured on towering snow-clad Hermon. He went through the sorest strain of spirit in a garden under gnarled olive trees.

He was hurt to death on Calvary's hill. His body found a three days' resting place in a new-hewn tomb of the rock. He was Son of Man and Son of Earth. He touched both intimately at every point of contact.

But the highest hill he ever climbed, the steepest, the roughest, was Calvary. It was tallest. It lay on the top of another hill, Nazareth. Nazareth was the human life he lived. Nazareth was the underpinning of Calvary. It was the quality, the purity of the Nazareth life that gave the distinctive meaning to the Calvary death.

It was steepest. None other climbed it, nor could, nor can. And only he by giving his life clean out. It was roughest. Thorn-growing, sin-roughened, it took his very life out getting to its top. But he went.

Have you ever been on Calvary? It faces three ways.

It faces up—toward God. The condition of things on the earth is a scandalous blot of God's administration. Surely God can't be good. It can't be that he cares, to let things go as they do, suffering for the innocent, wrongs unrighted, selfishness riding roughshod over men, evil unpunished. Where

is God? Does he know? Does he care? Why aren't things straightened out?

That roughest hill answers. It gives God's estimate of the wrongs that scandalize earth. They deserve the treatment his Son received. Does he feel? He himself suffered at Calvary when his Son suffered, to tell his estimate of sin, and to destroy sin's power, and to hold judgment, sin's self-judgment, in abeyance till man has had fullest opportunity. God's embarrassment was to show his intense hatred of sin, and yet his intense love of man. He did both in that Calvary event.

Calvary faces down—towards Satan, that splendid foul spirit prince. Sin is obeying Satan. It enslaves man. The Calvary Man took on himself what was due us. We are set free. Satan is answered fully and defeated stingingly. His power is broken. Calvary makes slaves free men.

And that Hill faces out—toward men. It breaks our hearts with the love of it. For that Man didn't have to die, except the have-to of his love. Ten or eleven times they tried to do him to death. And they easily could so far as sheer force were concerned.

Each time he held them off with a power they couldn't understand, and couldn't resist. Then he yielded. The dying was voluntary. It means just what meaning the Man put into it. It had to be done, he said. He did it out of love for us. And the love of the thing, once it gets home, breaks a man's heart.

Sainted Bishop Whipple of Minnesota sat by the sick bedside of a cultured old judge in the southland, talking in his scholarly way. At last the judge politely said, "Pardon me; but you know I'm facing the real things. Won't you talk to me like you'd talk to my black boy Jim?"

And the Bishop said quietly, "You're a sinner like me. Jesus died for our sins. Trust him as a little child." And the judge said, "Thank you, Bishop, I can get hold of that. That gives me peace."

When one faces the real things of life, or beyond, its touch with the man of the Calvary Hill that gives peace.

Floating Down the River of Time

REV. E. W. CASWELL.



MCCAY presents a thrilling cartoon in the New York American. It is a picture of an immense boat floating down the river of Time, towards the precipice of Death, the world's Niagara, where Father Time, with his scythe, is waiting to receive the passengers, one by one.

If the people on this floating barge were really rushing down with the speed of Niagara River toward the great falls, and if they knew that the end must come by drowning and by crushing as soon as they reach the brink, they would be screaming, praying, some jumping over in their fright, to hurry the last moment, some lying on the ground in fear.

We *ARE* all floating down the stream of life. We all *KNOW* that the plunge is ahead of us and we travel, careless, indifferent, until one end of our boat is over the falls, as McCay shows us here.

Some are watching the ticket, some study their cards, some dance, others eat, drink and forget, and all drift downward while Old Time points.

In this picture the mercy and wisdom of Providence are illustrated, proved once more, as in a thousand other ways. We know that we are going, we know that all must go *WITH* us, and we find courage in that knowledge, as men in battle find courage when thousands charge with them.

It happens that in the battle against Time and Death while we all *DRIFT* together and *END* alike, yet we face the last drop *SEPA-*

RATELY. One by one as a rule we go, and one by one we are talked about and forgotten. One by one we come into the world, step on board the big boat in McCay's picture and start down the stream. At first the boat moves very slowly. A year in the life of a child seems like a century. Spring, Summer, Autumn, Winter with its snows, each seems an age.

On the Stream of Life it is the same as on the River of Niagara. As you travel toward the falls, time and the stream move faster and faster. Then comes the great plunge and the dark, and after that, while faith mercifully comforts many, we *know* nothing. Onward we drift, and down we plunge. Thousands of millions of us have gone one after the other, and except as revealed by religion, none has ever come back to tell what happens.

However, there is something more powerful, more encouraging, more convincing than actual fact or proof. We have born in us a *belief* that never dies until we die. It tells that there is another life, that consciousness, the living flame within us, can *never* die. It tells us that the Divine Power creating us would not mock us and deceive us with hope of immortality, only to disappoint us in the end.

More comforting than all philosophy and reasoning, more reassuring than all vague hope are the positive promises of religious faiths. Endless millions have found their comfort in them and in many religions. "In my Father's house there are many mansions." That is the word of the founder of Christianity, who says, "If it were not so, I would have told you." He goes, as he promises, "to prepare a place for us. "In my Father's house there are many mansions," the Bible says. And the telescope says, "In endless space there are millions of suns, billions of miles apart—room for everybody. And human reason, feeble, it is true, but powerful enough to manufacture the telescope and weigh the distant suns, tells us that there can be *no* limit to time or space, *no* limit to the universe.

Why should there be a limit to Divine Power? Why should there be a limit to life, to consciousness? Why should anything be impossible in this universe, where all is marvelous, inconceivable, infinite? The oldest man is more eager than any other for more profit. He watches stock prices while the tape shakes in his fingers. The youngest man says, "I have all the years ahead of me," and in a moment before he knows it, he has reached the brink, and Time's finger pointing downward, and it is all over for him.

How merciful it is all arranged for us here. We look at a friend whose face is pale, who works too hard or lives too foolishly and say, "You will soon be gone." Rarely do we look in the glass and say to ourselves, "You will soon be gone, hurry and do something while you have the chance."

"Life is a rushing stream, carrying us to a precipice, with Death at the bottom. For some that read this page that millions see every week the drop will come tomorrow—for others, many years hence. Some of us are far up the stream where the current moves slowly. Some are half way over the edge.

The last words of Queen Elizabeth were, it is said, "All my possessions for a moment of time." The great Queen had many moments of time, and many were spent foolishly. She had a thousand dresses, a good many lovers, cut off a good many heads, including that of poor Queen Mary of Scotland. She should have thought about her "moment of time" farther up the River of Life, instead of waiting until her boat, like McCay's boat in the picture, was half over the drop.

Christ the Captain will pilot you safely. With him you are secure in the storms of life or on the brink of the final plunge he will bear you away to his refuge in the house of the Infinite.

THE PASSION SUPREME—SOULS.

(Continued from page 3)

may say that a genuine conversion brings it on a man. A man's first desire after he is saved is to lead others to Christ. Second, the desire is accelerated in sanctification. In conversion it may not be supreme, but it becomes so in sanctification. All other passions give away before this great one. I have delved into art, music, science and theology. I know the joy of discovery, invention, and production in some of these lines, but the joy of joys I can only find when by my walk or life I can lead sinners to a better life. In many of our Conference records we find that in the early days a man joined the Conference and three or four years later he died. There is a contrast in that honored roll of the dead between the early days and now. Joining the Conference then meant signing their death warrant. The hard work, the weather and exposure brought on disease and death, but the passion prevailed. Not many men could stand the constant travel and hard work that Wesley did. It seemed that God preserved his life for a purpose where others could not stand the strain and died. The passion of Wesley's life was souls. He would ride ninety miles a day, travel over muddy roads in sleet and cold rain, preach out of doors in a blowing wind, that he might lead souls to Christ.

What has become of this great passion that has brought so much joy to men's lives and has done so much in the world? Men now brand it as emotionalism, and say it is dangerous mentally to a person. They say it is not necessary to be so intensely interested in others, and besides you might go insane with one great passion. We must calm down, and educate and delve into this and that and forget the sin in the world. Our biggest desire is to make a good report in finances at Conference or by hook or crook get our names to the front as a great student or an educator. No, the passion must be supreme yet the greatest joy is yet in leading souls to Christ. Other things fade away before this one really great thing.

In one of the leading churches of the country a man recently said, "Liberalism is dynamic and Fundamentalism is static," but is this so? Was Methodism brought to America by those that denied the divinity of Christ? Was the early revival brought about by a denial of the inspiration of the Scriptures? Did Wesley's revival come by his preaching that man never fell? of if he did fall it was upward and not down?

Liberalism and Fundamentalism are not new, but before there never were the two groups of people in the church under these names. Liberalism was infidelity and Atheism. It has always sought to quiet the voice of prophecy, to subdue the passion for souls, to substitute education for conversion. Fundamentalism is static only in the matter of a few great essential truths that Christianity is founded upon, but these great static truths are perfect truths, and they make the whole body dynamic in life, conduct and work. Let the essential truths be changed day by day with the passing thought of men and the whole life, conduct and work becomes static. Which is best, the unchangeable truth which changes life or a progressive fad which paralyzes it?

Liberalism paralyzes the Passion Supreme. If man never fell there is no need for him to be saved. If he is saved only from ignorance and that by evolutionary education, there is no need for Christ. If there is no need for Christ, there is no need for the Church. If there is no need for the Church there is no need for preachers and the men who preach liberalism. According to their own theory they have no reason for existence.

The money they obtain from the people is obtained under false pretenses. They are parasites on the church. They have no pas-

sion except a worldly desire for power and praise of men. In mingling with young preachers, I find the passion for souls lacking in many of them. New thought, material means, seems to be the chief desire. Let us not be carried about with divers winds of doctrines for the passing age will see many of them dead and the coming one,—let us hope—all of them dead and buried, and our faith renewed in Christ, our feet planted firmly upon the rock, and our lives moved again with the Passion Supreme—Souls.

Seeking Holiness

W. M. Zimmerman.



METHODISM differed from other religious bodies, in respect to theology, chiefly by giving greater prominence, more persistent inculcation, to truths which they held in common, particularly to the doctrines of Justification by Faith, Assurance, and Sanctification. These were the current ideas of its Theology, but they were rendered incandescent by its spirit, and effective by its methods. In these two facts—the spirit and the practical system—inheres the secret, if secret it may be called, of its peculiar power.

The "Holy Club" was formed in Oxford in 1729, for the sanctification of its members. The Wesleys there sought personal purification by prayer, watchings, fastings, alms, and Christian labors among the poor. George Whitefield joined them for the same purpose; he was the first to become "renewed in the spirit of his mind," but not till he had passed through a fiery ordeal, till he had spent "whole days and weeks prostrate on the ground in prayer," and he was saved at last "by laying hold on the cross by a living faith," receiving "an abiding sense of the pardoning love of God, and a full assurance of faith." He was hooted and pelted with missiles in the streets by his fellow-students, but was preparing meanwhile to go forth a sublime herald of the new "movement," a preacher of Methodism in both hemispheres: the greatest preacher, it is probable, in popular eloquence, of all the Christian ages. (Abel Stephens' "History of American Methodism.") One star, says the apostle, differs from another in glory, i. e. in splendor, according to what is called their different magnitudes. I will state a remarkable fact: The northern and southern hemispheres of the heavens have been divided into 102 constellations, and in these constellations Professor Bode has set down the place of 17,240 stars; simple, nebulous etc. Only sixteen stars are in the first magnitude. The reader is probably amazed at the paucity of large stars in the whole firmament of heaven! Will he permit me to carry his mind a little farther, and either stand *astonished* at or *deplore* with me the fact, that, out of the millions of Christians in the vicinity and splendor of the *eternal Sun of righteousness*, how very few are found of the first order! How very few can stand examination, by the *test* laid down in the 13th chapter of I Corinthians! How very few love God with all their heart, soul, mind, and strength; and their neighbor as themselves! How few *mature* Christians are found in the church! How few are, in all things living for eternity! How little *light*, how little *heat*, and how little *influence* and *activity* are to be found among them that bear the name of Christ! How few *stars* of the *first magnitude* will the Son of God have to deck the crown of his glory! Few are striving to *excel* in righteousness; and it seems to be a principal concern with many to find out *how little grace they may have, and yet escape hell*; how little *conformity to the will of God they may have*, and yet get to heaven. In the fear of God I register this

testimony, that I have perceived it to be the labor of many to *lower the standard* of Christianity, and to soften down, or explain away, those *promises* of God that himself has *linked with duties*; and because they know that they cannot be saved by their *good works*, they are contented to have no good works at all; and thus the necessity of Christian *obedience* and Christian *holiness*, makes no prominent part of some modern creeds. Let all those who retain the *apostolic doctrine*, that *the blood of Christ cleanseth from all sin in this life*, press every believer to go on to *perfection*, and expect to be saved, while *here below*, into the fullness of the blessing of the Gospel of Jesus. To all such my soul says, Labor to show yourselves approved unto God; workmen that need not to be ashamed, rightly dividing the word of truth; and may the pleasure of the Lord prosper in your hands!—Amen. ("Dr. Adam Clarke.")

We have quoted at length about these early Methodists; Wesley, Whitefield and Dr. Adam Clarke. Our conviction is, that God will need to raise up a ministry of this same type or the church will go on the rocks of formality. Woe to the church when Holy Ghost preachers of this type are superseded by the "modern" destructive critic, who poses as a preacher!

We are all led by our ideals. Let us illustrate by two scenes. Both were at Annual Conferences. At the first, a trained singer came in and sang in an operatic way, and I presume it may have been called classical, but something was so evidently lacking, that though she sang several times during the Conference, it failed to make the right impression. One evening however, at this same conference a young girl came in and sang a song about Jesus that melted the conference to tears.

The other scene was where two prominent ministers preached; the one emphasized training almost exclusively, the other preached with the Holy Ghost sent down from heaven and again the Chinook wind of God's Holy Spirit melted the conference. Tears flowed freely, while "Amen's" were heard from many. Reader, what are your ideals? We are not discrediting education, for were not Wesley, Whitefield and Dr. Adam Clarke educated? The difference is, there's was an education sanctified and to be used by the Holy Ghost.

Reader, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"Till I come, give attendance to *reading*, to exhortation, to doctrine." I Tim. 4:13.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

Prevailing Prayer.

HOWARD W. POPE.

Lord, do not give me what I ask,
But quietly refuse
That which might multiply Thy task,
Or which I might abuse.

For I am stubborn and self-willed,
And do not see the way;
Nor do I know my path is filled
With danger every day.

And I am blind, and cannot see
The risk I sometimes run;
Oh, may I be restrained by Thee,
Before the mischief's done.

A foolish joke or chance remark,
Which I may use some day,
Might blight a life or break a heart,
And trouble me alway.

Dear Lord, each time I kneel to pray,
As long as life shall run,
Forgive me, if I fail to say,
"Not my will—Thine be done."



WORKERS TOGETHER WITH GOD.



AN OLD-FASHIONED CAMP.

We witnessed at the Portage, Ohio, camp meeting one of the greatest old-time revivals that we have seen in years. Our co-worker was Rev. Howard W. Sweeten and the singers A. H. Johnston and wife. From the beginning the fire began to fall and the first Sunday saw the altar filled with seeking souls and this spirit continued throughout until the closing day, when every service wound up in a blaze of glorious victory. This camp is over forty years old and some old-timers say the 1923 camp was one of the greatest in its history. We preachers, helped by the Holy Spirit, endeavored to pour out the truth of a full, free, and present salvation from sin, but one of the secrets of power was the old-time spirit of praying which prevailed. It was no uncommon sight to see a group of brethren under the trees pouring out their souls in mighty prayer; the women also had their group meetings and prevailed, whilst early prayer meetings were always largely attended with scenes of much power. Two young U. B. preachers—Spangler and Stimmel—were greatly used of God, in spreading the prayer spirit, whilst President Eckes, Secretary Day, and the other brethren all pitched into the battle. It was like "40 years ago," when the camps were very simple, had but one objective—salvation—and to that end preachers preached and people prayed and worked. All the workers have been invited back for the 1924 meeting.

G. W. Ridout.

LINCOLN, NEBRASKA CAMP.

This camp that has so long stood for full salvation has just closed another very successful meeting. The blessing of the Lord was upon us from the start. Seekers were at the altar for nearly every call at the first half of the meeting. The power of the Lord was present to convert and sanctify. Then at the middle of two or three days no seekers were at the altar, but the last Friday was made a day of prayer and fasting then the power of the Lord came greater than ever. The following Sunday afternoon the altar was thronged with seekers and on Sunday evening the same blessed results were present, and the camp meeting closed under a wave of mighty power.

This camp is under the effective leadership of Rev. John Hall, assisted by a consecrated corps of helpers. My co-workers in this meeting were the Rev. A. P. Gouthey, who is one of the well known orators of the movement, and C. C. Rinebarger, the efficient song leader. Miss Danielson and Mrs. A. P. Gouthey were the vocalists and pianists. The prospects at this camp, that it will regain its former great power and efficiency, were never brighter than now.

Riverside, Ill., Camp Meeting.

This is one of the camps where the famous pioneer leaders of the Holiness Movement have preached and labored. The memory of these great workers is an inspiration to anyone who works in this camp meeting. The meeting was unusual in this, that the regular tenters were smaller than usual but the number of seekers nearly as large as ever. The Lord would send in for each service some people from a distance who would hear the gospel, yield to the conviction, come to the altar, and pray through to victory. Many who could be there for only one day were converted or sanctified. A tent meeting nearby kept away many of the workers of former years but the Lord made compensation by sending in others at each of the services.

Rev. H. E. Copeland was my helper in this meeting. He is an excellent preacher, a consecrated evangelist and a most effective helper. Brother Charles Colb assisted with the singing and preaching. Rev. G. A. McLaughlin, the pastor of the Holiness Movement, brought the message on the last Sunday morning from the text, "If the Son shall make you free, you shall be free indeed." Dr. McLaughlin was one of the founders of this camp meeting. His name is on one of the cornerstones and the tabernacle was thus founded upon the prophets and apostles. With such a foundation it should live forever. Rev. Copeland was made president of this camp meeting. With such excellent leadership, this camp will become one of the greatest in the Holiness Movement.

Springfield, Illinois, Camp.

This camp meeting held at the suburb of Sherman, Ill., has a most beautiful ground and location. My co-workers in this camp were Rev. J. B. McBride and wife. Brother McBride is an old-time Holy Ghost preacher that gets results. Miss D. Willia Caffray led the singing. Sister Caffray is also a most blessed preacher. Her message on the last Sunday afternoon carried with it great conviction and great numbers were at the altar. Brother and Sister Ashbrook sang a number of heart-stirring duets. Brother Ashbrook is a retired preacher but he still has the power of an apostle. In this camp but few people came to the day services except the regular campers. Great numbers came from Springfield and the surrounding country at night. While there was not a spirit of yielding at the night service as there is often seen there were seekers at the altar at nearly every service and there were some services of un-

usual power. This meeting was hindered somewhat by excessive rain storms but on the last Sunday there was a tidal wave of spiritual power, especially at the morning and afternoon service. There was perhaps as great conviction at this service as any that I have seen at any camp meeting. God is still able to convict sinners of sin, and believers for holiness. Wherever God can get people who are absolutely consecrated to him and meet the well described conditions in his word, the power of God will be manifested. We praise the Lord for his wonderful work at his summer camp meetings.

M. Vayhinger.

FINDLAY, OHIO, CAMP MEETING.

The 27th annual camp meeting at Bial Park, Findlay, Ohio, closed Sunday evening, August 19th, having proved a blessing to many. There was real feasting with the Lord for ten days. Souls were saved. Backsliders reclaimed and believers sanctified.

Dr. G. F. Oliver of Cleveland, Ohio, came on Thursday and remained with us until Monday. He was not only a great preacher but a wonderful soul winner. He brought his messages in a truly evangelistic spirit, emphasizing the fact that "faith without works is dead." Evangelist Frank Stevens was with us the entire ten days and in his unique way stirred souls to a realization of their need of Christ. People were not only brought under conviction but settled the great question.

Evangelist T. C. Henderson arrived Monday, bringing his first sermon in the evening. He is a man with a wonderful message, impressing on his hearers the importance of living a devout Christian life. With his vivid descriptions and impressive illustrations, indited by the Holy Spirit, people saw themselves as God sees them. Rev. W. H. McLaughlin, of St. Paul's Evangelical Church, brought two stirring messages. He also conducted the morning praise service and had charge of the platform for the committee.

The Davidson Brothers, assisted by Mrs. Otto Davidson, had charge of the music, which proved a blessing and inspiration to the people. Special music was also brought by the Biglick Quartet, Soul Winners' Quartet, Miss Velma Schneller, Mrs. Lillie Smith, Rev. and Mrs. Henderson, Rev. and Mrs. Cox, and Mr. Lewis, of Columbus.

Mrs. Lillie Smith was very efficient in conducting the Children's and Young People's Meetings. Great interest was manifested in both departments and many boys and girls were saved in the meetings. The work of Miss Schneller, pastor's assistant, St. Paul Evangelical Church, among the young people was much appreciated. We also had with us Mr. E. S. Rice, representing Taylor University of Upland, Ind., and Mr. W. L. Nofcier, representing Central Holiness University of Oskaloosa, Iowa. Miss Minnie Schulman from Hebrew Mission, Cleveland, Ohio, gave a very impressive address. Miss Evangeline Reams, Field Secretary of the Friends Rescue Home, Columbus, Ohio, presented its needs, to which the people liberally responded with an offering of \$300.00.

A remarkable feature of this camp was the large number of young people in attendance and their enthusiastic interest in the meetings. From the very beginning the Spirit of the Lord was present. We give all honor to Father, Son and Holy Ghost.

Reporter.

FRUITFUL MEETINGS.

All praise to the Lamb. Since my last report, I have held successful meetings in Caro, Mich., Ola, Mich., Sturgis, Mich., Indianapolis, Ind., Millersburg, Ohio, and am now in a very good meeting at Akron, Ohio. It was my third year at Indianapolis. John Butler was my running mate for 1923 and he is a brother beloved, and we surely had good times together. God came in power, and the people were pleased. At Caro, the camp had run down much, and the people prophesied defeat, but God who never lost a single battle, came to our rescue. We had a good camp, took 20 or so, new members in, raised all expenses, went over the top, and left them with a balance in the treasury, made good plans for the camp of 1924, and were again engaged for next year. The camp at Millersburg, Ohio, was the best yet. God gave us blessed victory, big crowds, an excellent spirit of unity, and all finances raised. This was our second year at this camp, and we are invited back for 1924. God gave my dear wife two excellent messages at this camp, and the people spoke well of her ministry. The Johnstons from Akron, Ohio, led the singing, and all that know them, know that the singing was in very good hands, and of course came out all right. God bless them.

At Sturgis I could only stop off five days to help Brother Strait of the Nazarene Church in a tent meeting, but God gave us very fruitful meetings with him. Some sought God in about every night service, and I left him with a good altar service. He is a fine man to work with, and treated me good. God bless him. In my present tent meeting at Akron, Ohio, I am working under the auspices of the large Bible class of the M. E. Church, at Arlington Street.

Brother Messner is the teacher of the class, and is owned of God. This is a community tent meeting. Big crowds, splendid interest, some very clear conversions, some seeking holiness. This is my fourth day here. It has been my best year in a number of ways. No barren meetings for the last thirty-two years. Hallelujah! Have helped the holiness papers in all meetings. Have been engaged steady. Am open for winter calls. Jesus keeps me strong, happy, clean and on fire for God and souls. The Holy Ghost keeps me in living touch with the throne, and I send love to all God's children. Pray for us.

F. W. Cox.
Lisbon, Ohio.

THE GOOD WORK GOES FORWARD.

It has been some weeks since we reported funds coming in for the Theological Building at Asbury College, but the friends have not been unmindful of our needs and steady streams of offerings have been running this way, which have enabled us to carry forward the work most successfully. We are now roofing the building, and up to this time have not had to go in debt one dollar. With the support of God's children who love the Bible and desire to have a ministry who preaches the full gospel, we expect to have this building completed and ready for occupancy within a short time. Below are the names of some who have rallied to our help; more names will follow next week.

| | |
|----------------------------|--------|
| H. J. Brigaman | \$5.00 |
| J. N. Vaughn | 10.00 |
| W. E. Clifford | 1.00 |
| Mrs. B. J. Coxwell | 5.00 |
| Edwin Epps | 25.00 |
| Mr. and Mrs. A. J. Holcomb | 10.00 |
| S. N. Pigg | 5.00 |
| Isaac A. Stewart | 10.00 |
| H. C. Schaeffer | 10.00 |
| Lizzie Mitchener | 10.00 |
| Julia Matthews | 1.00 |
| L. C. Reno | 1.00 |
| Jas. A. Keyser | 1.00 |
| C. K. Landon | 5.00 |
| W. H. Seymour | 5.00 |
| Nora Leakey | 1.00 |
| Emma Stice | .50 |
| H. C. Cobb | 5.00 |
| Mrs. M. R. Robertson | 2.00 |
| C. L. Davidson | 5.00 |
| C. C. Carpenter | 5.00 |
| H. M. Smart | 3.00 |
| Mary K. Hammond | 2.00 |
| J. W. Russell | 5.00 |
| G. W. Pharr | 1.00 |
| T. F. Rabe | 3.00 |
| Mrs. W. Herning | 1.00 |
| W. G. Howard | 20.00 |
| H. E. Schrader | 3.50 |
| H. C. May | 2.00 |
| A. J. McKeithen | 5.00 |
| Mrs. Joe Alsop | 10.00 |
| F. A. Shettz | 3.00 |
| Elizabeth Olmstead | 5.00 |
| J. W. Lewis | 5.00 |
| Mrs. J. W. Thompson | 5.00 |
| J. B. Jennings | 30.00 |
| Virgil Sellers | 5.00 |
| Alice Perkins | 1.00 |
| Mrs. Edmond Palen | 10.00 |
| A. Friend | 1.00 |
| Mrs. Bettie Pusey | 5.00 |
| A. J. Bruner | 1.00 |
| M. E. Bishop | 10.00 |
| Rose H. Redd | 5.00 |
| A. Reader | 1.00 |
| Mrs. P. A. Anker | 3.00 |
| Mrs. Emma Ward | 1.00 |
| Emma Foster | 5.00 |
| G. W. Pangburn | 5.00 |
| W. N. Hennion | 3.00 |
| Mrs. Ole Petersen | 2.00 |
| Elmer Pratt | 5.00 |
| Eldrid Starkey | 5.00 |
| P. R. Mann | 10.00 |
| Mary C. Nash | 1.00 |
| Mrs. W. L. Harris | 5.00 |
| Mrs. Geo. Schmutz | 5.00 |
| Mrs. J. H. Ginn | 1.00 |
| R. L. Rawlston | 20.00 |
| W. T. Hubbard | 5.00 |
| Albert Murphy | 1.00 |
| Mr. and Mrs. Thos. Newton | 25.00 |
| M. E. Stretch | 2.00 |
| E. S. Bronough | 10.00 |
| O. H. Vanlandingham | 2.75 |
| Miss Charlie Petty | 1.00 |
| W. H. Marsh | 5.00 |
| E. H. Morgan | 5.00 |
| Mrs. Jas. Down | 1.00 |
| R. S. Woolfolk | 5.00 |
| Mrs. Taylor McCormick | 5.00 |
| Sarah Kirkpatrick | 2.00 |
| N. S. Foxworth | 10.00 |
| Agnes Glenn | 4.00 |
| C. B. Carmichael | 2.50 |

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(Continued from page 1)

during the camp, and a wonderful uplift to the saints. Long live Indian Spring Camp Meeting! It is a great center, not only of spiritual life, but of the true faith of our fathers. There is nothing more necessary today than a faithful, uncompromising defense of the Holy Scriptures, but along with this defense we want the spirit of a true, aggressive revivalism that brings the people into an experience of grace that establishes them in their faith and puts them beyond reach of destructive criticism and every phase of the popular infidelity which is working such havoc in the churches today. As never before, we must rally to and build up these great camps and centers of true spiritual life and full salvation.

An Inquiry.

Dear Brother Morrison:

I know that you travel extensively throughout the bounds of our Church. I have seen from THE HERALD that you have preached at many of our annual conferences. If you do not object I would be glad if you will tell me, confidentially, or through the columns of THE PENTECOSTAL HERALD, the attitude of the Bishops of the M. E. Church, South, toward the destructive critics, or what is called the "new theology." I love the church, I believe the Bible, and I have not been able to see that the new theology men are getting people converted, or that in these days of so much unbelief that they are in any way contributing toward the establishment of the people in that faith in the Holy Scriptures, in our Lord Jesus, which gives spirituality to the church and permanency to the foundations of Christian society. I would be glad for you to give a word on the subject mentioned.

Your sister in Christ, and a reader of THE PENTECOSTAL HERALD.

Dear Sister:

Your kind letter received and read with interest. I do not object to answering your question to the best of my ability.

It has been my privilege to come in rather

close contact with most of the bishops of the M. E. Church, South. I doubt if there is a body of church leaders anywhere in the world that stand more firmly for the faith of our fathers than these bishops. It is very generally supposed that two or three of the bishops are quite inclined to be friendly to what most of us believe to be dangerously destructive criticism. If this should be proven to be true there would arise a tremendous protest.

There are no two men on this continent surpassing in intellectual and scholarly attainments, who are more courageous and resolute in the defense of the faith, than Bishop Candler and Bishop Du Bose. I am quite sure, with the exception of two or three, the entire College of Bishops are in perfect sympathy with them.

I regret that I am compelled to admit that there is a very dangerous brand of unbelief making headway in Southern Methodism. Some men in high position have written and said many things entirely out of harmony with the teachings of the Church on the subject of the inspiration of the Holy Scriptures. Somewhere in the not distant future we will come to grips on this subject. There is a mighty host who do not intend to lick their ecclesiastical salt out of the hands of men who give any uncertain sound with reference to the faith of our fathers. The mass of the people have been patient and long-suffering, but there is a rising tide that will sweep through the Church and compel all leaders to line up and declare themselves. This ought to be so. Men claiming to be Christians must be honest. They must stand out clearly for their convictions. Those who have given up the old faith have no right to play games of hide-and-seek and get their living from God's faithful children.

Let those who believe they have found a better gospel than that revealed in the Scriptures, fling their banner of unbelief to the breeze, build their own churches, organize their forces, state their creed, erect their own schools, pay down their own dollars, and at least, be honest and have convictions that will give them courage to stand out in the open condemning the gospel which is the power of God unto salvation, and boldly proclaiming their new theories of salvation, whatever they may be.

Faithfully your brother,

H. C. MORRISON.

Asbury College.

ASBURY College is the product of the revival of the Bible doctrine of full salvation. It is, under God, the property of the holiness people.

Asbury College is held in trust for the holiness people of the United States and the great missionary field of the world by a carefully selected body of devout men and women scattered throughout the Nation.

Asbury College is non-sectarian, but stands firmly for the Bible and all of the fundamental doctrines of our holy Christianity, laying special emphasis upon the doctrine of entire sanctification as taught by John Wesley and his co-workers.

Asbury College has been blessed with a gracious revival of religion every school year of its history. Thousands of young people have been converted and sanctified at her altars and have gone out glad witnesses of the power of God to save to the uttermost.

Asbury College has sent her sons and daughters out into many spheres of useful service, but she rejoices especially in the large number of ministers of the Gospel who have gone out into all the great mission fields of the world.

Asbury College is a world-wide school. She draws her student body from practically every State in the Union, and from many foreign countries, and sends her Spirit-filled messengers to the utmost bounds of the earth. The pastors, evangelists, teachers and missionaries, that have poured out from this school the past third of a century have under the blessing of the Holy Spirit brought hundreds of thousands of souls to Christ.

Asbury College is beautifully situated within a little more than 24 hours' ride of two-thirds of the population of the United States. Her students come from every quarter and her graduates go out into all the world. Her evangelists have kindled revival fire all over this Nation and her missionaries have carried the banner of the Cross over all seas, and to the remotest bounds of the earth.

Asbury College has eight splendid brick buildings and four frame structures; has spent thousands of dollars on her private waterworks and sewerage system, and not only supplies herself with an abundance of pure water but furnishes water to many people in the town of Wilmore. She is now installing a great electric light plant of her own, and has an unusually fine heating system.

Asbury College property in buildings, grounds, waterworks, heating plant, and lighting system, with furniture, fixtures, scientific apparatus, musical instruments, books, and other equipment is reckoned to have seven hundred thousand dollars worth of property. She holds besides this, notes and subscriptions to amply cover every dollar of her indebtedness.

Asbury College stands today a monument of God's answers to prayer and the faith and liberality of his people in every part of this Nation and several foreign countries. This great school was planted here in the midst of the Nation for such a time as this. Her mission is to gather students from every quarter of the Globe, educate them, lead them into the fulness of the blessing of the Gospel of Christ, and send them throughout the world to preach a full gospel and unflinchingly defend the faith of the fathers. Her great task, under the blessing of God, has just begun. Her capacity must be doubled and trebled. Hundreds, I may say thousands, of parents in all parts of this Nation are looking to Asbury for the education of their children where they will have thorough mental training and their faith will be kept firm and true to the pure religion revealed in the Holy Scriptures. The friends of Asbury College are the children of God, the lovers of humanity and the doctrine and experience of a full salvation.

Asbury College in her life and work trusts God alone for guidance, for protection against her foes, for his never failing blessing, and calls earnestly upon his people everywhere for their prayers, their sympathy and their help to assist in carrying forward her enlarged program for world-wide evangelism.

In an interview appearing in the *Atlanta Constitution*, September 6, we quote a paragraph from Rev. Walt Holcomb, General Evangelist: "Perhaps because of the fact that I had expected so soon to be in Japan—probably not later than October, 15—news of this overwhelming disaster has particularly affected me," said Mr. Holcomb. "Bishop H. A. Boaz, of the Methodist Church, South, has been writing me frequently about coming to Japan in order to conduct evangelistic meetings there and in Korea."

"A few days ago I received a cable message from him, urging me to come soon, and I had about decided to leave for the Orient upon the completion of my series of meetings in Atlanta, at the Wesley Memorial Church, beginning next Sunday and lasting for three weeks. Of course, all plans relating to Japan have been abruptly changed throughout the world."

Wholesome Admonition.

Mrs. H. C. Morrison.



WE treasure the last words of our friends above all others; especially is this true, when they are freighted with kindly advice and timely admonition.

It will be interesting to our readers to read something of what was in the heart of our recently beloved President Harding, and to see how he was burdened for the highest interests of our great republic. There is a feeling among those in authority that we are dangerously near the rocks, as a nation, and if something is not done to check the tide of unbelief and pleasure-mad rush of the people ours will be a sadder fate than that of poor Japan, so recently swallowed up by an awful earthquake.

The President in an address delivered a few days before his death, said:

"I wish I could preach you a sermon. It is in my heart to do it.

"I should like to have America a little more earnest and thoroughly committed to its religious devotion. We were more religious a hundred years ago, or even fifty years ago, than we are today. We have been getting too far away from the spiritual and too much absorbed in our material existence. It tends to make us a sordid people.

"The World War lifted us out of the rut. We found ourselves consecrated to the defense of the republic and fighting for our ideal of civilization, and we in America were put on a higher plane. But when the war was ended we started to drift back, thinking only of our selfish pursuits.

"We can never be the ideal republic unless we have great ideals to pursue, and know something of the spiritual as well as of the material life. That is one of the reasons I have been so zealous in the last few weeks in trying to have our country committed to something more of international helpfulness, so that it may be ready to play its part in the uplift of the world and in the movement to prevent in future conflict among the nations. I think that is an ideal worthy pursuing.

"So long as we have something of that kind to think about and to strike for and to inspire us to go on I know we are going to be a better people than we are when we occupy ourselves merely in digging, digging, digging for the dollar. There is something else in life than that, my countrymen, to think about. I do not underpraise the desirability of material good fortune. You must be able to subsist before you can begin to aspire. I should like to have material good fortune the portion of every man and woman in America, but I do not choose material good fortune alone.

"One of the troubles with the world today is that it is torn with suspicion and hate. Europe is in a condition of feverish restlessness and is feeling the effects of the poison engendered by old time passions, envies and rivalries, so that one people will not trust another. Would it not be better if somehow we could bring into the lives of those nations the spirit of him whom the Father gave to the salvation of men, and exert ourselves to spread brotherhood and new trust and new confidence among peoples, so that they may live in that fraternity which tends to solidify and cement together mankind.

"I should like more of fraternity among ourselves in the United States; I should like more of fraternity among the nations of the world, and if we could apply the Golden Rule, about which none of you dispute, for we all believe in it and admire it, and the only trouble is we do not practice as we believe, if we could bring the Golden Rule into every phase of American life, we would be the happiest people in the world. There would be no in-

justice to complain of, there would be no hate, and no rivalry, and there would be no industrial conflicts, and human beings would live among their fellows as they would like to be lived with. That would bring a state of blessedness to human kind.

"I will tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth, and if we could bring into the relationships of humanity among ourselves and among the nations of the world the brotherhood that was taught by Christ, we would have a restored world; we would have little or none of war and we would have new hope for humanity throughout the earth."

Question Box.

REV. G. W. RIDOUT.

Question. Does the Baptism of the Holy Ghost and fire (Matt. 3:11) mean two distinct things?

Ans. No. Adam Clarke on John 3:5 answers this question when he says referring to Matt. 3: "The Holy Ghost and fire, do not mean two things, but one, namely, The Holy Ghost under the similitude of fire—pervading every part refining and purifying the whole." Clarke on Matt. 3:11, says also, "Therefore he—the Spirit of God—is represented here under the similitude of fire because he was to illuminate, invigorate and assimilate the whole to the image of the God of glory." I might add that Chrysostom says the Baptism of fire means "the superabundant graces of the Spirit."

Ques. What is the best attitude to assume when factions and contentions are in the Church?

Ans. John Wesley gave the following advice to one of his preachers:

"Dear Jonathan,—Keep in the very same path you are now. Hear nothing of the disputes on the one side or the other. But earnestly exhort those on both to follow after peace and holiness, without which they cannot see the Lord. I am your affectionate brother,

John Wesley."

Ques. Is the tongues movement a modern thing or was it before our time?

Ans. It is like a great many other things—old questions centuries old, revamped and modernized. In the early Nineteenth Century, the Irvingites professed to speak in tongues. A certain writer tells of the Lardonites in Switzerland who professed to speak in tongues. He describes them thus: "Like the Irvingites, the Lardonites boldly took in hand the interpretation of the unfulfilled prophecies; loudly denounced all the rest of Christendom as apostate, and drunken with the wine of Babylon; declared themselves raised up to be messengers of one last warning to mankind before the coming of the day of judgment; professed to be governed by apostles who have their vocation by direct revelation from heaven; permitted women to speak in their meetings, and in the unknown tongues. There were eight Lardonites left when I was last in Switzerland: they sat on a bench, with a table before them, holding the last judgment, to which, however, an unbelieving world could not be got to come."

Ques. Knowing that everyone has the power to accept or reject God's offer of salvation, is it possible and are we always to pray with the positive assurance that the one for whom we pray will be saved? Are we really praying if we have not this definite faith?

Ans. There would be very little praying done if in everything we waited till we had the positive assurance. Often it is the privilege of God's people to enjoy this assurance—sometimes not. Prayer is subjective as well as objective and as we pray for another it begets in us dispositions to work as well as pray for their salvation.

Ques. Ought one who is trusting Christ for full salvation to have an intense and ever increasing desire for him? Of course we cannot be perfectly satisfied until we reach the glorified state; but what did Jesus mean by the words found in John 6:35?

Ans. Full salvation gives us soul rest and the full assurance of faith. It also imparts eager desires and aspirations for more of God. As one writer puts it, "There is everlasting room for new enlargements, new emotions, new unction and new and greater power. There are new blessings in succession, each one throwing us into a more torrid latitude than its immediate predecessor."

Ques. How would you explain the difference to one who believes the writers of the Bible were inspired just as the authors of our Christian literature—poems, hymns, etc., are inspired?

Ans. The Inspiration of the Bible must be considered in a different sense entirely from the inspiration of genius, poets, etc. Here it is that the New Theology is robbing the Bible of its authority. 2 Tim. 3:16 must be faithfully believed and trusted regarding biblical inspiration. To put our hymn writers, theologians, etc., on the same level with the prophets and apostles does a double harm; (a) It detracts from the sacredness of the Scriptures and lowers their inspiration. (b) It fails to elevate or add anything to what the theologians or hymnists write because their authority fails in proportion to the loss of the doctrine of inspiration.

On Top of The World.

Our train swept westward for a thousand miles, on almost a dead level. Only a sand dune or rolling once in awhile, or a river-bottom. When suddenly, without warning or announcement the Rockies appeared, a mighty upheaval in the midst of the calm and common things; God's mighty hand threw two and one-half miles of granite, high up across our pathway. Who doesn't believe in revivals? Let him behold these mighty works of our Lord, left to testify to all ages that he is able!

Near the top, the trees grew smaller and smaller, until we passed the timber-line and bade the world good-bye. Up, up, we went, until we were on the top of the world, and still Pike's Peak loomed far above us. The climb of the last thousand feet was over a vast area of rocks broken into ten thousand shapes and sizes—once on the summit we looked down upon a world very wonderful and exquisitely picturesque; mountains that looked high and mighty from the bottom were now only showing their craggy peaks far below us. Little lakes lie bosomed in the crevices and valleys, some covered with glistening ice; banks of cloudland hovered near the mountainside; mighty crevices and canyons held the mountain stream of mad water at the bases, while their precipitous sides yawned out and up to our fearful feet. Patches of green timber-tops interspersed the picture here and there, far beyond us. How wonderful and awe-inspiring it all seemed!

Then we too, would make a tabernacle in the midst of all the grandeur, and when our feet sought again the path to the world below with fewer and smaller things, we felt ourselves bigger and better men for having climbed, and now I know why God loves the mountain-top. And this also is a parable.

E. L. EATON,

Secretary Young People's Life Work, Asbury College, Wilmore, Ky.

Are we spinners of wool for this life-web, say?

Do we furnish the weaver a thread each day? It were better, then, O friend, to spin A beautiful thread than a thread of sin! Some day the last thread shall be woven in; God grant it be love instead of sin!

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a Texas girl join your happy band? I enjoy reading the wonderful letters, although I don't take the paper. I am visiting my grandmother at Bethpage, Tenn., now. I live in Ft. Worth, Tex. I am fourteen years old and am in the seventh grade at school. I have brown hair, hazel eyes and weigh 124 pounds. I will answer all who may write as I like correspondence. **Bessie L. Bullard.**
500 Hemphill St., Ft. Worth, Tex.

Dear Aunt Bettie: I am a little light-headed, blue-eyed girl nine years of age. I go to school every day. I am in the fifth grade and enjoy my books very much; also go to Sabbath school at the M. E. Church at Gest, Ky. Any boys and girls who think they would like to write me a letter I will be very much pleased to hear from you. **Eloise Oliver.**
Gest, Ky.

Dear Aunt Bettie: As I have been reading so many nice letters in The Herald the boys and girls write, thought I would say a word. I am eleven years old and have dark brown eyes and hair. I love music and books. My grandfather takes The Herald. I will be glad to hear from any of the boys and girls. I live in town. I go to graded school, will be in the sixth grade next term, which begins in September. If this escapes the waste basket will write again. **Mollie Ellen Bell.**
Columbia, Ky.

Dear Aunt Bettie: I am nine years old and in the third grade. My teacher's name is Mrs. Howard. She sure is a good teacher. I have one sister named Mozelle, and one brother named Edgar. I go to Sunday school every Sunday. My mother is a preacher. My birthday comes in June. My Sunday school teacher's name is Mrs. Gray. My mother belonged to the Nazarene Church. We have prayer meeting every Wednesday night. I sure will be glad to hear from the girls and boys. **Rosa Lee Berryhill.**
Post, Tex.

Dear Aunt Bettie: Will you permit a little Pennsylvania girl to join your band of happy children? I belong to the Methodist Church. My father is a Methodist preacher. I am 10 years old. I was born March 16. Has anyone my birthday? I've been impressed by the letters in The Herald, and as I said before I'd like to join the other boys and girls. Tell the cousins to write. **Alfreda Locke.**
2112 Cascade St., Erie, Pa.

Dear Aunt Bettie: Stand aside just a little and let me speak to my little brothers and sisters in our wonderful paper. I stand on the Bible. I go to church and to other mission beside, and have taken part in some of them. My father is now taking The Herald, and we like to read it because it stands for the truth. I go to school and expect to go also to the Bible school. I have a few chickens and three rabbits, white as snow. I am to be 17 this coming fall. **Harding J. Rounsvelt.**
Box 48, N. Woodbury Conn.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? Father is a Methodist minister. My age is between ten and thirteen. I am in the sixth grade at school, and go to Sunday school. **Martha Lee Chapman.**
Winona, W. Va., Box 24.

Dear Aunt Bettie: I have thought of joining your happy band for some time, so here I come. I am fifteen years old, have light complexion, blue eyes, brown hair, and am five feet, one inch tall. I am ready for the second year high school. I love to read The Herald and enjoy reading Dr. Morris-

son's writings very much. I sure enjoyed the Asbury College Special. I have met two Asbury students. I find there is no other joy in life like serving Jesus. I had rather do something for him than anything else I could do. My mother has been dead about seven years. I keep house for my papa and brothers and sisters. We live on a farm. I would like to hear from any of The Herald cousins. **Leda L. Davis.**
Rt. 1, Box 2, Mill Shoals, Ill.

Dear Aunt Bettie: As I saw my other letter in print will write again. My mama takes The Herald and I sure enjoy the children's letters. I go to Sunday school every Sunday and always know my lesson. I have for pets a dog and some little chickens. **Winston Wilson.**

Dear Aunt Bettie: Will try once more to join your merry circle after three years' absence. I am twenty-one years of age and my birthday was June 26. Have I a twin? If so, please write. I am a member of the M. E. Church Epworth League and Sunday school, and attend all sessions when I can. Our pastor preached a wonderful sermon on "Why are you a Christian and what it means," last Sunday morning. Wish all the cousins could have heard it. It is surely a great comfort to know all things are possible with God. The little prayer, Lord help me, has done so much for me when in difficulty. I think if there was more prayer in the hearts of our people, the world would be less cruel. Every individual should have a place to go off by himself to pray. Christ went off by himself and he is our example. **Laura Elma Colburn.**
Quaker City, Ohio.

Dear Aunt Bettie: May I just creep in for a few minutes? I won't bother going in your front room but I'll just sit down on the back steps and chat a while. We had a great cherry crop this year. We have canned 90 quarts. We have three puppies and five kitties. They are very playful. Janey Papason, you asked, How many of the cousins enjoyed raising chickens? I surely do. Helen Mylander, I guess your age to be thirteen. If I am right don't forget the letter. Wesley Brewster, I guess your age to be 11. Remember picture if I'm right. Well, I would like the cousins to correspond with me and I will answer any I receive. **Winifred Powell.**
Route 1, Fresno, Ohio.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? My mother takes The Herald and I enjoy reading it, especially the Boys and Girls' Page. I have light hair and eyes, and have light complexion. I am four feet and two inches tall and weigh about 85 pounds. My age is between eleven and fourteen. Who has my birthday, April 19? Ruby Margaret May, I guess your age to be ten years. **Tony Eskridge.**
Craig, Colo.

Dear Aunt Bettie: Will you let a Beaumont girl join your happy band of boys and girls? I love to read the Bible and The Herald. I was nineteen years old May 5. Who has my birthday? I will be glad to hear from the cousins and Aunt Bettie. As this is my first letter to The Herald I will close. I hear Mr. W. B. coming. **Ina Gaskins.**
1328 Grand Ave., Beaumont, Tex.

Dear Aunt Bettie: Will you let a funny little girl join your happy band of boys and girls? This is my first letter to you and I hope to see it printed in The Herald. I am sixteen years old, have brown hair and eyes, fair complexion, weigh 120 pounds, and am five feet and four inches tall. My sports are horseback riding, bathing, fishing and going to parties. Ocracoke is a little summer resort

about 7,000 inhabitants. We have crowds of people from all over the United States to come here and spend the summer. We have two hotels, six stores, four ice cream parlors and one drug store. I want all of the boys and girls who read The Herald to write me and I will send you all my picture. **Delia Howard.**
Box 38, Ocracoke, N. C.

Dear Aunt Bettie: Here comes a Michigan boy to join your happy band of boys and girls. I love to read the letters. I go to Sunday school every Sunday. I have dark hair, light brown eyes, fair complexion, am five feet, ten inches tall and weigh 127 pounds. Cousins, guess my age, between fifteen and twenty. We may not see each other on this earth, but we will all meet across the shore if we are true to our Savior. I live on a farm and go to the Methodist Church. **Howard J. Richter.**
Route 3, Dor, Mich.

Dear Aunt Bettie: I live in Virginia on a farm. I go to Sunday school just about every Sunday. My sister teaches my class. The name of our class is "Do It Now." I have brown hair, gray eyes, and fair complexion. I was sixteen September 8. My mother is away on a vacation, so my two sisters and I are keeping house. Rev. Aaron Houghlin has been holding a revival at our church. He had great success. With best wishes to all the cousins. **Elizabeth Fauver.**
Rt. 2, Box 75, Stuart's Draft, Va.

Dear Aunt Bettie: As this is my second letter to The Herald I hope to see it in print. I just got through reading the Girls' Page, or I guess that is what you call it. But I can't see why the boys don't write. I suppose they think themselves above us girls. But I like to read all of the letters from the cousins. Evelyn Johnson, I guess your age to be nine. Who can guess my middle name? It starts with C and ends with E. **Florence Taylor.**
Box 75, Glad, W. Va.

Dear Aunt Bettie: Here comes a little girl who wants to join your happy band of the boys and girls. I have one sister and four brothers. My age is between eight and twelve. This is my first letter to The Herald. I'll be in the fifth grade next year. **Margaret Ellen Tomlinson.**
Route 10, Van Wert, Ohio.

Dear Aunt Bettie: I hope you will let a New York girl join your band of boys and girls. I am nineteen years old. I love boys and girls. I am saved and sanctified. Dear young folks, Jesus is the best friend there is, accept him as your Savior and friend. I am very fond of flowers and plants. I have a little kitten that is just as cute as it can be. If anyone wants to write me letters I would be pleased to get them, as I surely would love to hear from some of the girls and boys of the Page. I love to write letters. I take The Herald. It is fine. I have no brothers and sisters. My mother is dead. **Dorothy M. Smith.**
Moors Forks, N. Y.

Dear Aunt Bettie: First of all, I want to boost the good Herald which is such soul-food to me. I could no more do without same than I could do without a regular meal. We enjoyed Rev. Richardson Gray's article. Aunt Bettie, I know we will all enjoy your story as well as the many different writers. Wonder what has become of Mr. and Mrs. Earl Berry? I have tried hard to pick blackberries to earn a little money to send in more subscriptions. **Lizzie M. Berry.**

Dear Aunt Bettie: Here comes a Louisiana girl to join your happy band of boys and girls. I have one sister and one brother. I am the oldest. Wesley Brewster, I guess your age to be eleven years. Bonnie Youngblood, I used to live at Anacoco before we moved here. I love to go to Sunday school and church. **Ethel McInnis.**

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Dear Cousins: Here comes your long-winded Indian cousin. Have wanted to write for weeks but these are such busy days. First of all, I want to thank some of you for the great rolls of papers you sent, and some one sent such a nice large packet of lovely cards which have been given to our young people to speak to theirs and the hearts of others who may see them, as each was so beautifully bright, and best of all, a text of the word that never grows old or decays. Another sent some money to be used for personal needs or as we thought best. So as we were in need of some new slides to be used in the regular Sunday night Lantern lecture given by my husband in a public library here. We had too most impressive slides made for two different Sunday nights. One night the subject was "Opportunity," and we found in a paper a man sitting most intent on reading a book—"How to make money"—and he was in a grip of a hand with each finger labeled worldliness, wealth, fame, self, pleasure. He was so engrossed and gripped by this hand he did not see Jesus in shining garments standing near by pointing to the narrow way.

Then the next Sunday's subject was "Judgment," and we found the most suggestive picture of the angel of death as he swept over Egypt "Pass-over Night" with one hand hiding his face as he carried the sword in his other hand. These are days when the judgments of God against sin need to be thundered. While he is a God of love he is also a God of judgment. So if any of you have any catchy, suggestive pictures you would like to speak to an audience of unsaved Roman Catholic, Church of England, and all classes of people, just send them along. A Church of England lady and her husband were saved this last year and both are artists, so they are a boon to us in putting pictures we want on to slides. We have for young people a meeting in our home every Tuesday. Sometimes we have a lantern lecture, object lesson or chemical demonstration. We have as many as 85 at some of the meetings. Pray for these young people and get ready to

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be introduced to some of them in heaven, for some of them have their tickets for that port. Have you yours? John 3:16 is the only ticket needed. May God bless you and pray for us and the work here.

Yours looking for Jesus to come.
Mrs. C. R. Marrett.

FALLEN ASLEEP

A TRIBUTE.

My very dear friend, Henry Lueken, of Maplewood, Mo., passed from service to reward July 31, 1:35 P. M., St. Luke's Hospital, Chicago, Ill. He was a Pullman Conductor on the Washash railway from St. Louis to Chicago for many years. He preached in the Mission at St. Louis (4th Street) Saturday evening, July 28, with power and unction as he had done many times. On July 30 as he was taking care of his passengers in the Union Station in Chicago, he was stricken with apoplexy and called for his porter, and soon became unconscious, and was taken to the Hospital. Sister Lueken was notified, but before her arrival he had gone to his reward. Brother Lueken became conscious for a few minutes after he was in the Hospital, and said, "Tell the boys if the worst comes, I am ready to go," and soon slipped away to heaven.

I have known Brother Lueken for sixteen years, and shared the hospitality of the good home of our Brother and Sister Lueken. We have had many hours of fellowship together in these years, and I can say that I have not known a more holy and devout soul, and a more effective worker than Brother Lueken. On July 22, he was in the eleven o'clock service on the closing day of our meeting in Maplewood Nazarene Church, and led in prayer, and prayed as only he could pray. We shook hands and embraced each other after service, and he said, "Brother McBride, I shall see you again," but he did not know that it would be on the other shore. He proved conclusively that a railway conductor can live the sanctified life and win souls in his work. In a few more tomorrows we expect to meet him where sorrow and trouble never come, to give God eternal praise for his redeeming love. We bade him good-bye here to say good morning on the celestial shore. May God bless his dear old mother, his bereaved wife, his brother Herman (my dear good friend too) and all of his relatives and the saints.

J. B. McBride.

"Does God Heal the Body Today" is a clear and Scriptural presentation of the subject of Divine Healing. In this book Rev. Jack Linn has endeavored to be simple and make the subject easily understood. Splendid book. Price, 75c. Order from Pentecostal Publishing Company, Louisville, Ky.

A YIELDED LIFE.

W. W. Loveless.

"Yield yourselves unto God." Rom. 6:13.

It is God's plan to work in and through humanity to reach a lost world. We are to be channels for the Holy Spirit to flow through and reach other hungry and barren lives, and not reservoirs to hold all the blessings that come our way.

We yield ourselves to God—not in order to be his—but because we are already his. Jesus has already purchased us with his blood, and that purchase gives God a title to us; so yielding is simply giving God possession.

The question is not "Do I belong to God?" but "Have I yielded to God that which already belongs to him?" Paul seems to be astonished that the Corinthians had not perceived this great truth and in amazement breaks out with "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit; which are God's."

This yielding to God is our part of the program when the Lord sanctifies us. In our consecration we might tell the Lord we will give our talents, service, time, money, etc., to him, and while that is good, yet it will not suffice for God wants us and if he gets us he will get all these other things. Silver and gold, time and talents, ministry and service, are acceptable to God as an accompaniment of a yielded life, but never as an evasion of it. We believe there are some who will give wealth, time and service, but who have not in their secret hearts yet absolutely yielded themselves to God. Without this yielding of ourselves to him, we can never know Jesus in his full relationship to us. There is a wonderful depth of meaning in 1 Cor. 12:3, where Paul says "No man can say that Jesus is the Lord but by the Holy Ghost." Ponder this scripture well, dear reader, and see if you can really say that Jesus is your Lord. Jesus says "Why call ye me Lord, Lord and do not the things that I say?" If you call Jesus "Lord, Lord," in reality, it means that your life is yielded to him, and he is your master, your owner, and you are his love-slave.

A young lover who asks his sweetheart to give herself to him to be his wife, would not be satisfied if she should offer him her purse, her house, her lands and all she had except herself. He wants her above everything else; her possessions are a secondary matter. Just so, God wants us above everything else, and St. Paul, recognizing this great fact, breaks out in impassioned exhortation saying, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service."

Another fact we wish to point out is that we "present our bodies a living sacrifice, holy and acceptable, NOT unto a calling, a field, an occupation, or a principle but UNTO GOD. With many the thought of a yielded life is always linked with the mission field, the gospel ministry, or some other special form of service. We verily believe that Satan often harasses precious souls at this point by asking

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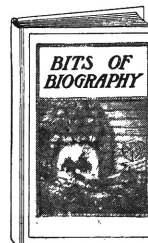
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them if they will go to Africa as a missionary, or preach the gospel, etc. The real issue is not "Will I go to Africa, or preach the gospel," but, "Will I trust God enough to entirely yield my life into his hands without regard to the particular place or form of service in which he may direct it?" We have a wonderfully lucid scripture on this point in 2 Cor. 8:5. Paul speaking of the Macedonians says, "They first gave their own selves unto the Lord and then unto us by the will of God." How plain this is; first, give ourselves unto God, and then after that give ourselves unto Africa, gospel preaching, slum work, or anything that is, "by the will of God." If people would learn this divine order of "first give yourself to God" and then follow where he leads, it would save them a lot of trouble of being harassed by the devil and undertaking things God never called them to do. Oh, the sad tragedy of misfits everywhere! Dear, honest folks trying to preach that were never called to preach, or do mission work, etc., etc. Why this sad condition of affairs? Because they listened to Satan's subtle whisperings to give themselves to some calling or profession instead of yielding themselves wholly to God, and waiting for the Holy Ghost to lead them to the work God has in mind for them.

REVIVAL NEAR CEMENT, OKLA.

Rev. Oscar Lyon has just closed a four-weeks' revival at Fords Memorial Methodist Church, a country church that has been without a pastor for several years; active members numbered less than half dozen. God so filled him with his Spirit that he poured out wonderful words of truth, convicting the hearts of backsliders and sinners. Twenty-nine souls made peace with God, nineteen were con-



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PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

verted, nine reclaimed and four were sanctified. Thank God for such missionaries as he and his godly wife.

At this time, Rev. Lyon and Rev. M. E. Wood, of Bethany, Okla., have just entered into a revival meeting four miles east of Cement, Okla. God is blessing them abundantly.

REQUESTS FOR PRAYER.

M. E. requests prayer that his eyesight may be improved.

Pray for an aged man to be healed; also for a father that he may be reclaimed.

A mother desires prayer for her healing that she may be spared to raise her children.

Pray for a young woman who is without God, and for a niece to be saved; also for a mother and her family.

Pray for a minister's wife to be healed, and the salvation of two friends.

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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson XIV.—September 30, 1923.

Subject.—Review. Rev. 7:9-17.

Golden Text.—Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1.

It would have been difficult for the Sunday School Committee to have chosen a more appropriate lesson for review day than the one that has been selected from the book of the Revelation. For three months we have been studying the lives of the great men and women of the Bible; we have seen them amid earthly trials and sorrows, conquering in the name of Jehovah; we have rejoiced with them in their triumphs, and wept with them in their persecutions; we have seen them live and die like common men; now we have the veil of eternity pulled aside, and view them amid the glories of the heavenly world. Our hearts are inspired; and we take courage.

Great men and women are the finest assets that any community, or any nation, can possess. They are the models that inspire young people to develop into true nobility. Without them we grow mediocres. Frances Willard did noble deeds; but she lived larger than she worked. The impress of her character on young people was bigger than her blow at the liquor business. Our uncrowned queen still lives in a million hearts. William E. Gladstone was, and is, worth more to humanity than any dozen kings that have ruled in a thousand years—not because he did so much; but because he was so much. Sample characters are the "Blue Prints" that tell us how to construct our living palaces. They tell us in the concrete what we ought to be. Men build houses according to the "blue prints." We build characters according to the ideals inspired in us by our leaders.

Three months' study of Bible worthies has given us a glorious picture of what under grace men and women could do during the hundreds of years covered by the story. We are prone to think that those were pretty dark ages; but maybe they were brighter than we think. Sometimes we get the notion that these were peculiar people, just a little bit more God-favored than people who are now living. Like Elijah, they were men of like passions with us, as James tells us. What they did we may do; what they were we may be. "God is no respecter of persons." We have felt our hearts beat faster and our breath come quicker as we have followed those mighty ones along the pathway of their rugged lives. To sit at the feet of John the Baptist, just come from his wilderness life where he had been in deep and long communion with God; to look on his sun-burned, vigorous body, and listen to his plain but mighty preaching that swayed the multitudes—one vision such as that ought to make a dead man preach; but to see him under the keen edge of Herod's ax, dying for the truth he had preached, almost makes

one covet martyrdom that he may be as his Lord.

The mother of our Lord brings us into her Nazareth home; and the little place is so charming that we long to remain there always. There is no bluster, no pretense at fine doings. It is just HOME. Nothing is said about how she lived, or how she conducted her household. One enters a flower garden at midnight when all is dark; he cannot see the flowers, but he needs no one to tell him where he is. The aroma speaks for itself. It is better that no one has told us about the spirit of the Nazareth home. Mere words would have spoiled the flavor. The New Testament gives just enough of the heavenly odor that hung about that home to make one wish he could have been one of the inmates. Its grinding toil, and its frugal fare were so heaven-blest that the angels loved to camp there.

As we walk with the Master by the sea of Galilee, and hear him call Simon from his fishing smack—rugged, rough, uncouth, impetuous, uncultured—we wonder if he did not make a mistake. His name is to be changed to Peter, a little rock. Can grace so alter the fisherman that the new name will fit him? Wait and see while the Potter handles the clay. It will require much hard kneading and mixing, molding and burning; but by and by the Master will smile upon the finished vessel. How our poor hearts take courage and leap for joy, when we see what Jesus did with Simon Peter. Surely he can make something out of the worst of us.

Now comes one of the "Sons of Thunder." What a strange name; but it tells us what John was when he desired to call down fire from heaven to burn up some inhospitable Samaritans. He was as rough and unseemly as ore just from the mine; but Jesus knew that there was gold in the ore. The smelting would be hot; but it would bring out the pure metal. When he put that rough lump into the crucible of his love on the day of Pentecost and turned upon it the fire of the Holy Ghost till all the dross was consumed, he had left a nugget of as fine gold as men have ever seen. That purified soul became in the Master's hands the apostle of love to all the coming ages of the Church.

You look at Matthew for yourself, while we learn a few lessons about Mary Magdalene. She was not a fallen woman, as some have supposed: there is no evidence to prove that, nor any reason to suspect it. She was just a sinner like other women. Maybe she had a few more devils than inhabit some unsaved women, and maybe she had a few less than some other women have. That matters little with Jesus. One devil is ruin; and a legion would only mean a little more ruin. When she met Jesus, she was a lost sinner: when he spoke to her, she became a shining saint. Before Jesus spoke to her, she was going toward hell: when he spoke to her, she turned toward heaven. Wonderful Man of Galilee. It is almost too good to be true. One sight of him ought to make a dying sinner shout for joy.

Stephen, straight-edged saint; he

makes one square his shoulders and stiffen his backbone. "Imprudent fellow!" they tell us. Nay; he was a man, and his accusers are hirelings. Let him die on the rock-pile. What matters it? Ten thousand angels would count it an honor to escort him home; while his Lord stood on tiptoe to welcome him to the skies. Put on your crown, Stephen! Bad men and devils may object; but saints and angels are crying: "Well done! Amen." Blessed Martyr! How we long to share in thy glorious triumph.

We said good-bye to St. Paul just a few days ago outside the gate of Rome. His body was looking rather dilapidated, with his head cut off and his blood pouring out on the ground; but he was shouting and calling for his crown. Bodies are small things; but souls count large. They may look insignificant to us; but they are great with God. When we see Paul, he will be so filled with glory that we cannot see the mark of the ax.

Farewell, ye great ones. It is glorious to walk through this Christian Hall of Fame where the Worthies are on exhibition. Our hearts beat high. Some day we shall see them as they are. Till then we shall toil and wait.

EVANGELISTIC AND PERSONAL.

Any church or pastor desiring evangelistic services in a true revival of religion between now and Dec. 1, would do well to correspond with Rev. E. H. Crowson, Okeechobee, Fla. While there are many places needing revivals he wishes to spend his time only at those earnestly desiring to do business with God.

Rev. J. T. Martin is in a meeting at Epworth Methodist Church, this city, assisted by Rev. Kelley, of Ashland, Ky. Rev. W. W. Carter is leading the music. More than a score have been converted, reclaimed and sanctified.

Rev. D. Dempster Tower, of De Soto, Minn., is available for meetings, as he has entered the evangelistic field, to which he feels the Lord has called him. He covets the prayers of God's children that he may win many to Christ in his ministry.

Rev. S. E. Cordrey, local preacher of the M. E. Church, South, Illinois Conference, desires to enter the evangelistic field, and announces that he is now available for meetings. He can furnish first-class references if desired. Address him, 315 S. 7th St., West Terre Haute, Ind.

R. A. Doss, student in Asbury College, who is specializing in Voice training, is open for meetings until Christmas. He is a young man of sterling worth, a splendid soloist, chorus director and cornetist. If you need a good song leader and an all-round helper in a meeting give this young man a call. Address him Wilmore, Ky.

Rev. L. D. Card, of Grace, W. Va., desires to communicate with any one desiring help in revival meetings. He can give references if desired.

Rev. W. E. Hill, Findlay, Ohio, has located on account of his wife's health, and will be available for revival meetings. He preaches the Word in its purity and enjoys the experience of entire sanctification.

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SECOND BLESSING PHONOGRAPH RECORDS AND SHEET MUSIC SONGS. Holiness songs by sanctified singers. For list see: Pentecostal Herald, June 27, or Herald of Holiness, May 23; or write Evangelist E. Arthur Lewis, (Publisher), 341 West Marquette Road, Chicago, Ill.

Rev. Rufus H. Gleason is in a meeting near Corry, Pa., and will go from there to Rochester, Pa., where he will hold forth until Oct. 7. He desires prayer for his meetings.

Rev. H. W. Galloway has changed his address from Elizabethtown, Ky., to University Park, Iowa.

The sixth annual camp meeting at Beulah Heights, Ky., will be held Sept. 20-30. Revs. M. Vayhinger, John Thomas, and Charles B. Kolb will be the ministers. R. O. Greig and wife, Clyde Gill and wife and other Christian workers will be in attendance. Those coming by train take the Southern to Flat Rock or Wiborg, Ky. For further information address R. O. Greig, Wiborg, Ky.

EXCERPTS FROM LETTERS FROM THE PEOPLE.

Mrs. Ella Bolen: "I have been a reader of The Herald for two years and it is inspiring and helpful to my soul. Bro. Kern is pastor of our Methodist Church at Logan, Ill., and is a Spirit-filled man, much beloved by his people. I wish to testify that Jesus has power to save. My prayer is that the Methodist Church may stand true to the doctrines on which Wesley laid its foundation."

L. C. Slack: "I still have peace in my heart—that peace which comes from a consciousness of being cleansed from all sin. May God spare Dr. Morrison many years to edit The Herald, as it is the best paper I ever read. It grows better all the time."

Mrs. Virgie Ratliff: "I first saw the light in Nicholas County, Ky., and was born again there and became a member of the M. E. Church, South. I was sanctified and for eleven years have tested this blessed experience. I thank God for the privilege of testifying of Christ's power to cleanse and keep from all sin."

Mrs. G. B. Mayfield: "I just want to tell you how I enjoy The Herald. I expect to be a reader of its pages as long as I live. It gets better and better with every issue."

Mrs. Lola Harney: "I am thankful that such a paper as The Herald comes to our home. I am grateful for such men as Dr. Morrison who stands out against sin and worldliness. Jesus saves and sanctifies me, for which I praise his precious name."

Mrs. L. G. Cartledge: "I was born and reared in Dawson, Ga., united with the M. E. Church when I was eight years of age and lived a Christian as a young lady. My husband died in 1901, having fought a good fight and kept the faith. I have five

children all doing well. I enjoy your valuable paper very much. Pray for my daughter to be healed."

Vivian Moore: "Jesus saved me six years ago, but not knowing how to keep true, I backslid but was reclaimed. Feb. 4, 1923, God made me hungry for sanctification and after much seeking the Lord cleansed my heart from all sin. God has also healed my body. I had a large goiter, but it is entirely gone. I have been called as a missionary and by God's help expect to go."

Mrs. Lillie Taylor: "I received my first copy of *The Herald* yesterday and can say that one piece was worth the price of the paper. May God bless it more and more."

TWO GOOD WORKERS.

I take great pleasure in recommending Miss Pearl Edna Wilcox and Miss Helen Cornell, both of Cleveland, Ohio, to our friends and co-laborers in the evangelistic field, and also in the churches. The young ladies are well saved and well equipped for the Lord's work, having had the advantage of the Cleveland Bible School, and some experience in the evangelistic work. They lead church choirs, camp meeting singing, hold young people's meetings, and when it comes to special singing they charm their audience as few singers.

Misses Wilcox and Cornell had charge of the singing at the Young People's meeting at Sychar Camp this summer and also sang many special songs at the main Tabernacle when the largest crowds were assembled and the people were always blessed while they sang.

If you are a pastor and need some help in your winter church work, help that will draw the crowds and bless the people, call these young ladies; they will not disappoint you but you will always be glad you have had them in your Church. Address them at 3219 Cedar Ave., Cleveland, Ohio.

W. B. Yates.

CASTALLIAN SPRINGS, TENN.

Rev. A. J. Morgan pastor of East End Methodist Church of Nashville, is holding a revival meeting here assisted by Wm. H. Reynolds, song evangelist, of Greenville, Ky. The services have been well attended and much interest manifested. Rev. G. L. Wall and his talented wife have been in this pastorate for four years and greatly endeared themselves to the entire community by faithful and untiring service rendered.

Geo. Wynne.

FERGUS FALLS, MINNESOTA.

Fergus Falls Camp Meeting Association held their first annual camp at Fergus Falls, Minn., July 15 to 29. Evangelists Rev. E. E. Wordsworth, of Minneapolis, Minn., and Dr. J. G. Morrison, of Mitchell, S. D., preached in power and demonstration of the Spirit. Miss Luella Lovejoy and Master Vernon Wick, the boy soprano, both of Minneapolis, brought messages in song at each service to the edification of everyone present. The success of the entire camp was so marked, that in order to make it permanent and conserve the work already begun an organization was effected with the following officers elected for the ensuing year. Rev. Ben Mathisen, Pastor First Church of the Nazarene at Fergus Falls, Minn., President; S.

S. Bright, Minneapolis, Minn., Vice President; Reno Mittelstadt, Fergus Falls, Minn., Sec.-Treas. A goodly number of suitable Trustees were elected.

The camp is to be interdenominational in character. Fergus Falls is located at a most strategic point, being about midway between those two great camps at Jamestown, N. D., and Red Rock near St. Paul, Minn. It has a radius of over 100 miles to draw from in all directions with no opposition except the devil and his crowd. Some people came nearly 200 miles in cars to attend the services on Sundays. Over fifty seekers were at the altar, and in view of this work being new to most of the people in this community we consider it a most commendable showing, for which we gave God all the glory. Your earnest prayers are solicited, that this camp may be prospered of God for the justification of sinners, entire sanctification of believers and reclamation of any prodigal sons and daughters who may have wandered away from our father's house. Those desiring further information regarding this camp may write Rev. Ben Mathisen, Fergus Falls, Minn., Box 145.

S. S. Bright, Reporter.

NEWS FROM THE FIELD.

The greatest revival that has been enjoyed for many years was brought to a close Sunday evening, August 26, at the Pleasant Mound Methodist Church, Pleasant Mound, Ill., with Rev. M. L. Watson, pastor, in charge of the music and chorus work, and Evangelist Otto Horsley, of Marion, Ill., doing the preaching. Rev. Horsley is not one of those popular religious four flusher evangelists that counts converts by having them sign a card. He doesn't believe in "Pasteboard" religion. Twenty-nine souls found their way to the altar of prayer and remained until they prayed through and found real victory; 21 of this number united with the church; mid-week prayer meeting is being started, cold and backslidden church members got a new experience, and the outlook for the church is splendid.

Rev. M. L. Watson, Pastor.
Mulberry Grove, Ill.

TWO GOOD MEETINGS.

We closed a ten-days' meeting at Bradley, Ark., with that prince of pastors, Rev. Russell R. Moore, Wednesday, August 22nd. There were a number of professions and thirty joined the Methodist Church. As a result of faithful preaching of the old-time gospel, the work of the pastor and the singer, there was a gracious revival of the Christians of the community, regardless of the church organization.

Closed a gracious revival at Hermitage, Ark., September 4. Brother C. L. Williams and his splendid wife and daughter are delightful people to work with. They are deeply interested in the spiritual weal of their people and awake to the call of the Spirit; their living in that somewhat neglected community will prove fruitful of great good. The people were kind to the workers; we can never forget them.

The visible results were not as great as at Bradley but the awakening was as genuine though responses were not so ready. May God bless Brother Williams and his people.

I have an open date between now and the first of October and would be

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B. A. Few.

AN ASBURY BOY REPORTS.

Since writing last I am glad to report two more gracious victories on my circuit. We closed out a meeting some time ago at Moreland with about fifty-seven professions, and have lately finished a meeting at Ellisburg, where we have had sixty-five professions of pardon or purity. That makes about two hundred and fifty people in four meetings who have professed salvation, reclamation or sanctification. I have baptized forty-one and taken seventy-two into my churches this year, and all this notwithstanding the fact that I am a student-pastor and have been pursuing my regular college work at Asbury. I am glad to report victory in my soul. The Holy Ghost abides and the fire is burning. Praise his Holy Name.

Yours till Jesus comes,

J. E. B. Cowan.

FROST BRIDGE CAMP.

The 27th Annual Holiness Camp Meeting was held at Frost Bridge camp ground, August 24 to Sept. 2, inclusive. Rev. Mary E. Perdue evangelist in charge. Rev. N. M. Walters, song leader, who also delivered some heart-searching sermons.

The camp has been greatly revived in this meeting. Much lasting good was accomplished in and through the faithful workers' efforts.

Plans are to improve the camp considerably in way of lights, water, etc.

God be given the praise for the success.

Mrs. J. E. Moody, Sec.

TRIO OF SOUL-WINNERS.

On July 5, our party started to the hills in Cleburne county for a meeting. On our way we were hindered by the train wrecking, causing us to be a day late at the meeting. The people were not discouraged because the preacher wasn't there the first service, but came back and the battle began. On the second night souls were at the altar and we had souls saved or sanctified, and sometimes both. The last night after most of the congregation had gone we had two saved and four sanctified. There were about thirty-five or forty saved and reclaimed and fifteen or twenty sanctified.

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Our next meeting was at the Oakland M. E. Church, near Bradford, Ark. God surely rewarded our laborers. We just had eight souls saved and two sanctified, but the saints were greatly revived. One dear woman who was wonderfully saved was more than fifty years old and never had been saved.

We expect to begin another meeting near Beebe, Ark.

Yours in the service of the Lord,

Mrs. Emma House,
Miss Fannie Payne,
Miss Bessie Stuart.

EPWORTH CAMP.

The Annual camp at Epworth, S. C., closed Sunday, August 26. Rev. C. F. Wimberly and Rev. Joseph Owen were the evangelists. Brother S. H. Prather song leader. Prof. Jno. Landrum operated at the Piano, assisted by Prof. Mark, of Augusta, Ga. The interest manifested by surrounding country showed a decided improvement on past few years. We had many at the altar for prayer that had never been touched before, therefore we cannot but feel that from the powerful truths these two men of God must bring forth fruit. Our altars were many times filled and the Spirit was directing and guiding. Our part is to be faithful and results left to him for the harvest reaping. We all came away strengthened for the Master's work. Our early prayer meetings were led by different laymen and sisters.

We added several to our Board which will mean much to our spiritual and financial strength. Have subscriptions pledged even a greater camp for 1924.

W. C. Hyer.

EVANGELISTS' SLATES

ALLEN, HARRY S.
Macon, Ga., Sept. 9-Oct. 7.
Canton, Ga., Oct. 8-21.
Home address, 810 American Blvd., Macon, Ga.

BAKER, M. E.
Thomas, Okla., Sept. 13-23.
Permanent address, 914 W. 28th St., Indianapolis, Ind.

BALSMEIER, A. F.
Open date, Sept. 9-23.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.

BANNING, EDNA M.
Galena, Ohio, Sept. 20-Oct. 7.
Home address, 9411 Pratt Ave., Cleveland, Ohio.

BEHNES, GEORGE.
Indianapolis, Ind., Sept. 11-16.

BENJAMIN, F. H.
(Song Evangelist)
Crown City, Ohio, September.
Open dates following.
Home address, Vincennes, Ind.

BENNAUD, GEORGE.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

BOND, S. J. AND ADA.
Lancaster, Tex., Sept. 15-25.

CAIN, W. R.
Minneapolis, Minn., Sept. 23-Oct. 7.
Jansen, Neb., Oct. 9-21.

CALLIS, O. H. PARTY.
Lexington, Ky., Sept. 13-25.
Hutchinson, Kan., October.
Montgomery, W. Va., November.
Warsaw, Ky., December.
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

CLARK, C. S.
Cleveland, Okla., Sept. 1-26.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 310 N. Broad, Guthrie, Okla.

CONLEY, PROF. C. C.
(Song Evangelist.)
Open dates beginning September 18.
Home address, 284 East York St., Akron, Ohio.

COPELAND, H. E.
Glen Flora, Wis., Sept. 9-23.
Home, Sept. 25-Oct. 2.
Sikeston, Mo., Oct. 3-6.
Home address, 5258 Page Blvd., St. Louis, Mo.

GRAMMOND, C. C. AND MARGARET.
Bellaire, Mich., Sept. 16-30.
Copenish, Mich., Oct. 7-21.
Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N.
Inez, Ky., (camp) Sept. 20-30.

DEAL, WILLIAM.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.

DUNAWAY, C. M.
Lewis, Kansas, Sept. 24-Oct. 14.
Florence, Kansas, Oct. 17-Nov. 11.
Sebring, Ohio, Nov. 18-Dec. 9.
Home, Decatur, Georgia, Dec. 11-26.
Anthony, Kansas, Dec. 30-Jan. 27.
Coats, Kansas, Jan. 28-Feb. 17.
Home address, 216 N. Candler St., Decatur, Ga.

EDEY, T. F. AND ETHEL.
Lewis, Kan., Sept. 25-Oct. 14.
Florence, Kan., Oct. 16-Nov. 11.
Sebring, Ohio, Nov. 18-Dec. 9.
Audubon, N. J., Dec. 10-27.
Anthony, Kan., Dec. 30-Jan. 2.
Coats, Kan., Jan. 28-Feb. 17.

ELSNER, THEO. AND WIFE.
Kansas City, Mo., Sept. 20-30.
Ashabula, Ohio, Oct. 7-21.
Warren, Ohio, Oct. 26-Nov. 11.
Stackdale, Pa., Nov. 13-23.
Rio Grande, N. J., Dec. 2-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponsit, L. I., N. Y.

FEW, B. A.
Hughes, Arkansas, October 7.

FOUNTAIN, A. W.
Open date, Sept. 20-Oct. 5.
Grant City, Mo., Oct. 7-22.

GARDNER, J. F.
Open dates after August 30.
Address, 724 36th St., Cairo, Ill.

GREER, NORRIS F.
Paragould, Ark., Sept. 16-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

GUINN EVANGELISTIC PARTY.
Prairie Grove, Ark., Sept. 9-23.
Home address, Lawrenceburg, Tenn.

HAM-IRMSAY EVANGELISTIC PARTY.
Alhambra, Ala., September-October.
Bristow, Okla., November-December.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HEWSON, JOHN E.
Thomas, Okla., Sept. 13-23.
Indianapolis, Ind., Oct. 1-14.
Danielson, Conn., Oct. 15-28.
Dunkirk, N. Y., Oct. 30-Nov. 18.
Open dates after Nov. 20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Lancaster, S. C., Sept. 16-30.
Talyorsville, Ky., Oct. 7-21.
Mineral Springs, Ark., Oct. 28-Nov. 11.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HUNT, JOHN J.
Dover, N. J., Oct. 1-14.
Camden, N. J., Oct. 16-31.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 8

HOLLENBACK, ROY L.
Kansas City, Mo., Sept. 20-Oct. 3.
Home address, Clarence, Mo.

ICARD, L. D.
Neal, W. Va., Sept. 16-30.
Home address, Barbersville, W. Va.

JACOBS, G. F.
Open dates for fall and winter.
Home address, University Park, Ia.

JONES, W. F. AND WIFE.
Powhatan, Va., Sept. 14-23.
Home address, Samos, Va.

KENDALL, J. B.
Charlotte, Tenn., Sept. 9-26.
Delphas, Kan., Sept. 30-Oct. 22.
Home address, Lexington, Ky.

KRAHL, MARTHA.
Marshall, Okla., Sept. 23-Oct. 7.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LEWIS, M. V.
(Song Evangelist)
Hendersonville, N. C., Sept. 5-23.
Bethel, N. C., Sept. 23-Oct. 7.
Moore, N. Y., Oct. 10-29.

LENN, JACK AND WIFE.
Wonebec, Wis., Sept. 19-30.
St. Cloud, Minn., Oct. 7-21.
Steele, N. Dak., Oct. 28-Nov. 11.
Home address, Oregon, Wis.

LOVELESS, W. W.
Kenton, Ohio, Sept. 13-30.
Home address, London, Ohio.

LUDWIG, THEO.
Kansas City, Mo., Sept. 19-Oct. 1.

McBRIDE, J. B.
Webb City, Mo., Sept. 16-30.

McCALL, F. A.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 11-25.
Dunedin, Fla., Nov. 26-Dec. 9.
Braden Touro, Fla., Dec. 12-16.

MCCORD, W. W.
Hendersonville, N. C., Sept. 9-23.
Home address, Sale City, Mo.

MACKEY SISTERS.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Charkburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAXWELL, SAM.
Carboro, N. C., Sept. 17-30.
Gates, N. C., Oct. 1-15.

MILLER, L. J. AND MILAN, D. WARD.
Ft. Worth, Tex., Sept. 23-Oct. 14.
Meridian, Miss., Oct. 21-Nov. 4.
Palotka, Fla., Nov. 11-26.

MINGLEBORFF, O. G.
Open date, Sept. 17-Oct. 10.
Brooklyn, N. Y., Oct. 14-Nov. 4.
Home address, Wilmore, Ky.

MITCHELL, LEROY J.
Alton, Ill., September.
Miller, S. Dak., January.
Home address, Mt. Vernon, Ill.

MOLL, EARL B.
Columbia, La., Sept. 17-30.
Summitt, Miss., Oct. 6-20.

MOORE, JOHN E.
(Song Evangelist)
Calot, Ark., Sept. 13-23.
Home address, 4013 So. Western Ave., Los Angeles, Cal.

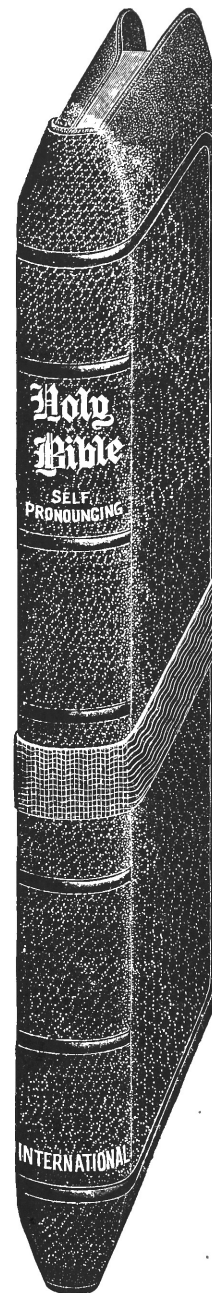
MORRIS, JUDGE FRANK.
Seminole, Okla., Sept. 23-Oct. 7.
Houston, Texas, Oct. 21-Nov. 4.
Open date, Nov. 4-18.
Address Greenville, Texas.

MORROW, HARRY.
Open for fall and winter dates.
Address, 222 S. Grove Ave., Oak Park, Ill.

NEAL EVANGELISTIC PARTY.
Grady, Ark., Oct. 7.
Gould, Ark., Oct. 28.
Address, Green Foust, Ark.

POLLOCK, G. S. AND WIFE.
Detroit, Mich., Sept. 30-Oct. 14.
Boothwyn, Pa., Oct. 18-Nov. 4.
Grafton, W. Va., November.
Home address, Wilmore, Ky., Box 298.

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Illmo, Mo., Sept. 9-30.
Green, Kan., Oct. 7-Nov. 4.
Helen, Okla., Nov. 4-25.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

RAINEY, G. M., EITELGEORGE, W. J.
Canton, Ohio, Sept. 16-30.
New Bremen, N. Y., Oct. 7-Nov. 4.

REID, JAMES V.
(Chorus Director)
High Point, N. C., Sept. 23-Oct. 7.
Home address, Oakland City, Ind.

RICH, N. W.
Pondac, Mich., Sept. 16-30.
Berne, Ind., Oct. 25-Nov. 11.
Archbald, Ohio, Nov. 18-Dec. 2.
Bradford, Ohio, Dec. 3-23.

ROBERTS, T. P.
New Cumberland, W. Va., Sept. 12-23.
Roanoke, Va., Sept. 25-Oct. 14.
Middleton, Ohio, Oct. 21-Nov. 4.
Address, Wilmore, Ky.

SELLE, ROBERT L.
Webb City, Okla., Sept. 16-30.
Home address, Winfield, Kansas.

SCHELL, J. L. AND MRS.
(Song Evangelists)
Wenger Lawn, Ohio, Sept. 21-Oct. 14.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SMITH, JAMES M.
Meridian, Miss., Sept. 17-Oct. 6.
Hattiesburg, Miss., Oct. 7-21.
Meridian, Miss., Oct. 22-Nov. 11.
Address, Hattiesburg, Miss.

ST. CLAIR, FRED.
Phenix City, Ala., Sept. 2-23.
Columbus, Ga., Sept. 30-Oct. 21.
Vancouver, Wash., Nov. 4-Dec. 16.
St. Maries, Idaho, Dec. 30-Feb. 3.
Permanent address, Cor McKinley and Bancroft, Berkeley, California.

SWEETEN, HOWARD W.
Kell, Ill., Sept. 6-21.
Star City, Ark., Oct. 6-21.
De Witte, Ark., Oct. 23-Nov. 11.

THOMAS, JOHN
Clarksburg, Ont., Can., Sept. 14-23.
Permanent address, Wilmore, Ky.

TUCKER AND TURBEVILLE
West Monroe, La., Sept. 9-23.
Russellville, Ala., Sept. 30-Oct. 14.

VANDERSALL, W. A.
Mount Blanchard, O., Sept. 9-30.
Mason City, Neb., Sept. 7-21.
Permanent address, Findlay, Ohio.

VAYHINGER, M.
Wiborg, Ky., Sept. 21-30.
Home address, Upand, Ind.

WELLS, KENNETH AND EUNICE.
Kansas City, Mo., Sept. 20-Oct. 2.
Newton, Kan., Oct. 1-21.

WHITCOMB, A. L.
Dallas, Tex., Sept. 14-30.
Evansville, Ind., Oct. 7-21.
Home address, University Park, Iowa.

WHEEL, L. E.
Hay Springs, Neb., indefinitely.
Hartford City, Ind., November.
Open date, October.
Home address, Bluffton, Ind., 317 South
Bennett St.

WILLIAMS, L. E.
Franklin, Pa., Sept. 1-22.
Canton, Ohio, Sept. 23 Oct. 7.
Philadelphia, Pa., Oct. 19-29.
Address, Wilmore, Ky.

WILLIAMS, FRED AND OLIVE.
Supply, Okla., Sept. 19-30.
Home address, Supply, Okla.

WILSON, GUY.
Canton, Ohio, Sept. 18-30.

WOOD, E. E.
Open for fall and winter.
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CAMP MEETING REPORT.

It was my privilege to attend the Ohio District Camp Meeting held at Chillicothe, Ohio. The preachers and people came in from nearly all over the State and it seemed they brought fire with them, thus contributing to the meeting in good fashion.

A good spirit prevailed and the meeting progressed right along in a good way and souls began to come to the altar and pray through in good style while the saints prayed and shouted as we preached the gospel under the anointing of the Spirit.

Rev. Seth C. Rees came in after the meeting had run over the first Sunday and his messages were spiritual and strong for high standards of spirituality and right living. The seekers

at the altar continued to increase and the results of the meeting were very gratifying. I left on Thursday in order to reach Frankfort, Ind., where my next camp was. I understood the camp increased in power and good results. The Missionary Day was a great day and many hundreds of dollars were given for missions as the needs were laid before the people. The District Assembly convened immediately after the close of the camp and I returned from Frankfort, to be with the brethren in their Assembly on Tuesday and God helped us to do some good business which will aid the District of Ohio to remain one of our strong districts.

The officers who are elected and the good spirit and harmony among the brethren in that District bids fair for a bright future. The brethren in this District are aggressive and believe in good organization while they insist on their preachers to bring in correct and full reports of their work. We believe next Annual Assembly will present a showing of great improvement and advancement along many lines. God bless the Ohio brethren and District. Winifred R. Cox.

SOMEBODY SURPRISED HIM.

My Dear Brother Morrison:

I address you thus; though I have never seen you, neither have I seen John nor Paul nor Jesus in the flesh, but I have felt their touch as I believe I have felt yours by way of the throne. I am not a Methodist. I am a Baptist. I do not know how you got my name. I had not so much as heard whether there be any Pentecostal Herald, until it began its weekly visits to my home, as though I were a subscriber. I have fallen in love with it, and read it hungrily as I do the Watchman Examiner. I love it because you are not ashamed of the gospel of the crucified, buried, risen, ascended and waiting Christ, who is soon to return for his jewels. You are not afraid to "contend earnestly for the faith once for all delivered to the saints," nor to defend the entire word of God, which itself is an eternal miracle, vibrant with spirit and life. I love it because

you stand for a Christian life re-deemed and delivered from the world, the flesh and the devil, hid with Christ in God, filled with his Spirit, wholly consecrated to his service—victorious through the power and presence of the indwelling Christ, and gives me better grasp on his sanctifying word.

I would like to know who gave you my name. If my subscription is not prepaid please send me the bill.

Yours in him,

U. G. Cook.

Note—The above letter shows what a trial subscription means to a stranger. It is still true that, if you cast your bread upon the waters, you shall gather it after many days. "Go thou and do likewise." M.

"QUITE INTERESTING AND ELSE."

When I read the following items in Dr. Johnson's Corner-Stone speech I said amen, to each of them: "The whole Bible for the whole world." "Let us be loyal to the doctrine of full and free salvation. Let us stick to the truth and stand firm if the heavens fall." "So, let the corner-stone of this building stand for the key of correct biblical interpretation. We believe that we correctly interpret the teaching of the Bible when we advocate holiness as a second, definite, distinct work of grace." "So over the door of this temple of theology let us not only study to know ourselves, but to know God—the highest and greatest knowledge in the universe." "If at any time any professor sounds an uncertain note on the great cardinal doctrines of our holy religion let him be quickly and forever excommunicated from the College." "Let parents who believe in the whole Bible pray and plan to send their sons and daughters to Asbury College."

In Dr. Morrison's editorial, Aug. 22, he quotes Mr. Zaring as saying, "The constitution providing for union of the Methodist Churches North and South will allow actors and dancing teachers to join the Church." The present constitutions of the two bodies allow that much now, but the door of the Church is like the strait gate

LEST WE FORGET OR WHAT THE FATHERS SAY ABOUT HOLINESS

I give you the teachings of the

| | |
|--------------------------------|--------------------|
| Protestant Episcopal Church | Loevick Pierce |
| Presbyterian Church | D. L. Moody |
| Lutheran Church | Chas. S. Spurgeon |
| Congregational Church | Chas. G. Finney |
| Shakers | A. J. Gordon |
| Salvation Army | Bishop Oldham |
| Cumberland Presbyterian Church | Noah Abraham |
| Reformed Church of Germany | Enoch Jacob |
| Swiss Church | Elijah Job |
| Baptist Church | Isaiah David |
| Methodist Church | Bezekiah Zechariah |
| Alexander Campbell | Malachi Matthew |
| John Wesley | Jesus |
| Charles Wesley | John the Baptist |
| John Fletcher | Mark |
| Adam Clarke | Luke |
| Dr. Watson | High Priest |
| Carvosso | Paul |
| Bishop Asbury | Aquila |
| Bishop McKendree | Jude |
| Bishop Peck | |
| Bishop Mallalieu | |
| George Mueller | |

This little book compiled by Dr. L. J. Miller is a small encyclopedia on Holiness—64 pages, neatly printed and bound. Buy and circulate. Price 25c; \$2.50 per dozen, \$15.00 per hundred.

PENTECOSTAL PUBLISHING COMPANY
Louisville, Kentucky.

which admits into the narrow way leading to life—the gate of genuine repentance. Whoever enters here has to leave his sins outside. To enter the Methodist Church these actors, dancers, card-players, theater goers, horse racers, have to solemnly swear to God and the Church that they will leave the practices of the theater, the dancehall, the card table, the race track, etc., outside. The new constitution must contain no less. No one ever took a more solemn oath than the church vow, and whoever violates it wilfully perjures himself or herself, and is guilty of the sin for which Ananias and Sapphira were struck dead. (Acts 5:1-10). Let us who love the Church and have her interests at heart set ourselves flint-like against a union that will lift the ban from these pernicious practices. Much as I have desired and prayed for union, I don't want it if the door is to be thrown open and the world let in. As long as the boat keeps the ocean on the outside she's safe, but when the ocean comes inside the boat sinks.

Sincerely,
Geo. T. Simmons.

The Greatest Need of the Times

An educated, sanctified, Spirit-filled Ministry, preaching to the people a full salvation in Christ is the greatest need of the times in which we are living. We are startled and almost overwhelmed with the evidences of apostasy and unbelief coming to us from every quarter. The destructive critics have become bold, defiant, and aggressive. Shall we surrender, or shall we rally about the cross, strive to turn back the flood and give to the people the saving gospel?

In a ministry of many years I have never seen the people more eager and with greater soul hunger to hear the pure gospel of our Lord Jesus. There are numbers of savable people in every church and community. Under the earnest preaching of the gospel they will repent and accept Christ, and many Christians will seek and receive the baptism with the Holy Ghost, which prepares them for earnest and effective service. Let every faithful child of God awaken to the situation and rally to the rescue.

Last year we had in Asbury College over 200 young people preparing for the ministry and mission field. This year a host of young people are coming to Asbury College from every quarter of the nation. The Lord has set his seal upon this institution; we must enlarge the plant to meet the great need. Will you not help us in this great good work which is so absolutely necessary? Read the following paragraphs and send in your contribution at once. Scores of God's faithful children are responding to this appeal. If there was ever a time when the Lord's people should rally to his cause to meet a tremendous issue, that time is now.

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Help to give the people a holy ministry and a pure gospel.

Select the amount you wish to give, indicating same in printed slip below.

Faithfully, your brother,

H. C. Morrison

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

Name

Address

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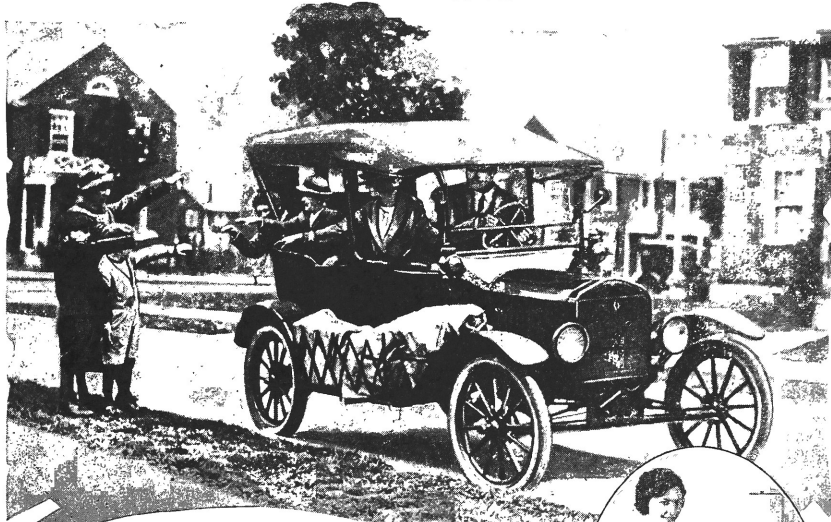
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OF ASBURY THEOLOGICAL SEMINARY

We Cashed Our Wishes At The Bank

4000 Miles Stood Between Us and Our Hopes—
With No Money To Make The Trip---Then
Came Our Lucky Day

BY ANNA HUSSEL



WE were living in Camden, N. J.—and almost hated the place.

Luck seemed to turn against us from the day we moved there. Sickness came—with big doctor bills that took all our savings and left us in debt. William (my husband) didn't like his work—and the pay hadn't come up to expectations. Yet try as he would, he couldn't find anything better.

Instead of getting ahead, every month was putting us further behind. It was terribly discouraging. We could see only one way out—that was to go to a new place and start over again.

We had our hearts set on Vancouver, B. C. Ever since some friends of ours had settled there a year or so before, Vancouver had been to us like a Promised Land—the land of our dreams. For through these friends we knew a fine job at a fine salary was waiting there for William.

The letters from our friends were full of how well they were doing, of how well we could do, and of what a fine place Vancouver is to live—the wonderful west coast climate, the friendliness of the people, the town's prosperity, the splendid opportunities.

Every letter made us wish anew that we could pull up stakes and join them.

But it seemed an empty and impossible hope. Vancouver is a long 4,000 miles from Camden. Railroad tickets cost over 3c a mile—to say nothing of meals and other expenses. We have two children—making four people to pay for. We didn't have carfare even for a hundred miles. So how in the world were we to get from the Atlantic Coast to the Pacific?

When we faced the grim realities it seemed that in thinking about Vancouver, we were simply building air-castles.

The plain truth is that our bad luck had left us poor. We owned a little furniture, a Ford car, and the clothes on our back. But that was about all. It was taking every cent just to live. If we had sold everything we owned in the world, we couldn't have raised enough cash to pay our expenses even half way to Vancouver. Unless wishes could be cashed at the bank, we decided we might as well quit thinking about it.

The Home Profit Knitter has a portable stand, and can be carried from room to room. It is the Master Machine of all knitters.

**"Hooray!" He Shouted,
"I've Found It."**

One Sunday William was reading the paper. I'll never forget it—that was our Lucky Day.

"Hooray!" he shouted. "I've found it, Anna! Look here!" He showed me what he had been reading. It told how people all over the country were earning extra money in their spare time—at simple, easy and pleasant work done in the privacy of their own homes. How one woman averaged over \$11.00 a week. Another \$15.00. How a husband and wife together earned over \$35.00 in a single week—mostly in spare time—time that most people just fritter away. It was work that anyone anywhere can do—knitting socks on the Home Profit Knitter, with good pay guaranteed.

"Anna," William said, "There's our chance. There's the way to get to Vancouver and make a fresh start in life. I've got it all figured out. Let's send for full information about this Home Profit Knitter and the guaranteed pay, and then I'll tell you."

After mailing his letter, William told me about his big idea. We would make the trip to Vancouver in our flivver—take our time, see the country as we went, have the time of our lives. It would be cheaper than by train, and a lot more fun. We could soon earn enough extra money with the Home Profit Knitter to buy our food and gasoline and pay all our expenses on the way. We were so excited that we could hardly wait for the answer to our inquiry.

\$14.76 the First Week.

It didn't take us long to decide after reading the facts about the Home Profit spare time home work plan. We sent for a Home Profit Knitter—and soon found that William had been right. The instruction book that came with our machine made everything perfectly plain and clear. After practice both of us could knit as fine socks as anyone ever saw. About all one has to do is to turn the handle—fast or slow, just as you like—and watch

the yarn. The machine itself does the rest. It was so easy and interesting that I wanted to knit all the time.

We decided the best way was for me to leave the housework until toward evening, and to give every minute I could manage during the day to knitting. Then as soon as William got home and finished his supper, he would sit down at the machine and knit until bed time. Between us we earned \$14.76 the first week. We were a mighty happy family when the postman brought us that first check from the Home Profit Hosiery Company.

When some of our neighbors saw the fine socks we were knitting, they wanted to buy from us. So we sold quite a few hose around Camden—at a nice profit to us, yet at a price people were glad to pay. With our own sales and our checks from the Home Profit Hosiery Company for the hose we sent them, it took us just fourteen weeks to earn the money for our coast-to-coast trip.

**A Wonderful Trip And a
New Start in Life.**

It was a wonderful trip—a delightful vacation, for all of us. We crossed thirteen states and part of Canada. Saw many interesting places—including Yellowstone Park and the Rocky Mountains. Every minute, every mile, was full of interest.

And now here we are in Vancouver—our Promised Land. William has started in his new job and likes it immensely. We like the place and the people. We know we are going to "live happy ever afterward."

If it hadn't been for the money we so easily earned with the Home Profit Knitter, we could never have gotten this new start. It has done so much for us that, naturally, we brought our Home Profit Knitter with us. And with William's new salary and the extra money we will earn by knitting, we'll soon be on "easy street."

Mrs. W. E. Husssel.

3034 19th St., Vancouver, B. C.

**It Is Helping Fill
Hundreds of Pocketbooks**

Except for the way they used the money, Mr. and Mrs. Husssel's experience with the Home Profit spare time home work plan can be yours—anybody's! The Home Profit plan is putting extra money into the pockets of people all over America—helping them pay for homes, helping them put money in the bank, helping them pay debts, helping them buy furniture and automobiles, helping them dress better and live better—helping them in all the ways that money can be used for.

Some earn \$5, \$10 or \$15 extra per week; or, when the family takes turns, as high as \$25 to \$30 or more—just in their spare time, in the privacy of their own homes, and without interference with their other duties.

How much one can earn in this way depends on how much spare time you have. You are always your own boss—can start and stop knitting whenever you like—anytime of the day or evening.

You can knit as many or as few socks each day or each week as you choose. Whether few or many, the Home Profit Hosiery Company guarantees to take every pair of standard socks you can knit for them, in accordance with their simple specifications, and to give you good pay for every pair you send them.

They also supply free yarn for all the socks you send them. But if you prefer, you can buy your yarn at wholesale price from them and sell the finished hose at your own price to local stores, neighbors, etc. You can also knit sweaters and many other articles on the Home Profit Knitter, either for your own use or to sell—with their latest attachments.

You might as well be one of the thousands who are cashing in on the enormous demand for the skillful little Home Profit Knitter, and the Home Profit Hosiery Company is ready to make guaranteed arrangements with you if you apply at once. It doesn't matter where you live. You don't need to know anything whatever about knitting—the simple and clear instruction book quickly shows you how. All you need is a Home Profit Knitter, a little spare time, and the willingness to use it. No matter what you need money for, it will pay you to send for free information about the Home Profit guaranteed plan. Simply tear out and mail the coupon—NOW, while it is in your mind. That takes only a minute, but it may make a difference of hundreds of dollars a year to you.

Home Profit Hosiery Co.,
Dept. 202-D, 872 Hudson Avenue, Rochester, N. Y.

Home Profit Hosiery Co., Inc.,
Dept. 202-D, 872 Hudson Ave., Rochester
Send me full information about making money at home in my spare time with the Home Profit Knitter. I am enclosing 2 cents postage to cover cost of mailing, and I understand that I am not obligated in any way.

Name

Street

City State

Write Name and Address Plainly

PENTECOSTAL HERALD

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

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IS IT FANATICISM?

By The Editor.

IS it fanaticism to believe that God wants men to be holy; to be saved from the power of sin, the defilement of sin, and the love of sin? To be brought into blessed fellowship with himself and co-operation with himself in the carrying out of his divine plans and the securing of his great purposes?

Is it fanaticism to believe that God in providing a scheme of redemption would provide a scheme that would bring results entirely satisfactory to himself? A scheme that would meet all the needs of all men, and bring them into harmony with his laws, into communion with himself, and into fellowship with each other?

Is it fanaticism to believe that the atonement made by the Lord Jesus is fully equal to human need and divine requirements? Should it be thought unreasonable or fanatical to believe that Jesus Christ is able to save to the uttermost; that "in him all fulness dwells?" That "he is able to do exceeding abundantly above all we ask or think?" Is it fanaticism to hunger and thirst after righteousness; to long for deliverance from sin; to have a pure heart; to walk with God in righteousness and true holiness?

Is it fanaticism to believe that "where sin abounded grace doth much more abound?" To believe that Jesus Christ is infinite in power and in love? That he far surpasses all the power, wisdom, and schemes of Satan? That he is able to cast out devils, to subdue with his Word and Spirit all evil spirits? That his blood, offered in atonement for our sins, can cleanse us from all sin? That, "though your sins be as scarlet, they shall be as white as snow." That "though they be red like crimson, they shall be as wool." May we not soberly and reasonably believe for full redemption, longing, seeking, and crying out to God for the fulness of his blessing, for redemption from all carnal affection, from all indwelling sin, from the root of bitterness. Would it not be a great means of grace, an incalculable blessing to the church if, everywhere, among bishops, editors, college presidents, presiding elders, district superintendents, pastors, Sunday school teachers, official boards, Epworth Leaguers, Sunday school scholars, Baptists, Presbyterians, Disciples, Methodists, and all people who name themselves Christians, should long for, seek after a full deliverance from sin, and strive in all things to live lives of holiness in harmony with the whole teaching and spirit of the New Testament?

Is it not true that the imperative need of the world today is Bible Christianity? If all the members of all the churches should become intensely interested in the baptism with the Holy Ghost, in purity of heart, and right-

eousness of life, would it not give us a new moral atmosphere, a new spiritual impulse, a great revival quickening, a readjustment of economic conditions, a religious salt in the entire social, economic and political life of the nation? Would it not be worth while to try the experiment of a mighty holiness movement in these United States? Suppose bishops, editors, pastors and evangelists, the leadership and dominating influences of the church, for awhile turn their attention to the deepening and improvement of the spiritual life of the people, of calling them to holiness, insisting on salvation from sin, entreating and warning them against all the forms of worldliness and unbelief that have broken in upon us. We believe that in the gospel there is a full remedy for every situation—a panacea for all human ills. That our Christ is mighty to save to the uttermost! Would God that we would experiment with a full gospel; that we would try out a tremendous insistence on holiness of heart and life; that we would give Jesus Christ a full opportunity and an unhindered right of way, and see what he can do for the church and humanity.

Whole Wheat Flour.

SOME one was telling me of a brother who was suffering from indigestion. He went to his family physician for assistance; after examination the doctor said, "You do not need anything out of the drug store. You take a bushel of wheat and go to this water mill down on the creek where they grind it, and you eat it without bolting or sifting. What you need is whole wheat flour. You have been eating bread made out of the finest white paste, made on some of the modest roller mills and bolted so fine that the principal nutriment had been taken out of the wheat."

The story goes that the patient followed the suggestion of the physician and not only enjoyed his bread but soon found improvement in his health. It is quite probable that the story is a true one. Pellagra is said to have been brought on from the use of an improper ration, because of a lack of variety of food. It is claimed that the remedy for the dread disease is simply a well arranged bill of fare.

What is true with reference to the diets of the body is equally true with reference to the feeding of the soul. The spirit nature demands variety. To have a craving for only one doctrine or one line of scriptural teaching is an ugly symptom of one's spiritual life, and will not result in robust and well rounded spiritual development and Christian character. We have known some people who seemed to be interested in nothing much but

the mode of baptism. They read the Bible, studied the Sunday school lesson and seem to give their attention to reading, thought and controversy on this subject, and were always ready for sharp debate, and sometimes, bitter contention, on the one subject of water baptism. We have seen the same with reference to divine healing, the coming of the Lord, the restoration of the Jews, the lost ten tribes, or most any phase of Bible teaching that unfortunately claimed and absorbed the entire attention. May this not be equally true with reference to the doctrine of entire sanctification. Great and important as this truth is, and sadly as it has been neglected, it must be borne in mind that the spiritual nature needs the whole wheat flour of a full gospel that leaves out and ignores no part of the Word of God. We must have the whole Bible and preach a full gospel, if we propose to develop the best spiritual health. I can easily conceive of some good friend finding fault with this statement, but it seems to me perfectly reasonable, and I may say, timely. The holiness people will not go forward successfully devoting all their time, thought, ministry and interests to one doctrine in the Bible. One of the great beauties of the doctrine of entire sanctification is the fact that it wonderfully covers the whole ground of Bible teaching; the fall of man, natural depravity, repentance, regeneration, the witness of the Spirit, the remains of the carnal nature, entire sanctification, growth in grace, holy living, and the entire realm of life and godliness is embraced in the gospel of full salvation from sin.

We certainly cannot insist that the people who profess holiness shall not be constant and inquiring students of the Holy Scriptures. The Bible contains much prophecy. The Bible has much to say with reference to the coming and reign of Christ. There is much in the Holy Scriptures on the subject of divine healing. All of this is within the inspired volume; it is there by the will of God and the inspiration of the Holy Ghost. It would be something close akin to the spirit of destructive criticism to entirely ignore these scriptures. The destructive critics would cut them out, but that would not be much worse to remaining silent and indifferent and permit the people to remain in ignorance of these Bible truths; the subjects on which the Lord himself has not remained silent. Fanatics and false teachers will hitch up their theories, notions and unscripural teachings with some neglected Bible truth and be able to seduce and draw the people away from sound doctrine. Many times groups of holiness people have been deceived and greatly hurt by this very method; because of this fact, it is of great importance that the preachers of full salvation preach the whole Bible and leave out no doctrine that belongs to the life and privileges of Christians here

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

NOTES FROM MY BIBLE.

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

Search the Scriptures.—John 5:39.

JOHAN Wesley resolved early in his career to be *homo unius libri*—"A man of one book"—the Bible. His Rules for interpreting the Bible have not been excelled. Briefly they are as follows:

1. Take the plain meaning of the text—unless it implies an absurdity.
2. Study the context.
3. Compare passages of like import.
4. Use reason—leave nothing to fanatical exegesis.

5. All interpretation must be subject to the test of Christian experience.

Take heed unto thyself and unto the Doctrine. 1 Tim. 4:16.

Dr. Broadus calls attention to the fact that the Reformation was a Revival of Preaching and that it was:

- (a) Biblical preaching.
- (b) Expository preaching.
- (c) Controversial preaching.
- (d) Preaching of the doctrines of grace.

Luther trembled at the responsibility of preaching. He said: "As soon as I learned from the Holy Scriptures how terror filled and perilous a matter it was to preach publicly in the church of God, there was nothing I so much desired as silence. Nor am I now kept in the ministry of the Word, but by an overruled obedience to a will above my own, that is the divine will, for as to my own will, it always shrank from it, nor is it fully reconciled unto it to this hour."

"Sanctify ye a fast."—Joel 1:14.

In the olden times "Fast days" were quite frequent. One of the puritan preachers tells us how he passed the day. Began about nine in the morning with a prayer for about a quarter of an hour in which he begged a blessing on the work of the day. Afterwards read and expounded a chapter or psalm, in which he spent about three quarters of an hour; then prayed for about an hour, preached for another hour and prayed for about half an hour. After this he retired and took some little refreshment for about a quarter of an hour—the people singing all the while, and then came again into the pulpit and prayed for another hour and gave them another sermon of an hour's length; and so concluded the services of the day, at about four of the clock in the evening with about half an hour or more in prayer." Seven hours of continuous service! We have gone to the other extreme and want sermonettes, etc., and everything through with in an hour. Yet the Puritans and Pilgrims laid the foundations of American civilization!

Unanswered prayer.—1 Peter 3:7.

God refused Elijah's prayer which he prayed under the Juniper tree, 1 Kings 19:4, and Paul's prayer about the thorn in the flesh. 2 Cor. 12:7.

Isaac Barrow was one of the greatest Puritan writers and preachers. In his youth he was wild and reckless and his despairing father used to express the wish "If it pleased God to take away any of his children that it might be Isaac." God spared Isaac despite the father's fears, and saved him.

"None stirreth up himself to take hold."—Isa. 64:7.

A life of complacency, of self-satisfaction, of ease in Zion is not Christian. Jowett says: "Where the life is never stirred into ferment, where it never culminates in urgent crisis, where there is no heat, there cannot be the Holy Spirit whose baptism is of fire."

"The Holy Spirit inflames the conscience, the affections and the imagination."

Hebrews 4:12: "For the word of God is quick, and powerful, and sharper than any

A METHODIST DECLARATION OF FAITH.

(a) We believe in the Bible, in its entirety, as the very Word of God: that "holy men of God spake as they were moved by the Holy Ghost." (II. Pet. 1:21).

(b) We believe in the virgin birth (2); deity (2) sinless life (John 8:46); miracles (John 15:24); redeeming and atoning death (20); bodily resurrection (3); and triumphant ascension of our Lord (3); and in His present life in heaven as our High Priest and Advocate (Heb., 4:14-16) (I. John 2:1).

(c) We believe that "this same Jesus. . . shall so come in like manner as he went into heaven" (Acts 1:11) "to give every man according as his work shall be." (Rev. 22:12) and (3).

(d) We believe that man was created in the image of God (Gen. 1:27); fell into actual sin and incurred death (Gen. 3:17-19); transmitted to the race an inclination to evil (7); but may be justified and regenerated solely by faith in the shed blood of our Lord and Savior Jesus Christ. (9).

(e) We believe in "the resurrection of the body; and the life everlasting." (Apostles' Creed).

(Note. Dr. W. W. Dill, 827 West Marshall St., Norristown, Pa., will furnish the above declaration in pamphlet form for adoption by the Official Board and congregations of the M. E. Church. Write him).

two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious school-master. With the characteristic hospitality of his nation, the school-master made them welcome. It was his hour for evening worship, and when the strangers were seated, he began by reading slowly and solemnly the second chapter of the Epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "Children of wrath," "Walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of man by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the god of this world we have come to your house."

He was on the way to a fair, where he intended to pass a quantity of counterfeit money. But God's Word had found him out. He produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the Word of God for himself. His request was complied with, the next morning with the new treasure, the party, who had now no errand to the fair, returned to their own home.

Luke 15:13. "And there wasted his substance with riotous living."

This is an age of awful waste and extravagance. Thousands for automobiles and fine houses only fragments for God and his cause. One of the periodicals tells this story.

Some months ago an exclusive Fifth Avenue establishment made a \$30,000 dress. It was a wonderful composition of fine old lace, exquisite silk and painstaking hand embroidery and needlecraft. Who was it made for? Miss Nobody of Nowhere, literally. For there was no actual customer on the establishment's books. It was created with the idea of doing the utmost that could be done.

And this magnificent piece of feminine wear was scarcely finished when a young lady walked in with her father, a typical Western farmer, dressed in a twenty-dollar suit, his hands gnarled and knotted with years of work. Oil had been found on the farm he took up in the rush when his state

was first settled, making him a millionaire. His only daughter was to be married. Nothing was too good for his girl, now that he had money to buy anything, after all those years of privation. Dressed in the \$30,000 gown, she became his Cinderella. He wanted her to keep it on and, when told the price, ordered a \$5000 hat to complete her wedding costume.

Matthew 21:13. "My house shall be called the house of Prayer but ye have made it. . ."

We are in an age of great church building. Recently in California was dedicated a million dollar church. The Methodists of Niagara Falls just recently dedicated a quarter million dollar church. In a description of it the *New York Christian Advocate* tells of its being adapted for every phase of a modern church program. Separate departments for each section of the Sunday school, each provided with individual class rooms, meets the demands of the last word in Christian education. Gymnasium, bowling and billiard rooms, two fine cinema projectors, a kitchen worthy of a modern hotel, and a kitchenette for smaller gatherings, the finest social rooms for all sorts of societies, and fine apartments for the janitor, together with a very large auditorium, comprise in brief the provision of the Community House.

A Methodist Church with billiard rooms, movies, etc.! Shades of Wesley!!

Gipsy Smith speaking in London recently said: "I tell you, I have almost got to the place today where I preach to the professing Christians, and nobody else. We have no lack of intellectual preaching, and cultured preaching, and poetical preaching. What we want is the only kind of preaching which the New Testament recognizes—Christ and Him crucified. Yet look at many of the churches today. Their lecture halls and school-rooms can be filled with entertainments of the most trumpery description. A nigger-minstrel troupe will draw a crowd, but where, oh where, is the prayer meeting? We can talk, we can preach, we can sing—oh, magnificently! But have we forgotten how to pray? All over the world boys and girls have told me they have never seen or heard their parents pray. If a father's religion is seen to get colder and shallower, how can one be surprised if a son says, 'Is it worth while my beginning?'"

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 judge we should;
We should love each other better
If we only understood!

Thirty Thousand Sold!—Bring Out a New Edition.

The Two Lawyers has had a most remarkable sale. 30,000 copies of this wonderfully interesting and instructive book have been sold. The Pentecostal Publishing Company has an edition on the press at this time. It will be ready for delivery by the time you send in your order. The book contains 240 pages. Price 60c paper binding; cloth, \$1.50. It is a most interesting and thrilling story. It shows how two lawyers became fully convinced that the Bible and Methodist Church clearly and forcibly teach the doctrine of entire sanctification. It is a most convincing story. It has facts, tragedy, humor. Young people will read it with delight. Send at once for a copy of this book. Read it and pass it around. Pentecostal Publishing Company, Louisville, Kentucky.

THEN AND NOW.

Richard W. Lewis, D. D.



SEEMINGLY it has long been a human custom to look backward, and by way of contrasting "then" with "now," say, "There were giants in those days." It is granted on the start that there is danger in dressing up the past with an undue and an untrue halo. The tendency of far too many is to live in the past. Paul strikingly says, "Forgetting those things which are behind, and reaching forth unto those things which are before." (Phil. 3:13). Still there is much to be learned and gained by comparisons, at times. And what more natural than to recall the days of one's youth, and place the things thereof alongside of the things of today.

Quite a controversy is now on as to whether the world is growing better or worse. Some admittedly good people, in the face of all the facts, and despite the plain predictions of Holy Writ, insist that the world is certainly growing better all the time.

Without resorting to the findings on historical pages, dealing as history does only with outstanding items, suppose we go back half a century, to the days the memory of men now living can easily recall, and what do we find "then" as compared with "now"?

Before dealing with certain specific items in this contrast study, may it be stated here that no comparison of the past and present is fair which does not take into consideration the fact that increase in education, advancement in civilization, and progress in the arts and sciences, call for moral conditions commensurate with material growth.

It is not then a question of improvement in moral conditions; it is not a question of the saloons put out of business; lotteries silenced; dueling done with, etc., but the question rather is, Has the improvement in moral conditions been in proportion to the progress in material things? Has it been what we have had a right to expect? Have we, after all, made the actual gain which on the surface we seem to have made? These are very pertinent, and very vital questions.

Remember: We are going back only fifty years, because men now living may easily recall conditions that far back without recourse to hearsay. Let us notice carefully, conscientiously and prayerfully the following items, "then and now" compared, the one with the other:

Is it not a fact that the rank and file of our ministers fifty years ago studied the Bible more spiritually, if less intellectually, than do the clergymen, as a rule, in our day? Were not more sermons built in those days upon the Bible, rather than on "current events"?

Did not the preachers of half a century ago preach oftener, and more scripturally, on such subjects as "repentance," "faith," "sin," "the new birth," "the devil," "special providence," "hell," etc., than do the pastors of today?

Did not many more ministers practice fasting in connection with their prayers, their spiritual growth, and their revival services, than now? If the reader doubts this item, let him incidentally enquire of the pastors of the several denominations in his community as to what they think of the necessity of fasting and prayer, even during a revival meeting, and note carefully the replies.

Why was it that fifty years ago it was so customary for preachers in certain denominations to say "Amen," both during sermons and prayers, whereas it is so seldom heard today? Were those dear old men of God biblical in that practice or not? Has the revisiting of God's Word given us sanction or occasion for omitting the endorsing and encour-

aging "Amen"? Has God changed? If it ever was right to say "Amen" is it not right now?

Then take the small item of ministers of the gospel being called "Brother" so generally, especially in the South, fifty years ago. Not only did the ministers call each other "brother," but many of the laity did so. Whatever brought about this cordial accosting of Christians, in addressing each other? The example of Bible leaders and writers, for the words "brother" and "brethren" are used nearly 1,000 times in the Bible. In the New Testament 345 times these words occur. While it is true that some of these references are to brothers in the flesh, rather than in the Spirit, still the overwhelming majority of the words have reference to Christian brotherhood. So that the calling of Christian ministers and laymen "Brothers," is strictly biblical. Nevertheless, even our Methodists, who so long led the world in this biblical "brothering," have so nearly ceased to say "brother" that you could not tell a Methodist congregation from a cold, stiff Presbyterian in many instances! And why have we so nearly discontinued the use of this warm, cordial, fraternal term? Do straws still show which way the wind blows? As a matter of fact, are the ministers in all the churches quite so humble as they formerly were? Are they just as ready to take a hard field? or an obscure pulpit? or an undesirable pastorate? Have we gained anything by coming to the cold, formal, unfraternal, worldly "Mister" in addressing the minister of the gospel? There may be not the least connection whatever between the two things, but it remains a striking fact that the discontinuance of "brother" comes at the very time that rationalism, evolution and formalism are taking such deep root in our Church life. May there not be some connection?

Take another contrast: Back yonder fifty years ago nearly everybody sang, or made an effort at it, and congregational singing was the rule. There were no paid leaders, nor paid choirs, nor pipe organs (except in the big city churches), and all the worshippers were expected to sing, and they did—and what singing! Many a soul in those days suffered all the tortures of deep, pungent conviction produced by the lusty, soulful, spiritual congregational singing of the past. In substituting "jazz" music, paid choirs, and pipe organs have we really made any gain in our Church music?

If so, why is it that when evangelistic song leaders want to really stir up an audience, and truly arouse a congregation, they select some old-time song, and call on "everybody" to sing—harking right back to the good old days of fifty years ago?

In this same connection, why do we so seldom hear today the shouts of saints in the services of God's house? Fifty years ago practically every worthwhile revival had its high-tide hours when the heavens seem to open, and the fire fell, and the power of God came down, and the saints lost themselves in a heavenly rhapsody to which the average nice, quiet, orderly, refined modern audience is an abject stranger. Were those dear old rejoicing saints unbiblical and out of order when they shouted the praises of God, clapped their hands, and jumped to the floor and danced their holy dances? Somehow these manifestations of spiritual exultation have been very largely suppressed. Even Mrs. McPherson says, in her revival services, "Be quiet there, you shouting Methodists." And Brother Goben, one of the live-wire evangelists now cutting a wide swath in city after city, cautions his audience, "Do not be too boisterous." Why not put the soft pedal on

college sport hilarity? Why not muffle the exuberant mirth of a joy-ride? Why not throttle the excitement of a political convention? Why not suppress the overflow of student enthusiasm finding outlet in college "yells?"

Does the reader see what we are doing? Is the trend of church-life apparent? As the "leading" denominations, presided over by intellectual pastors lacking in spirituality, have presented cold, classic, canned sermons to congregations preserved only by a state of dry rot, the plain people, the simple-hearted folk, the lovers of sociability and the sticklers for freedom in the expression of one's spiritual experiences and soul-happiness, are swinging off and out to the Missions, the Holiness bands, the Pentecostal organizations, the Nazarenes, the Apostolics, etc., etc., that they may love and serve God with enthusiasm. Who can blame them? Does not the Bible teach emotion as well as motion? Does it not call for shouting aloud? Will any say that we are praising God as much as we should?

One more item just here: What has become of the old words "unction" and "liberty," the old fathers used to use? Have we found better words than these? The passing of these words does not amount to so much, but the passing away of that which they represented in the preacher's heart and preaching, certainly does amount to a great deal. Have we found any substitute for the divine unction once accompanying the preaching of John Bunyan, the Wesleys, Whitefield, Fennel, Fletcher, Evans, Dow, Cartwright, Finney, Moody, and others? Do our "modernists" ever plead, fast and pray, for the "liberty" which made the preachers of fifty years ago such well-nigh irresistible powers? The very items in the lives and labors of these notable preachers of the past, which made them great men of God, and wonder-workers among men, are the identical items sneered at by the scientific "Modernist" preacher of the day, not one of whom could conduct successfully a revival for the winning of souls! If that is what evolution leads us to, it is high time to hark back to the Bible religion of our fathers. Shall we not be eclectics, holding on to all the good of the past regimes, and taking hold of all the good of the present day processes? The "giants in those days" were spiritual; the giants in our days are too much inclined to be intellectual minus the spiritual. May the Lord kindly deliver us from the loss of the spiritual in our lives, in our homes, in our pulpits, in our congregations.

Is Holiness Divisive?

G. S. Pollock.



STRAIT is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Matt. 7:14.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. Christ is the final court of appeal on all the vital problems of life. Truly it was said of him, even by his foes, "Never man spake like this man." Jesus said, "The words I speak unto you they are spirit and life." Jno. 6:63.

It has been charged by some, even in the Church, that the pushing of the work of holiness tends to create division in the Church. If this were merely the matter of choosing

(Continued on page 6)



When Thou Prayest.

Rev. Thos. C. Henderson.



Matt. 6:6: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."



THE first interesting note in this utterance of our Lord is that he takes it for granted that we will pray. There is no attempt to urge men to pray, nor to argue the necessity or value of prayer, but a simple acknowledgment that man does pray. One of the commonest acts of man is to pray. It comes nearly being the truth that every one prays. Few will deny it. Not everybody prays to Jehovah, but most everybody prays to some power above and beyond themselves. It is human to seek help from a source outside of ourselves.

Another interesting fact in the words before us is that God is waiting to meet us in the place of prayer and is anxious to reward the one who seeks his face. A very tender figure is here in Christ's thought: God is waiting as a Father to fellowship his children and to grant to them the help they need. To all who know him as Father there is the strong hint that their praying need not be unsuccessful. The true relationship of prayer is that of secret relationships between the Father and his children. Prayer is not a legal and conventional relationship, but is the warm and tense communion and conference between God the heavenly parent and his earthly children. Prayer may have failed on our side, and the unbelievers may deny the worth of prayer, but from the divine side it is still true that God awaits the coming of his children into the quietness and privacy of prayer-worship, and his promise is still binding, and he will, even yet, reward the humble petitioner.

Our Lord is giving primary lessons in praying. To those who are wishing to learn the fundamentals of praying Christ would give simple instructions. On the assumption that all believers do pray he would build the simple structure of right praying. We have in the passage before us some of the basic and essential qualities and elements of right prayer. As we ponder the teachings of him who prayed as none other we will see that prayer is not the accomplishment of only a few rare saints, but may be the practice of the weakest of us, and that the secrets of true prayer are potentially the possession of every believer. Let us be prepared for easy lessons and for happy instructions. Christ makes prayer so simple and so available that none of us need be excluded.

First. Prayer at its best is in solitude. "When thou prayest, enter into thy closet, and shut thy door." Praying that is best is that which is most fitting and, in a sense, the easiest. The best and easiest place to meet God and carry on commerce with Deity is in some place where the literal or figurative blind may be drawn and the door closed. The posture of the body may have little to do with prayer, but the placing of the body may have much to do with it. Prayer is so sacred, so wealthy, so spiritual that its best values are not seen or felt in public. The measure of its might is quite certainly the measure of its privacy. That shut door may not be physical, but it certainly must be real to the spirit of the one who prays. Not that God would localize himself and in only one place could we find him, no, not that, but the closing of the door shuts out the enemy and the clamor and the fret and the world. It seems that prayer that is boastful and bold in its crass openness is ever under the ban of Jesus Christ. Hypocrites love to pray standing in the synagogue and at the street corners

where others may note their piety. But the humble soul will find that some time and place where a private tryst can be held with the Spirit of God is the avenue of greatest blessing in prayer.

This is not to draw a line of big boldness between what we call private and public praying, and certainly it is not to wholly discount the practice of public intercession; that would be too much, for our Lord prayed in the presence of others, but this emphasis is on the importance of the shut door if we would know the best things of Christ's kind of praying.

Would we know then the first lesson in prayer? It is that we see the value of secrecy in communion with God. Our first act in prayer is to shut the door and seek alone the face of God. There are certain hours of the day which lend themselves better to privacy and solitude than others. Ours it is to harness our time and our conveniences so that today we may begin the joys of having private and personal audience with our Father.

Second. Prayer, to be true and effective, must be grounded in a confident recognition of God's parenthood of the petitioner. To come to God as the great Judge and to plead for favors in the name of justice is to make prayer a court procedure and to block the hope of prayer answer. Prayer is meaningless if we do not come to the Father. The model prayer which our Lord gave us begins with this very foundation of prayer: "Our Father who art in heaven." The word of instruction in the text is "Pray to thy Father." Prayer then is not the clumsy fumbling of strangers attempting self introduction, but efficient prayer is the happy and sacred communion of intimates—children and their parent. To enter the prayer closet with this thought uppermost will greatly aid in the comfortableness of the one who prays.

This lesson about praying which our Lord gives us is the foregleam of what he afterwards made more emphatic—praying in his name. We are children of God, not by nature, not only by our choice, but through the atoning ministry of Jesus Christ, the Son of God. Our only way to come to the Father is in the name of him who brought many sons unto glory, Jesus Christ. The name, the nature, the power of Jesus becomes ours and through him we are now God's children, and as we use his name we lay hold of an argument in prayer that is of the greatest merit. As we come to prayer-fellowship with the Father, we may boldly ask for anything that Jesus would ask, if he were in our place, and have the confidence that what the Father would be pleased to give the Son he will grant us, if we come as children in the name of the Elder Brother.

Would we know the second lesson in prayer? It is that we must come as children to our heavenly Father, and we can recognize that relationship by a right praying in the name of Jesus Christ our Saviour and our Elder Brother.

Third. Prayer at its best is very simple. Christ is most emphatic here. He speaks with strong words about the vanity of many and involved words. Prayer, as Jesus would teach us, is not to be physical or rhetorical gymnastics, but is thoughtful communion and conference with an intelligent Father. "Much speaking" is of little value in the composition of prayer. Simple and direct presentations of the heart concern of the worshiper is of vastly more import in God's eyes than an attempt to move God by a show or surfeiting of words. Our Father knows our needs before we ask him and there is nothing gained by mere repeated utterance of them.

The pattern prayer which Christ constructed for us is the embodiment of artless simplicity. Nothing could be more straightforward and free from complexity than the prayer which we all prayed in our childhood. It would seem that our Lord is having us see that fever and pressing haste spoil simplicity and he would show us the value of direct and open-hearted praying.

Too often have we been taught the fanciful and the mystical inwardness of some unusual person's praying. Many are held back from entering into a vigorous prayer life because of the ideas which they have received about prayer being a strange, occult and unreal complexity of some kind, but in contrast to that is the teaching of Jesus Christ. As simple as a child's request of its father is the simplicity of true prayer. The more intricate and involved one makes prayer the less one will realize its power.

Would we know the third lesson in prayer? It is that in coming to God we must divest ourselves of the notion that we are coming to some earthly potentate who demands that we come to him through some circuitous conventionalities; but in the most consummate childlike simplicity seek the face of God and there with the most direct openheartedness present our petitions.

Fourth. Prayer should ever be characterized by deep, penitential honesty and humility. Christ presses upon us two phases of this necessity. We must be honest about our own sins, and we must be full in our forgiveness of all who may have sinned against us. If sin is held in heart-regard it will kill all efforts to pray. If a refusal to forgive others is our attitude, then we cannot know the joy of seeing the face of God as we pray. Sin of act or sin of attitude, condoned in our heart or practice, will make nil the voice of our praying. It will be well for us to use a large definition of sin when we deal with ourselves in this relationship. Christ uses a very handy word, "debts." If we owe ought to any man we must pay that debt, and if any man owe us a debt of confession we must be disposed to forgive him. The prayer closet is a ghastly spot for the man or woman who will not confess his own debts and will not forgive their trespasses against him. Praying is spiritual, but it is spiritual with morality shot through and through it. A moral stench will choke out the petitions of the guilty one, if confession is not forthcoming. The law of prayer, relative to righteousness, is very strict and rigid. Christ's words are unequivocal; "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Confession of my own sins and forgiveness of my enemy is the inexorable demands of true praying to God for mercy for myself. It will not do for any of us to mince matters here, for the opinions of the most influential will avail nothing to modify this fiat of the Lord of all prayer. It is either confess our own shortcomings and forgive all against whom we have anything or be shut out from the mercy of a merciful God.

Would we know the fourth lesson about prayer? It is that penitence and mercy shall be the deepest movement of our soul as we come into the presence of the Heavenly Father.

Fifth. There is still another lesson in this school of prayer for us. We are to learn that prayer, if it is right, is sure of reward. "Thy Father which seeth in secret shall reward thee openly." None of us may trust in the length, the loudness, the warmth, nor the polish of our praying, but we must come to the prayer chamber expectantly, because of this promise. It is well for all of us to note that

there is a difference between trusting in the quality of our praying and trusting in God's sure word of promise. The first is a subtle pride, the second is true faith.

It is not too much to say that all true praying is certain of Divine reward.

What a wealth of high knowledge of God comes to the prayer! Where, do you think, did the Old Testament worthies get their exalted ideas of God? Was it not through their communion with him? Would we know the depths of God's love, his tenderness, his strength, his mercy and his purposes? Would we have our own mind and heart filled with noble and majestic thoughts of our Lord? Then we should spend much time with him.

What an ever fresh and increasing refinement of one's personality comes as one engages his hours for secret fellowship and conference with the Lord of Heaven and earth! Will not the faithful prayer be "changed into the same image from glory to glory, even as by the Spirit of the Lord," as he deepens the fellowship between him and his God? As Christ prayed "the fashion of his countenance was changed," and as we pray there is certain to steal into us a beautiful refining of all the qualities of personality. All that is savage, vulgar or coarse will increasingly disappear in the soul who knows much about the "shut door hour."

What releasing of love comes to the praying person. Prayer has the uncanny ability of making hard and cold feelings seem so miserably shameful, and as well, make the surge of tender, considerate love find new outlets. The prayer time and place is the frolicking ground for holy love. China with her millions of benighted souls, India with her confusion and Christlessness. Yes, a whole world of morally tubercular souls will become the object of a great tender love-passion as one lingers in prayer. Our next door neighbor, be he ever so disagreeable, will tug on the cords of affection as one prays. The Gethsemane of Christ was the great triumph of love as it broke over all barriers and cried "Not my will but thine be done!" Prayer ever lifts the floodgates of affection and makes warm and solicitous the heart of him who prays.

What wealthy possessions we come to have in others as we practice the lessons Christ would teach us about prayer. To pray for another person is to pre-empt some territory in that other person. Praying is parenthood and gives to the prayer a sense of creatorship with God. A cup of water, a kind word given in Christ's name will bring a sharing in another's reward, but much more will intercession make one the possessor of the spiritual wealth of others. There are praying men and women who have never had their names mentioned in connection with leadership, even in Christian labors, but who have more invested in God's work and in God's workers and in the lives of saved sinners than some leaders will ever know. Ah, yes, our Father will reward us if we pray.

Now then, we come to the close of this teaching of prayer, but ours it is to make it a part of our living and thus come to be a great blessing to the work of God and to others about us.

Reconciling Religion and Science

Rev. A. S. Hunter.



THE *Sunday School Journal* for August 1923, page 451, says: "Forty distinguished Americans in positions of leadership in the religious, scientific, political and business world, met recently in Washington, D. C., and formulated a statement that denies that there is any antagonism between science and religion."

The list of names appended is headed by

"Bishop Francis J. McConnell, Methodist Episcopal Church"; which should make it of interest to Methodists. What does Bishop McConnell, as a representative Methodist and a religious leader, have to say through that statement? To what does he, in the eyes of the public, commit his church, including you and me?

The concluding paragraph, as it appears in the *Journal*, is sufficient here. *It is a sublime conception of God which is furnished by science;* they go outside the Bible for this conception of God. "... and one wholly consonant with the highest ideals of religion;" even among Christians, religion is about as uncertain as the weather, so where are we? "... When it presents him as revealing himself through countless ages in the development of the earth as an abode for man"; a revelation of God through nature, instead of that through his apostles, prophets, and only begotten Son. "... and in the age-long inbreathing of life into its constituent matter;" how far is that from pantheism? "... culminating in man;" that makes man the culmination of a process of the "development of the earth," or, in plain words, evolution, not creation. "... with his spiritual nature and all his God-given powers;" therefore, not only man's body, but his spirit and intellect also, are through the culmination of evolution.

How do you like this? Does it represent you, as a Methodist and a Christian? Ostensibly, those men set out to show you and me that there is no antagonism between science and religion, and wind up by making an antagonism where none exists; for we may suppose that they mean the religion of the Methodists and others, derived from the Bible. Compare their "sublime conception of God which is furnished by science," with the simple Bible record. The Bible tells us that when God had made man's body out of the dust of the ground, he "breathed into his nostrils the breath of life, and man became a living soul." That is the Divinely inspired account of man's origin, both body and spirit. Physically, he was of the earth; spiritually, he was the breath of God. Those men make their science to say that, instead of God breathing life into the body he had made, he had previously inbreathed life into all matter, and man was evolved out of the life-pregnant matter. Are those two ideas identical? Do they harmonize? How about antagonism there?

In truth, there is no antagonism between the Bible and science, or between Christianity and science; never was and never will be. Nobody thought of such a thing, till some one jumped to the conclusion that geology shows the Bible to be mistaken. Then some one jumped farther to the conclusion that some stray fossils, etc., prove that evolution, not creation, is the way things came about. Both the Bible and science are from God, therefore both are true, consequently, they must harmonize. Through the centuries, multitudes have believed the Bible as God's revealed Word, have lived and died by it, and left an assurance of triumph through faith. They never dreamed that the Bible by which they lived and the earth on which they lived, were in disagreement. Whatever "antagonism" any one sees now, is manufactured.

Why this statement from these learned men, formulated with such evident care? Who wished it? A class of scientists have gone so far in their arrogant evolution propaganda, that equally well qualified friends of the Bible have begun refuting their unfounded claims. The noise of the battle has attracted general attention, and devout people who had not paid any attention to evolution, are awakening to the attacks it makes on their Bible. The evolutionists see breakers ahead. This statement is a mental opiate, intended to lull the people into indifference, while they continue to push their propagan-

Quiet Talks on the Simple Essentials.

S. D. Gordon.

NO. 11.—SHOES AND CHARACTER.



SHOES divide men into three classes. Some men wear their father's shoes. They make no decisions of their own. Some are shod by the crowd. They unthinkingly decide to follow the throng. The strong man is his own cobbler. He insists on making his own choices. He walks in his own shoes.

Every man makes his own choices. And his choices make his character and reveal it. This is the image in which man is made this power of choice. This is man's distinctive characteristic. Every man is an absolute sovereign in his power of choice.

This explains why there is such a tense moral battle on. It's a battle for man's choice. The powers of evil lay siege to every man's will to win his choice. The Man on his Throne is ever wooing man to choose his way.

If that Man be in, the Evil One is besieging to get in, if only by a hair. If the Evil One be in, that Man is warmly wooing to be allowed in not by a hair, but all the way. And man decides.

Commonly, a decisive victory ends the conflict. That's history. When the daring Drake drove back the Spanish Armada that settled Philip's ambitions to dominate England and Europe. When Nelson downed the French boats at Trafalgar that settled the Emperor on the water. And when Wellington faced Napoleon himself at Waterloo that settled him on land, and for good and all.

But here is the exception. Calvary was a pitched battle in the unseen spirit world. The Third Morning After was the decisive battle. The Man of Calvary was the victor. The unseen spirit power was stingingly defeated. Yet the decisive victory has not ended the conflict.

That Man wasn't fighting his own fight. He was fighting our fight and our foe. He offers us victory, if we'll take and use it. But each man must decide.

We can't win alone. Long years have proven that. Two things must be tied together that Man's victory and—our choice. But these two, Jesus and a set will—they are invincible. And the decisive factor humanly is our choice.

This is the biggest story of the old Book. Here is the first page. In a garden God says to his human companion: "Eat freely of these trees. But here is one the Tree of Choice. Please don't eat of it. I ask you not to, so that you may have the opportunity of showing your love by choosing what I prefer."

"But you choose. You may eat of it if you choose. You're free. Do you as you will. But please for love of me, use your power to keep in sweet touch. But you're free." That's the first page.

Now the last page. A free translation makes the thought clearer. Listen: "He that is set in his choice on doing the thing that isn't right, still let him be utterly free to follow the bent of his choice even though it be against the way I want him to go."

Then the same thing regarding the gutter stage of doing wrong. And then the same thing regarding choosing right. That's the last page.

Now, turn the leaves of the book, slowly, thinking. And, on every page practically, is this: Choose; choose right; don't choose wrong; choose now. But—you choose. Choose as you choose. Either the word, or illustrations of good choice or bad—that really is the Book.

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IS HOLINESS DIVISIVE?

(Continued from page 3)

between the opinions of two or more classes of people holding certain views on what they considered the best course to pursue in a religious life, it would not matter so much. But when Jesus makes known, in unmistakable language, what is required of each one of us in order to please God, by being made holy in heart, hearty in soul, and serviceable in soul-saving, it is of serious importance to "hear him." Holiness does make a division in the Church, and that is between the spiritual and the unspiritual members. Only those having true spiritual life are really members of the body of Christ, the Church. All such who follow the Spirit's leading will come to see the necessity of not only having the past sins of life pardoned, and the soul graciously renewed by divine grace, but also the purifying of the heart, so that complete harmony with God is brought about. Only thus can we have a part in the little flock. Jesus said it was his Father's good pleasure to give them the kingdom. Thus holiness divides the visible Church into the many that go in the broad way, and the few who follow in the narrow way.

Jesus said, "If any man will come after me, let him deny himself and take his cross daily and follow me." How few comparatively manifest such a self-sacrificing spirit today! Only the pure in heart see God in his will and purpose for mankind; only such have the vision and perspective of the true life. John Wesley said, "Wherever the doctrine of sanctification is preached strongly, constantly, and explicitly, the whole work of God prospers." Here is a man of wisdom, experience and sound judgment that certainly speaks the words of truth and soberness.

We are hunting for a panacea for the ills of life, and Jesus alone offers that—even the fullness of God's life and power in each individual heart. Many things we can get along without, but this, never. Jesus said, "I am come that they might have life, and have it more abundantly." Sinners are not only dead in trespasses and sins, needing to be quickened unto new spiritual life by the Spirit; but their natures are corrupt, and need purging from native depravity, before God can be loved with all the heart, and the soul made strong to endure what must be met by every faithful disciple of Christ. It is just here that division of opinion is likely to arise. Those opposing holiness of heart fail to recognize the carnal mind in human nature, which can only be destroyed by the power of God. We are to put off the old man with his deeds; not suppress or repress him, but get rid of him. The Spirit must enter and occupy the whole of the believer's heart, and abide at our invitation to bring us constant victory over sin.

"From that time many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Peter answered, Lord to whom shall we go, thou hast the words of eternal life." Jno. 6:66-68. Christ's teaching of what it meant to be his disciple made a division that day among his followers, and many of them turned back. But to do so is to fail of God's purpose and will for us. "For this is the will of God, even your sanctification." I Thess. 4:3. Holiness does indeed divide folks on earth, and will divide the sheep from the goats for all eternity. But we cannot afford to sacrifice the precious saving and cleansing truth of Christ's sacrificial ministry just because others don't agree with us, or with Christ in this vital matter. Thank God, those who have tested the matter know what Christ has done and will do for our souls.

In adversity, a man's friends are likely to forget him; in prosperity, he may forget them.

Grieving The Holy Spirit

Roy L. Hollenback.

"Grieve not the Holy Spirit of God." Eph. 4:30.



QUESTION if there was a more spiritual people in the days of the apostles than those saints at Ephesus to which these words were addressed. Though they had been reared under the most powerful influence of the goddess Dianna, yet their experience was marked by a clean-sweep conversion to Christ. That their conversion was genuine is evidenced by their outward renunciation of the former idolatrous worship (Acts 19:19); which renunciation exposed them to cruel persecution and to death. Paul did not see much fault in this people, and his epistle to them is given to commendation, comfort and tender counsel.

The text, then, as addressed to them, suggests that even spiritual people may at times grieve the Holy Spirit. Like the dove, he is easy to be entreated to leave the heart; and when gone, it requires earnest constraint to induce him to return. We shall notice a few things in which he is often grieved, even by good Christian people:

He may be grieved by inattention. The Holy Spirit is the Christian's true guide, and it always pays us to be attentive to his voice, and to obey instantly every secret whisper of his holy will for us. One secret of constant spiritual victory is *instant* obedience to the leadings of the Holy Ghost. It is not always that these leadings are overwhelming in their power, nor sudden in their impression upon our hearts. On the other hand, they may be more of a gradually deepening nature, ripening finally into deep and unmistakable heart convictions.

I do not think it always safe to follow the sudden impressions which come to us, for these may be from below. The convictions given us through successive deliberations are usually the most safe to follow; yet there will be times when the Spirit will urge for instant action, and a delay will permit of the passing of a never-returning opportunity. But where impressions come, as by a flash, the spiritual heart need not be mistaken even then as to whether or not the voice which speaks is that of the Holy Spirit. On the occasions where the actions suggested are to be instant, the Spirit will make plain his purposes, so that we may not go blindly into a snare. But the secret of being able to judge quickly the real source of impressions is to keep always a tender, sensitive heart, and to *practice* instant obedience. When he *checks*, stop at once; when he *prompts*, if the impression is unmistakable, move at once. By such practice the heart will become "exercised to discern both good and evil."

We may grieve the Spirit by procrastination. We can remember some childhood incidents in our own life which illustrate the manner in which some treat the voice of the Spirit. At various times, we recall, our mother would call us from the bed at the usual hour of the morning. From force of habit we would answer "Yes;" but would then relax again into unconsciousness, and sleep on—maybe we would dream we were up and performing the duty to which she had called us. How well this represents the sort of attention given to the voice of the Holy Ghost sometimes. Many are still in bed dreaming. They recognize his voice; but through indolence they relax into a state of disobedience.

There are some duties which must be done *now or never*. Let us beware that our "waiting on God" does not prove to be indolence and fatal sleep. While we thus procrastinate, the Holy Ghost may be insulted, and the sleep of lethargy may prove to be the

sleep of *DEATH!* Show me the heart which daily keeps step with the voice of the Holy Spirit, and I will show a heart full of joy, and one that never lacks for something to do in the service of the Master.

A very common manner of grieving the Holy Ghost is by insubordination. Perhaps he would have you give up some sins, or some secret habits which you do not esteem to be viciously wrong, but which he sees hinders you from being at your best. Are you obeying his voice? Does he lay his finger on some mannerisms which are not pleasing to him? Have you obeyed his voice and given them up? He perhaps suggests that your manner of dress is too splendidous. Are you subordinate to his will in these matters? You would not think of persisting in the grosser sins: then why cling to these? But you say, "These are such small things." The Spirit perhaps sees greater evil in some of the things we esteem as "small things" than in many which we esteem to be big. At least, are they not just as small to give up as they are to practice? Then why hold on to them, and thereby grieve away the Spirit? We cannot rightly count anything as "small things" if they grieve the Spirit from our hearts.

Many grieve the Holy Spirit by refusing God's plan for their lives. At the best, time is short; and the space allotted us "between two boundless seas" of eternity is but brief. How it behooves us then to let God plan for us the course of our lives. He alone knows the length of our days, and knows what we can accomplish in the brief time given us to live. So, he is the proper one to plan and design our course. The writer has learned that the things which he has committed into God's hands are safe. So vividly has this been proven, that he is just inclined to commit all into his hands, and trust him to lead step by step.

There are those who sidestep God's plan, and grieve the Holy Ghost in failing to get his leadings when seeking an education. We are constrained to say that *some* education is *no* education. There are some persons who, after having gone to school, are more unequally poised, and have less real sense, than when they started into school. How faithful, then, we should seek God's direction as to what courses to pursue, and as to the proper places to pursue them. If he makes his will plain, let not ambition cause you to seek accomplishments contrary to his will. Perhaps there is not time when a more unbiased effort should be made to know God's will than at the time when one is beginning to pursue their lifetime avocations. Momentous years! Momentous choices!

I believe many Christian young people have grieved the Spirit beyond measure by failing to seek his will for their lives. They have chosen their own way,—"paddled their own canoe"—usually like the prodigal son, straight to the hog-pen. Think of the lives laid waste in wreck and ruin which could have been happy and fruitful in God's service, all because they took things in their own hands for one brief moment. In contemplating marriage, many young persons have refused to submit to the Spirit's plan, and have substituted one which was more to their liking; the result of which is years of soul anguish and heart-ache. *A married life planned by the Holy Spirit has no domestic disappointments!*

The Spirit is interested in every departure of our existence, and stands ready to give unerring counsel and protection. He can empower us for life's battles, comfort us in life's sorrows, and protect us from the world's soul-staining sins. How careful we should be to not grieve him away.

If you would keep the wrinkles out of your face, keep sunshine in your heart!

Renew your subscription today.

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OF ASBURY THEOLOGICAL SEMINARY



WORKERS TOGETHER WITH GOD.



CONNEAUTVILLE CAMP.

Once again the ten blessed days of fellowship with God and his people at Peniel Holiness Camp, Conneautville, Pa., have passed by. Truly God was with us in great power. Over two hundred souls found their way to the altar and were saved or sanctified. The evangelists won the hearts of the people by mingling with them and making them feel that they enjoyed being with them.

Peniel is fortunate in having Rev. J. A. Harris as platform manager. He knows how to pray for, and follow the leading of the Spirit. There was a remarkable unity in the messages brought to us by the Spirit-filled workers. Rev. Jos. H. Smith through his Bible readings and sermons, helped us to comprehend more fully God's love and power until our faith was lifted and we were able to reach "higher ground." Rev. C. M. Dunaway by his fervent preaching revealed sin in all its phases, showed its complete remedy and brought mighty conviction upon the people. Rev. C. W. Butler in his own splendid, practical way, preached holiness as the privilege and need of the church, the "Bride of Christ." Dr. Butler is a most efficient altar worker. He wins the confidence of the seekers by his kindness and sympathy and is able to help them to locate their trouble and to make the adjustment necessary to obtain a definite experience. All the evangelists seemed to count it a privilege to help in the altar services until the work was finished although it sometimes meant the loss of dinner or of much needed rest. Praise God for such men and such messages!

Rev. and Mrs. J. M. Harris contributed much to the success of the meeting by their beautiful music and efficient leading. Mrs. Jean K. Smith proved a blessing to the young people, while the children's meetings under Miss Alice Jones and Mr. Clifton Mellenger were well attended. Both of these meetings had fruitful altar services.

Rev. Cecil Troxel spent several days with us, speaking to the young people and children, and conducting the missionary service. It did not take this sweet-spirited servant of God long to find a place in our hearts and on our prayer lists.

The camp was blessed by the attendance of a number of singers, ministers, school representatives, etc., who helped in the various services. Rev. J. Hampe, a former president, preached once and had charge of the Memorial Service. Brother and Sister Adrian and Ensign Lockwood with their helpers, abundantly supplied all our physical needs.

The business meeting resulted in the re-election of the officers except a few changes in vice-presidents. These officers have proved themselves capable and faithful. Under Dr. Butler's leadership, the amount of money needed to finish paying for the improvement of the camp was easily raised.

We praise God for the victories of this, the best year at Peniel. Pray for the 1924 camp.

E. L. Valentine.

GOOD MEETING REPORT.

On Sunday, Sept. 9th, we brought to a close our fifth and last camp meeting for the year 1923. To hold these camps I traveled about 7,000 miles and touched twenty-two states in my travels. They took me from the far North to the extreme South of the United States, and from the Great Lakes to the Gulf of Mexico and the Atlantic Ocean. I passed through and around twenty-five important cities. I had the privilege of addressing great audiences and preaching the gospel of full salvation to thousands. Many souls sought both pardon and cleansing and eternity alone will reveal the good accomplished. I had the privilege of meeting some of the saints of the earth.

The first camp began at Chandler, N. D., June 29, and continued till July 8. This is one of the young camps but it is serving a needy field and ministering to many people over a large territory. It is located in a sparsely settled section of Southwest North Dakota, but it is surprising how the people attend and the distance they come. They have a new, well built tabernacle, all enclosed which makes it easy to preach. Rev. Jack Linn and wife were my co-laborers.

I next journeyed to the Southern part of Louisiana to hold Ebenezer Camp, near Crowley, La. This is an old camp situated in a thickly populated section of the rice belt. The crowd was large filling the large tabernacle the first night, and larger still every night thereafter. There are some fine people back of the camp who desire the salvation of souls and the glory of God. Mr. Clayton and daughter had charge of the singing.

After a few days rest at home I went next to Wakefield, Va., stopping by Washington, D. C., for a few hours enroute. The crowds at Wakefield were not so large as at Crowley, La., but they are about as orderly and cultured as one ever finds in a camp meeting. There are some real saints here. They are thoughtful for the welfare and comfort of the evangelist, which makes it easier to labor. Rev. A. W. Caley was our co-laborer.

The fourth camp was held at Center Point, Ark. This is an old Methodist Camp established before the Civil War. It ministers to a large and needy field.

It has never been run on distinctly holiness lines, but the present pastor, Brother Robertson, desired to establish this old Methodist doctrine. By the grace of God we were enabled to do so. The congregation accepted it doctrinally and a number of people professed the experience. This was a good and profitable camp.

The fifth and last camp was held near Campbells-ville, Ky. This was a return engagement as I was there last year. This year's camp surpassed last year's in the matter of crowds and spiritual power. They have a small gate fee here on Saturday nights and Sundays and it was the largest this year in the history of the camp. We also raised a subscription covering all indebtedness. When this is paid they will be free of debt and have a substantial amount in the treasury. The president of the camp said he felt better about this year's camp than he had ever felt at the close of any camp in twenty-four years. Bro. B. D. Sutton and wife were our co-laborers.

All things considered I feel that the past camp meeting season was a real success and profitable in many ways. They desire my return at three of these camps and I will probably go to at least two next year if the Lord wills.

Beginning Sunday, Sept. 16th, I start my church meetings for the fall and winter, at Lancaster, S. C. Please pray that the winter campaign may be a great success and result in the conversion and sanctification of hundreds.

E. O. Hobbs,

General Evangelist, M. E. Church, South.

FORT JESUP CAMP.

Last March we held a meeting in Many, La. While there we learned of the Fort Jesup camp meeting, located six miles from that place. In former years it had exerted a great influence for good throughout that whole region of country, but in more recent years it had declined in interest and spiritual power, so that the people had about decided not to hold any meeting this year. The situation was brought to our attention, and we were urged to take charge of the meeting, which we agreed to do, after much prayer and deliberation.

The Rev. Lee Harper had charge of the service of song and preached a few times, showing a fine spirit in every way, while Miss Ives presided at the piano. The Rev. Ellzey, an evangelist in the Congregational Methodist Church, also preached a number of times to the edification of the people, and rendered valuable aid in prayer and personal work.

Brother and Sister L. L. Latham, former residents of that place, and promoters of the meeting, but who now live in Cincinnati, drove through in their car with their four children, and, while they were delayed on the way, they reached the camp in time to render valuable service in prayer, and one untutored sermon by Brother Latham, and the singing of their two daughters. We preached twice daily, had charge of all the services, and raised the money to finance the camp. This was the twenty-fourth consecutive meeting held on those historic grounds.

The camp meeting board and the constituency of the meeting caught a new vision, and at our suggestion, likely, a camp meeting association will be formed, some new officers elected, a Delco lighting plant will be installed, and a better plan will be inaugurated to raise the finances of the meeting, and a dormitory built. Some difficulties existed among some of the promoters of the meeting, among them some of the members of the camp meeting board. Some confessions were made on the part of some of the people, reconciliations were effected, quite a number were converted, reclaimed, some sanctified, and many people greatly helped in their Christian experience. On all sides it was conceded that it was a good meeting, and quite a few new friends were raised up for the camp. The board and the people treated us fine in every way, and we were solicited to return and hold the meeting next year.

At this writing, August 29, we are in the middle of the Hurricane camp meeting near Marion, Ky. This meeting will close another year of special evangelism with us. We are now making dates for the Fall and Winter meetings. Persons desiring to correspond with us relative to meetings can address us, 1350 Grace Ave., Cincinnati, Ohio.

J. L. Glascock.

CAMP MEETING REPORT.

On the 10th of August, we began the camp meeting at Frankfort, Ind. As usual, the preachers from all over the State of Indiana and good people who believe in old-time revivals kept coming, until the whole camp was crowded and they did not have room for them. Tents were pitched all over the large grove and yet they did not have room. The good people of the city came to the assistance and relieved the overflow.

Rev. G. A. Hodgins, of Pasadena, Cal., was my co-laborer and it was such a joy to yoke up with him again in the battle for the Lord. There were many good singers there, and Bro. Mourer with his trombone, along with several others with musical instruments, and all together made the welkin ring.

There were not much visible results over the first Sunday. We were impressed to preach along lines calculated to make every one dig and examine themselves before the Lord; but on Monday, things broke loose and people began to pray through. There was no room for preaching and a steady altar service consisting of about four chapters ran until afternoon and it was reported that over fifty prayed through that day. It is seldom you see people pray through more thoroughly than they did in this revival. The tide kept rising to the last and evidently more than 300 sought the Lord.

Missionary Day was a red letter day. Rev. R. G. Finch, Rev. Earl Davis and his wife, and Rev. G. A. Schoombie were with us and gave rousing missionary talks and when the time came for the offering to be taken, the people gave and gave and when it was summed up, we found that it amounted to something over \$15,000.00. The general interests of the Pilgrim Holiness Church were represented and the management of the camp showed impartial attitude toward the work in general.

I believe many of us would have to say that this is the greatest camp that we have ever attended. The District Assembly of the Indiana District convened immediately after the close and we had a most wonderful Assembly. Much business was transacted and the brethren returned home in good spirits, enthusiasm and courage to push the battle for God and holiness as never before.

I am now in Nebraska in the District Camp and Assembly. The fire is falling and souls are already praying through. More later. W. R. Cox.

THE GOOD WORK GOES FORWARD.

It has been some weeks since we reported funds coming in for the Theological Building at Asbury College, but the friends have not been unmindful of our needs and steady streams of offerings have been running this way, which have enabled us to carry forward the work most successfully. We are now roofing the building, and up to this time have not had to go in debt one dollar. With the support of God's children who love the Bible and desire to have a ministry who preaches the full gospel, we expect to have this building completed and ready for occupancy within a short time. Below are the names of some who have rallied to our help; more names will follow next week.

| | |
|-------------------------|---------|
| E. D. Mounce | \$50.00 |
| J. A. Ellis | 5.00 |
| C. F. Goodenough | 5.00 |
| L. C. McCorkle | 5.00 |
| J. T. Penn | 25.00 |
| Mrs. Spencer Baylen | 1.00 |
| Leonora Floyd | 5.00 |
| F. W. Robbins | 5.00 |
| Mrs. E. M. Davison | 1.50 |
| McAllister | 5.00 |
| Wesley Conrad | 1.75 |
| Mrs. M. E. Murray | 1.00 |
| Martin B. Shugg | 5.00 |
| Mrs. L. J. Craig | 5.00 |
| J. M. Gilmore | 20.00 |
| Mrs. Lillie Allbright | 5.00 |
| Ira D. Nunn | 1.00 |
| Jno. H. Neely | 1.00 |
| Mrs. Mary P. Jones | 1.00 |
| Mrs. Emma L. Kelley | 1.00 |
| J. W. Hicks | 5.00 |
| A. S. Higgins | 1.00 |
| P. A. Polson | 2.00 |
| Mrs. John Heltsley | 5.00 |
| Anna L. Newbern | 2.00 |
| J. S. Denton | 10.00 |
| James J. Keyser | 1.00 |
| Mrs. S. S. Lewis | 1.00 |
| G. Sleiger | 1.00 |
| W. G. Nixon | 25.00 |
| Mrs. T. Arends | 1.00 |
| J. C. Parks | 10.00 |
| G. W. Harrelson | 1.00 |
| J. J. Foster | 10.00 |
| S. H. Gugler | 25.00 |
| Mrs. E. F. Petty | 2.00 |
| R. D. Bennett | 4.00 |
| M. Phillips | 2.00 |
| Agnes A. Exline | 5.00 |
| Mrs. L. S. Peercey | 10.00 |
| W. B. Woodruff | 1.00 |
| A. A. Whitehurst | 1.00 |
| M. D. Fulmer | 3.00 |
| Fred Wright | 10.00 |
| Mrs. Amelia Deputy | 5.00 |
| J. M. Sharpe | 1.00 |
| G. R. Whitlege and wife | 4.50 |
| W. R. Reynolds | 10.00 |
| Paul M. Lang | 27.00 |
| Edw. J. Rees | 25.00 |
| H. W. Blackburn | 10.00 |
| Mrs. Jas. Beroth | 5.00 |
| Mrs. R. M. Sigler | 1.00 |
| Addie M. Davis | 5.00 |
| Mrs. J. H. Sanders | 7.30 |
| Mrs. Geo. W. Bowman | 5.00 |
| Wm. R. VanLear | 5.00 |

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(Continued from page 1)

and hereafter. So while we are to keep to the main line we are also to see to it that no part of Bible truth and Christian doctrine is neglected; but the people who profess holiness must be posted and prepared against false teaching on any subject of divine inspiration.

Indian Spring Holiness Camp Meeting.

PART II.

It would take a volume to tell of the delightful people, the gracious ministry and the divine power and blessing resting upon us at Indian Spring Camp. It was in itself a great holiness convention with representatives from many states, thousands of people waiting upon the word and hundreds entering the fountain of cleansing.

One of the great features of the camp was the singing. Bro. Hamp Sewell, the noted song leader had built up a great choir. He had at least a dozen musical instruments with well trained musicians and several scores or singers who put their very souls into the music. Brother Sewell is a fine leader. He wastes no time in talk but keeps the music going. He manipulates a trombone to perfection.

The music at the camp was not a sort of separate affair, a musical concert before the service, but an important part of the service. They sang with the spirit and the understanding. The vast audience of thousands lifted up their voices in joyful praise. You will not find a camp meeting anywhere that is conducted in a better spirit, that wastes less time and keeps driving right for the main objective—the revelation of Jesus mighty to save—and the bringing of souls into the fountain of cleansing.

Time would fail me to tell of the great company of delightful brethren, of the splendid lay people, of the invitations to eat at the well-laden tables of those hospitable southerners, of the walks and talks and sweet and heavenly fellowship. It is a great thing to be among God's people. Brother Charlie

Tillman got in for a few days at the close and gave us several warm-hearted, melting solos. I am praying God to help me to live and labor so that by and by I shall meet with this great company of delightful saints on the eternal shores. May God bless Indian Spring and keep the holy fire burning there, and the people coming up from year to year for refreshing, for fellowship and for full salvation.

At Winona.

It was my privilege to be at Lake Winona in the northern part of Indiana for a few days the latter part of August. This is a great Presbyterian gathering. Of course, many members of all churches spend their summer or part of their summer, at this very delightful resort. Winona has become a little city of beautiful residences, with parks and all that goes to the making up of a delightful summer resort.

Dr. Biederwolf has charge, and the management of this great summer Bible Conference. He gathers about him, both from the United States and Great Britain, a body of Bible students and teachers. This year he had gathered a remarkable program. It was my pleasure to hear quite a number of distinguished ministers and Bible teachers. It would be hard to find a more cultured, devout, and delightful people than gathered at Winona. And it would be difficult to find a finer Christian gentleman and brother than Dr. Biederwolf. Mr. Rhodeheaver had charge of the music. The vast choir had been under his skillful training for weeks. They certainly gave us wonderful music. It was my first opportunity to come into anything like close contact with Mr. Rhodeheaver. It was very easy to fall in love with him. He is not only a great soul winner and choir leader, but a most delightful Christian gentleman. Dr. Biederwolf, with Mr. Rhodeheaver, and a group of consecrated workers have started around the world with a great gospel message. They go first to Australia, and then go all around through the various mission fields. Let us pray God to attend them with his blessing.

The Evangelical Association, one of the largest in the world, was having its meeting at Winona. It was my privilege to give them an address, and they received it with enthusiasm, and requested that I meet with them next year and speak to them every day; which I shall be delighted to do if I can arrange to meet the date. I preached a number of times in the tabernacle, which is a beautiful structure, seating eight thousand people. The people seemed to receive my message with appreciation. On the last night of this summer gathering I spoke especially on the Baptism of the Holy Ghost, and when Mr. Biederwolf asked all those who desired to receive the Baptism of the Holy Spirit to come to the platform, several hundred came at once and stood about the great platform. Everywhere we find a hungry and thirsting among the Lord's people for the fullness of the blessing of the gospel.

It was my very great pleasure to meet at the Winona gathering a number of our Asbury boys. I find them loyal to their school, happy and successful in the service of our Lord. I was surprised to find at this great Presbyterian assembly people greatly interested in Asbury College, asking questions and desiring catalogs, and talking about coming or sending their children to school there. The time has come when devout people are not willing to place their children under the influence of shrewd septs, who, while they claim superior scholarship and great piety, are nevertheless undermining and destroy-

ing evangelical faith. And this is as it should be. Why should any devout parent want to pay a large sum of money to some unbeliever to destroy the faith of their children in the inspiration of the Scriptures and the atonement made by our Lord and Savior?

General Holiness Convention.

The General Holiness Convention met in Indianapolis, Sept. 11 and closed Sept. 16. There were quite a number present from a wide expanse of country. The registration book contained something over 150 names. We judge there were at least 100, perhaps 125, persons present outside the state of Indiana. Of course, the bulk of the attendance was from Indianapolis.

The opening sermon was preached by Dr. Nixon, pastor of Fisher Memorial Church, Detroit. He always sounds a clear, strong, scriptural note on holiness. The people were blessed under his ministry. There were a number of excellent sermons, but not very much direct preaching on the subject of entire sanctification; of course, the thought and fact of holiness was in all the messages.

The meetings were held in the Cadle Tabernacle, which has a seating capacity of ten thousand. This was unfortunate, as the day congregations were not large, and the night congregations would have filled a large church auditorium, the preaching would have been more effective and would have secured larger results at the altar. No church, however, would have held the congregations Sabbath afternoon and evening. These were great occasions. Brother Will Huff in the afternoon, Brother Guy Wilson, in the evening, brought great messages. The closing service saw not less than twenty-five or thirty seekers at the altar. At practically every preaching service there were souls forward for prayer and no doubt quite a number were blessed, either reclaimed, converted or sanctified.

A unanimous resolution was passed requesting the National Holiness Association to arrange for a general convention four years hence, at some place to be selected by a committee from the National Association.

These items are written hurriedly as I hasten through Louisville on my way to Wilmore. We hope to be able to publish sermons and addresses of the Convention in later issues of THE HERALD.

Our 25-Cent Proposition.

From this issue of THE HERALD until January first, we will send the paper to subscribers for 25 cents. We believe THE PENTECOSTAL HERALD has a message that ought to reach tens of thousands of people. Everywhere the Bible lays special emphasis upon holiness. It declares that "Without holiness no man shall see the Lord." It commands, "Be ye holy." Unfortunately, there is a widespread opinion among many church members that a state of holiness of heart is impossible in this life. Not only so, but there is a strong prejudice in the minds of many against the doctrine and experience of entire sanctification. THE HERALD seeks to define and explain this great doctrine, to remove prejudice and to teach people everywhere to understand and love this great truth, and to seek the blessed experience it holds forth.

We try to give the people a whole Bible, to bring to their mind and thinking a full gospel from prevenient grace to perfect love. In these perilous times, when there is being made a most invidious attack upon the holy Scriptures, THE HERALD stands for the defense of the faith. The accusation of being "heresy hunters" makes no impression upon us whatever. We cannot remain quiet or indifferent while the Bible is being torn to pieces and multitudes are being led away from the faith. We must protest; we must try to warn and exhort the people to hold firmly to the holy Scriptures, to trust only in Jesus Christ for full redemption.

We earnestly appeal to the readers of THE HERALD and the lovers of the great truths for which we contend, to place THE HERALD into thousands of new homes. Many people who take the paper on these short time propositions become permanent subscribers. There is no better way to use part of your tithe money than to send a dollar to this office with the names and addresses of four of your friends whom you would like to read THE HERALD until January 1.

Change of Address.

Rev. A. P. Gouthey's address has been changed from Seattle, Wash., to Greystone Court, Apartment 39, Columbus, Ohio. Parties desiring to communicate with Brother Gouthey please to take note.

From Buddha to Christ.

The above is the title of a booklet written by Rev. John K. Aita, a Japanese student in Asbury College. This book is his own life story, whose wonderful religious experience has enabled him to lead many to Christ. He came to this country, leaving his devoted family in Japan while he pursued his studies that he might return to preach the gospel in its fulness. He worked in the kitchen at Asbury College in order to secure means by which to support his family. We have never had a more worthy foreign student than Aita, and we ask the readers of THE HERALD to send me an order for his life story, price 25 cents. If you wish to help this dear young man through school you may send any amount you wish and I will see that it goes direct to him. There are hundreds who could spare from one to five dollars and thus lift the burden from this devout soul who is longing to tell the "Old, Old Story" to his native people. Just now he is sorely distressed not knowing whether his loved ones were lost in the terrible earthquake or not. Any one wishing to help this young man may order the book from Pentecostal Publishing Company, addressing same to me, that I may turn the amount over to him. I am sure we shall have many responses, for it is just like our friends to help the "other fellow."

MRS. H. C. MORRISON.

QUIET TALKS ON THE SIMPLE ESSENTIALS—GORDON.

(Continued from page 5).

There's only one knob on the door of a man's heart. And that's on the inside. The Evil One can't come in till the man inside twists the knob and throws open the door. And God won't come in until the door opens freely to him.

Choice makes the man. Right choice strengthens the man. It lets his friendly God in. It defeats the Evil One.

Wrong choice weakens the man. It shuts God out. It lets the Evil One in. It stiffens up the joints of the choosing power. It's tougher work choosing right, easier choosing wrong.

And it's striking that wobbling indecision practically results as wrong decision does. The tempter is strengthened in his approach. God is still out. The door is not open to him. The will weakens. A wobbling will is a weakening will. Not choosing is choosing not to.

It is striking that, as a bit of mere psychology, choice of the Christ includes all mortal choices. By common consent he stands for the purest and strongest and humanest.

Choice of Him opens the door for a new power to come into one's life. That power re-knits all the moral fibre of character. No conflicting choice can be made as long as one remains true to that one choice.

And life becomes a succession of choosings. Choice stares in at every window pane. It knocks at every door. It rings the bell unceasingly. It's wireless cries come on the wings of every wind. The darkness in-

tensifies the call and the light brings it sharper and closer home.

And peace of heart, without which there is no strength comes only in right choice made and unwobblingly persisted in.

Leigh Hunt was right. A friend looking at his new painting, since so famous of Christ knocking at the vine-clad door, said, "There's a mistake. You put no knob on the door." And the painter quietly said, "There is only one knob to the door of a man's heart, and that's on the inside." Every man makes his character by use of that knob.

No. 12—Faith or Fear?

There's no love so inexpensive as a mother's.

Ocean Grove Camp Meeting.

Rev. Arthur Oakes.



THE camp meeting of 1923 is now a memory to those privileged to attend—What a memory! To the multitudes that know, we shall not be charged with exceeding the truth when we say there are more Christian people interested in Ocean Grove than any other spot in the United States, or on the earth; and there are more praying people praying for Ocean Grove than for any other place in America, as in the Christian world. There is no place from which there goes out so many tides of divine grace and glory as from Ocean Grove. The spiritual influence is nation-wide, yea these surging sanctifying tides reach other shores and are a blessing to every land that is touched. In recent years we sensed the letting up, if not the crowding out of the spirit and purpose of the founders of Ocean Grove; the very spirit and purpose which have made Ocean Grove the Jerusalem of the religious world; and were sad. The year of 1923 has witnessed a great change. Looking on the increasing multitudes that more than crowded chapel, temple, tabernacle and auditorium to hear and join in our fears all fled away. Listening to the prayers and testimonies, sermons and songs an Old Testament scripture obtruded itself again and again, we substituted the words Ocean Grove for the words, Zion and Jerusalem and we said: "For Ocean Grove's sake will I not hold my peace, and for her sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Then thou shalt no more be termed Forsaken; neither shall thy land anymore be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy God rejoice over thee."

We have attended Ocean Grove with a degree of regularity for many years; we have seen Ocean Grove at its best, we never saw it better than this year of 1923. We have listened to the preaching of the fathers in the years of long ago, we never listened to better preaching than Ocean Grove had this year. We have heard the Gospel story in Methodist fashion in other years at Ocean Grove, the doctrines of Methodism were never more sanely and scripturally proclaimed than in 1923. This was especially and emphatically true in relation to the meetings held in the Tabernacle. The Gospel of "Holiness Unto the Lord" in this meeting was not obscured or spoken of with bated breath. The increasing crowds evidenced the interest and hunger of the people in the Gospel of full salvation. Dr. E. L. Hyde was more than

ever lucid, and effective in his teaching this year. Here are some of the men that preached. Bishop Oldham, Buenos Aires; George S. Johnson, Ocean Grove; T. W. McKinney, Amos Johnson, Arthur Oakes, Philadelphia; A. J. Shieves, Washington, D. C.; W. L. Gray, Pen Argyl, H. C. Morrison. The singing of the Berg sisters was in full accord with the object of the meeting and was a great blessing.

The spiritual atmosphere was like it used to be in the best days of Ocean Grove. In one of these meetings Dr. Munhall, giving his testimony said, "this is sure enough a Methodist meeting," "this is like it used to be in the beginning of Ocean Grove," "this is a real Holy Ghost meeting." As in this meeting so it was in every meeting, only more so. The spirit that was obtained in the Tabernacle under E. L. Hyde, obtained in the auditorium under Bishop Berry; in the Temple, under E. H. Hann; in the Twilight Meeting, under S. B. Goff; in the Sunrise Meeting, under E. L. Snyder.

Hundreds of ministers of many denominations, and tens of thousands of praying men and women of all denominations will go from this mount of vision, and blessing to glorify Christ, and serve his Church with greater freedom and added power. So mote it be. Amen and Amen. Blessed, thrice blessed the Camp Meeting of 1923.

Dr. Morrison's preaching at the Ocean Grove Camp Meeting was great,—great because he believes the Bible is the Word of God, and in the doctrines of Methodism. He has no sympathy with modernism and makes no compromise with errors or fads. He calls things by their right names, and talks out in meeting. He has a commanding presence, a good voice and is a natural actor. Above all he is a Holy Ghost Man; therefore his preaching was in demonstration of the Spirit and with power, a model Methodist preacher. The best results from his preaching will be found in the preaching of the preachers who heard him; to them it was encouraging, comforting and stimulating, and many of them went home to be braver, more earnest and courageous representatives of the King of Heaven.—*Eastern Methodist*.

It is sometimes easier to get what you like than it is to keep on liking it after you get it.

The Lord is Coming.

The Lord is coming, as He said,
Just when 'twill be I do not know,
But oh, the thought is comforting,
Upon my soul it puts a glow.

The Lord is coming, angels bright
Proclaimed the message from the skies!
Oh how it thrilled the gazing ones
Who upward looked with ravished eyes.

The Lord is coming, blessed hope!
The bright "pole star" of early saints,
The goal for which each holy soul
Now deeply yearns, but never faints.

The Lord is coming, it may be
At early morn, at night, or noon,
And something seems quite off to say
It will be soon, it will be soon.

Dear friend, are you prepared to meet
The coming Bridegroom from on high?
Are you now robed in garments white,
And waiting for the advent cry?

"Behold He cometh!" wondrous words
That through the vaulted heav'ns will ring!
And then with rapture shall ascend
His waiting ones to meet their King.

But ah! e'en some who speak His name.
To be "caught up" will surely fail,
Because they lacked the Spirit's seal,
Nor walked within the narrow pale.

A. W. ORWIG.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Here I come children with an old slogan—
"Never too poor to pray,
Never too weak to win."

Many read this on the cards of poems I send to the sick, sorrowing, and troubled, and wonder where I got it; well, it is in an old book left by my mother, entitled "Shadowy Hand; or Life's Struggles," written by Henry Morgan, who, with his widowed mother, battled through the greatest poverty, disease, hardship, in the early days of Connecticut. Often near despair, starvation, death, the mother cheered on her boy with this word, "Never too poor to pray, never too weak to win." Young Morgan grew up under the "Shadowy Hand" of that mother, and became a great and useful man of God. Now I am interested in young folk who want to become useful in some special calling: a musician, nurse, minister, teacher, writer, etc., but feel weak, or handicapped by lack of money, opportunity, or some one to help them. But remember, whatever you undertake will not be easy, and, like young Morgan, you can overcome the greatest hindrances and win out. Don't be discouraged if you cannot be what another is, or do as some one else does. I know two little girls, eleven year old twins, exactly the same size, yet they can neither work nor play alike. They play ball; Isabel throws just like a boy. Virginia is just as great a player, but she can throw only like a girl. "Well girls, how's the game?" asked their mother. "O mama, Virginia can't play except like a girl," answered Isabel. I said, "Don't worry, Virginia, God withholds some gifts, but makes up for it in some other way: He will help you find your place, and calling, and help you to do it in the way he intended." Who ever reads this won't you copy the slogan, "Never too poor to pray, never too weak to win?" Give it to your pastor or Sunday school teacher.

T. Richardson Gray.
Humeston, Iowa.

Dear Aunt Bettie: May I write to you, too? I am rather old, I know, to write, but I have read and enjoyed many of the letters printed in *The Pentecostal Herald*, some of them written by people older than I, so I am taking the courage to write. St. John is a small town with only five or six hundred inhabitants. It nestles in Pleasant Valley, which winds its way in and out among the Palouse hills. ("Palouse" is an Indian word meaning "green hills.") These are small mountains to people who are accustomed to the plains; but to those who live in the mountains, this is "rolling land." Nearly all of it is farmed; but little is grown here besides wheat. The farms range in size from about 160 acres to nearly 500 acres. The grain is cut and bound by a machine which out here is called a binder. Men follow close behind it and, gathering up as many bundles of the grain as they can well carry, they place them in tepee-shaped piles all over the fields. It stands there until the threshing machines are ready. These machines are large and complicated and are run by either gas or steam traction engines. Men with teams and wagons go out over the fields and haul the wheat in to the threshing machines. Hundreds of bushels of wheat are threshed in a day by one machine. A few weeks ago I was on the very top of Steptoe Butte. Nobody knows why God placed that round knob of a mountain out there all by itself, but I wonder if it might not have been that people might enjoy the view from its summit. It was completely surrounded by Palouse hills; and seen from above they resembled a withered apple. The fields were just little patches. Some were different shades of green, some were tan with ripened grain, and some were gray-black earth. Such was the view in every direction of the compass; but far away

toward the east I could see the Rockies. Somehow I felt that I was seeing very, very much of God's handiwork; and I was more sure than ever (if that were possible) that there is a mighty Creator who made all those strange and beautiful things.

My letter is getting long so I will close, but, Aunt Bettie, if you will permit me, perhaps I shall write again and tell you more about Washington. Until then, Goodby!

Magdalene Rhoads.

Yes, write again, please. Don't you say so, Cousins? Aunt Bettie.

Dear Aunt Bettie: This is my first letter to *The Herald*. My grandmother receives *The Herald*, and I find much pleasure in reading the letters of the cousins. I have found very few letters from Illinois and I want to add another to the list. Alta L. Eubanks, your middle name is Lucille. I am four and three-fourths feet high, weigh 93 pounds, have blonde hair, blue eyes and light complexion. I am thirteen years of age. I have four sisters and one brother. I will study the eighth grade next term. I am sorry to say that I am no Christian, though I attend Methodist Sunday school regularly. Our class roll shows an attendance of fifteen girls or more every Sunday. Our teacher is Mrs. Etta Carter, whom I love very much. I love outdoor sports, such as tennis, riding and skating. I would be delighted to receive letters from the cousins. I hope to see this in print. Well, by-by, I'll chat longer next time.

Berna Gilbert.

Box 274 McClane St., Rosiclare, Ill.

Dear Aunt Bettie: I want to thank the cousins for their nice letters and reading I have received. It makes me feel as though I am not forsaken if I am an invalid and in the way of others. May 30, 1911, I fell from a load of hay and burst my back and right hip and it left me a cripple for life. Pray for me that I may be healed if it is the Lord's will. I am just waiting for the Lord to call me home. Please remember me and write to me, for that is the greatest pleasure of my life, to receive letters from Christian people. I am doing the best I know how to live right and am longing for the time to come to go to meet my Savior in the sky.

Fred A. Metcalf.
Yakima, Wash., Rt. 7.

Dear Aunt Bettie: I looked over the Boys and Girls' Page and did not see a single letter from Indiana. A friend of mine takes *The Herald* and I enjoy reading all of it, especially the Boys and Girls' Page. I am a great friend of the boys and girls and love all of them very much. When I read about a boy or girl being shut in on account of sickness it sets me right to praying, for I believe prayer is the key that unlocks heaven. I trust the Lord for everything. Praise his precious name! Jesus is real to me. Jesus has just taken me through a very severe trial but I am still trusting him. Would be glad for any correspondence.

Martha Pringle.
Cartersburg, Ind.

Dear Aunt Bettie: This is my second letter to *The Herald*. I am between nine and fourteen. If you will guess my age I will send you a card. I live on a farm. We go to Sunday school. I go to school and am in the fourth grade. I have a little hen. We have a dog and go hunting every once in a while.

Tella Walker.

Dear Aunt Bettie: As I haven't written in some time I decided I would write again. I am twelve years old, four feet and four inches tall and weigh 100 pounds. I think some of the cousins will remember me for I used to correspond with a few of them. I have brown hair, gray eyes, and fair complexion. Who has my birthday, May 18? Hurry up, Virginia boys and

girls, we don't want the other states to get ahead of us. I am in the seventh grade at school. Whoever guesses my first name I will send them my picture. It has five letters in it, and the first letter is S.

S. Georgia Neal.
Mace Springs, Va.

Dear Aunt Bettie: How are you and the cousins today? I think that this paper is the best one printed. Fae Ray, I guess your age to be 19. My age is between twelve and sixteen. I like to hear from the cousins of other states. I have four sisters and one brother. I am a boy that likes to hunt and swim, ride horseback and tend cattle. New Mexico is a country of sunshine. If any of the cousins wish to write me my address is Taft, N. M.

Tuska Walker.

Dear Aunt Bettie: I have been reading *The Herald* ten years and enjoy it very much and have a great interest in the Children's Page. I rejoice to know there are so many children who are Christians. I am tempted to tell the boys and girls how I look and my age and everything, but on second thought I fear you would not be interested. Anyway, I will give you an idea of my age. I was born exactly 109 years, 3 months and 12 days after the signing of the Declaration of Independence. What is my age and birthday? Edith Foren has asked the question, How many read the Bible daily? I do, it is the Book of books to me; it never grows old. Let me suggest that the next time you write, that you give us your favorite scripture verse. If you will do this the Children's Page will be shining with golden texts from the Bible. Here are my favorite verses:

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

Best wishes to Aunt Bettie and cousins.

B. V. Williams.
Corco, W. Va.

Dear Aunt Bettie: This is my second letter to *The Herald*. I am twelve years old and will be in the eighth grade next year. My father takes *The Herald* and I enjoy reading the Boys and Girls' Page. We live three miles from Sunday school so it is seldom we get to go. We are having tent meeting at Cushing, Wis. There will be a tent meeting at St. Croix Falls, Wis. There were between 80 and 100 converts at St. Croix last year. I have a Bible that cost \$4.00. I got it for Christmas. I have two brothers and one sister.

Margaret Brown.
Centuria, Wis., Rt. 1.

Dear Cousins: I cannot tell you how much I have been blessed in reading your dear letters. The Lord bless you! About one thing, however, I have often wondered—why don't you beg Aunt Bettie's picture for your page? I heard her husband, H. C. Morrison, twenty years ago. Surely he is one of our very strongest holiness leaders. I am older than most of you cousins, but I want to assure you that I am young in spirit. By God's help, I mean always to keep in touch with the young. How very thankful I am that I was saved in my girlhood! I grew up in a dancing, horse-racing, card-playing, Catholic community. God saved me as a brand from the burning. Often I think I might never have been saved if I had not been converted in my early youth. O unsaved young people, come to Jesus! "Remember now thy Creator in the days of thy youth." Dear girls, I am interested in you in particular. An older cousin, a married woman, advised you months ago to learn common things—to bake, cook, sew, do housework in general. Girls, I just want to stress her sentiments. Domestic science, education along practical lines is all important, and, as that dear cor-

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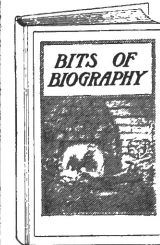
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respondent said: "If you don't master these things, your life will be more or less a failure." A school-mate of my childhood days grew up untrained along these lines. She married in her teens and soon got her eyes opened to her total unpreparedness for home maker and wife. She was humbled, crushed. She brooded over it, till she became a raving maniac, and over and over she would so pitifully bewail her unpreparedness. O it was so awful! God help you to take my warning.

Aunt Rohamah.

Dear Aunt Bettie: May I come again? Since my first letter we have had a camp meeting at which forty confessed Christ; nineteen of them were children between eight and sixteen years old, so you see it was almost a revival among the young folks. The male quartet from God's Bible School and our minister from Wesley Chapel held it. All of them are students from the Bible School. They held a children's meeting every evening before services, and since my last letter my sister has been sanctified. I love to draw and take drawing lessons at school. I agree with the cousin about an education. It is a fine thing, but sometimes it ruins people. One of my school teachers went off to college and came home and taught my school and he would sit and put up an argument with me that man evolved from an ape, but you just take the Bible and turn to the place where it says that God made man and he will shut up quick. If any of the cousins have the song, "The Dying Cowboy," I would like to have a copy of it. May God bless you and all the cousins.

Harold Copas,
Winchester, Ohio.

RESOLUTIONS PASSED BY THE DISTRICT CONFERENCE AT SLATON, TEXAS.

Whereas, there is widespread throughout our church, a modernism so called, which brings into question the fact of the full and complete inspiration of the Bible; and,

Whereas, under the guise of scholarship from pulpit, from professors' chair, from platform and from press, efforts are being made to discredit the Bible account of the creation, to stigmatize as myth, some or all of the wonderful and miraculous occurrences recited in these scriptures; to declare as fable the gripping story of Jonah and his call to preach repentance to the people of Nineveh, to brush aside as unworthy of belief the fact that prophecy was delivered and the Scriptures were written by holy men as they were moved by the Holy Ghost; and,

Whereas, the virgin birth of our Lord is brought into question and denied; the efficacy of the atonement scoffed at, and the death and resurrection of our Lord is made of none effect; and,

Whereas, these things are fundamental in the life and existence of the Methodist Church, South; and,

Whereas, there are evidences of these unsound, unmethodistic and unscriptural teachings in our pulpits, schools and mission fields,

Be it, therefore, resolved by the District Conference of the Lubbock District, Northwest Texas Conference, Methodist Episcopal Church, South, in session at Slaton, Texas, that we view with alarm and concern deep seated those dangerous tendencies and attacks upon the faith once for all delivered unto the saints, and that we in the most positive terms declare ourselves as opposed to such baneful teachings.

That it is our belief that we are face to face with a serious problem in the life of the Church; that we have come to the parting of the ways; that there is no middle ground, and that we must choose between the Bible as we now have it, and as we have been taught to believe it, and the Bible as the higher critic sees it, much of it unreliable, myth, folklore, allegory and as a whole enshrouded in an atmosphere of doubt and skepticism, mutilated.

That we regard this modernistic movement as the most far reaching, dangerous, faith destroying evil that our Church has ever faced, and that if these destructive teachings are permitted to prevail our Church, as a living, vital, evangelical force in the world, is seriously crippled, if not effectually destroyed, and further, we believe that it is hindering the Centenary and other collections of the Church.

That we call upon our preachers and laymen everywhere to courageously speak out against those teachings and tendencies and to stand firm for the whole Bible as the Word of the living God, and for the fact of the Deity of the Lord Jesus Christ, born of the Virgin Mary, who freely laid down his life as a ransom for the sins of the world.

That we declare our belief to be this hour of crisis is no time to counsel non-agitation, and that the man or woman who fails to speak out against these destructive and dangerous teachings, is aiding and abetting con-

sciously or unconsciously, the liberalists in their heinous attack upon the sacred beliefs of our beloved Church.

That we believe with the sainted Bishop Kilgo, "It would be a good thing for the annual conferences to speak out on many of these matters which are left in the hands of the radicals."

And with our honored Bishop Candler, that "A stand must be made against liberalism if a shred of Christianity is to be left among men for transmission to the generations to come, or even the faith of the present generation is to be maintained. A policy of concessions to it, and compromises with it, can be followed with safety no longer. It has gone far enough."

Therefore, we respectfully memorialize the forthcoming session of the Northwest Texas Conference, at its 1923 session at Plainview, Texas, that it speak out in no uncertain terms in condemnation of these destructive teachings, whether they be from pulpit, from college or university chair, from lecture platform, from the press, or in the mission fields.

That the said annual conference declare unequivocally for the dismissal or recall of any and all teachers and mission workers who believe or teach these deceptive and destructive doctrines, or who will not sincerely and whole-heartedly subscribe to the fact that the Bible, as we now have it, is the Word of God, revealing himself to mankind, and that this revelation culminated in the revealing of the Father by the Son, who is one and eternal with the Father and Holy Spirit.

And further, that the law of the Church be invoked in proper cases against any and all who persist in these teachings, whether in pulpit, or elsewhere; and if there be no law of the Church adequate that the said annual conference declare itself unequivocally for the enactment of an adequate law for such cases, that our Church may be rid of such teachers, and the faith of our people protected and preserved, and that the ongoing of the Church may glorify the God of our salvation."

The above resolution was presented, debated and adopted. Three preachers voted against it. All other preachers and all laymen supported it. The ground of opposition being largely that we have no higher criticism in the Northwest Texas Conference and therefore ought to let the thing alone.

SIMPSON PARK CAMP MEETING.

To those who attended the camp meeting at Simpson Park, Romeo, Mich., the ten days was a season of great refreshing and uplift. The attendance far surpassed that of any recent year, so that our greatly enlarged auditorium was none too large. And the new chapel for young folks' services was far too small.

Dr. John Paul and Rev. Wm. H. Huff proved to be a great team of full salvation preachers.

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Shepard. We do not hesitate to commend all of these workers to any who may be looking for camp meeting help.

Dr. W. G. Nixon was unable to be present until the last four days on account of sickness, but was a great inspiration during the closing days. The annual meeting expressed its confidence in his leadership by re-electing him to the presidency for the coming year.

The financial response was such as to enable the management to begin to plan for further enlargement and improved equipment for the near future.

But after all the greatness of a meeting cannot be measured by attendance, nor by great preaching, nor fine singing, but by the conversion of souls, and the dedication of lives to God's service, and we believe the meeting this year was great in the sight of God in this respect, for many professed conversion and sanctification.

W. B. Weaver, Sec.

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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson I.—October 7, 1923.

Subject.—Abraham, a Blessing to the Whole World. Gen. 12:1-4; 18:17-18; 22:15-18.

Golden Text.—In thee shall all the families of the earth be blessed. Gen. 12:3.

Time.—Cannot be fixed definitely. Abraham was born about B. C. 2000, was called out of Ur of the Chaldees when he was about 70 years of age; and the record runs to the end of his life.

Places.—Haran, Egypt and Canaan.

It is a bit interesting to look into the pedigree of Abraham. The human race had made one great failure that brought on the flood; and Jehovah had selected Noah and his family to make a new start to repopulate the world; but they had failed him, and gone away into terrible sin, even into gross idolatry. Wherefore he calls out a new man, Abram by name, to make a third effort. No doubt he picked out the best man there was on the earth for this third venture; and he was far from perfect; but there were immense possibilities in him; and if God has a possibility in a man, he will do the rest.

Jehovah's first call to Abram was but partially obeyed. His father Terah accompanied him; and they stopped at Haran where Terah died, leaving Abram free for his life's work. Then came God's second call that sent him into Canaan. Dr. Torrey suggests that too many souls stop with the first call. This second call to Abraham suggests some thoughts. The Bible is full of these doubles. There were two compartments in the tabernacle. In the Jewish worship there were two sacrifices that stood out above the rest: the sin offering and the whole burnt offering. The priest cleansed a leper twice. There were two goats in the sin offering. Jesus gave a blind man a double healing, and cleansed the temple twice. Isaiah had his iniquity taken away and his sin purged. St. John says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Surely there is a lesson concerning our salvation in all these doubles. It is to be feared that most Christians have only been called out of Ur of the Chaldees, and have stopped at Haran. Jehovah called the Jews out of Egypt for the purpose of leading them into Canaan; but they failed him at Kadesh-Barnea; and that generation never entered the land of promise. Haran could have meant little to Abraham and the wilderness little to the Jews, had there not been a Canaan before them. These were but half-way stations between the beginning and the better inheritance; and we are persuaded that conversion is but a half-way station between sin and full salvation. Surely all the saints who have professed to enter Canaan have not been deceived. If we mistake not, this is one of the good lessons that we get out of the call and life of Abraham. May be you do not see it. Neither did the Jews see it at Kadesh-Barnea; but it was not due to the fact that there was no Canaan for them. The record says that they failed to enter because of un-

belief; and it is a bit significant that the apostle has left us this warning: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it."

In two things Abraham has left an unsurpassed example to men: Faith and obedience. They are twin sisters never to be separated. They are Siamese twins that cannot be cut apart without death to both of them. When God spoke to Abraham, he believed he acted at once. Here is a lesson that is full of rich blessing. Believe and obey will climb any mountain of difficulty that lies in your way.

Abraham was, in some measure at least, a heathen when God first called him; but he obeyed so beautifully that his name was soon lengthened to Abraham. Abram means, "exalted father;" Abraham, "father of a multitude." The promise has been amply fulfilled. By blood the Jews and the Mohammedans are his kinspeople, along with the descendants of Keturah, the wife he married after the death of Sarah. But these were but the beginning; for through faith in the Christ all Christians are accounted as the seed of Abraham.

God's call to Abraham was brief but full: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." It looks somewhat cruel; but there was no other way. Separation! Separation! Separation! is God's method of making saints. His own family would have been Abraham's ruin. They would have dragged him down. The need of the Church today is SEPARATION from the world. The two are so mixed that separation would be terrible, but not half so terrible as remaining together. They cannot walk together without injury to them both. The Church must come out from among them, if she is to save them. Abraham could no longer be a part of his father's family, and be God's picked man. Neither can the Church run and dance with the world, and be the chaste bride of Jesus Christ.

If God's call to Abraham was severe, his promise was rich and full enough to make up for all the losses to which the call would subject him. It was seven-fold, and therefore perfect:

1. "I will make of thee a great nation."
2. "I will bless thee."
3. "I will make thy name great."
4. "Thou shalt be a blessing."
5. "I will bless them that bless thee."
6. "I will curse him that curseth thee."
7. "In thee shall all the families of the earth be blessed."

That is very nearly full measure. What more could God have bestowed upon him without taking him to a better world? Seven is the number for Bible perfection; and Jehovah rounded out the full count to his faithful friend Abraham.

Abraham had just one more weight that would have to be laid aside at a later day. Sometimes God deals somewhat leniently with us; but if we will stand the cutting, he will finish

the work in due time. One is almost surprised to find that Lot was in the way of Abraham; but he was, and there came a day when he had to tell his beloved nephew to turn either to the right or the left, and he would go the other way. Men who are to be God's best must at sometime be stripped clean. When they have learned to walk alone with God, he will give them such human companionship as will help them to serve the better.

Jehovah's tests are not always easy. He wanted a man whom he could use anywhere; and Abraham must go through the fire that all the dross may be burned out. He was to be a sample man, and a blessing to all the coming ages. Before him lay the severest of all his trials. For long years he had been a childless man. There was no heir to his estate, but one who was not of his blood. Then God gave him his beloved Isaac, the boy of his advanced years. His hope beat high; but there came an awful day when God told him to offer up his only legal son for a burnt offering on Mt. Moriah. There never was a more cruel thrust; but Abraham was ready. That test would settle things between him and God forever. The old man went with quivering heart to the burning task; but God met him before it was completed. Abraham had won. God stayed his uplifted knife, and turned loose upon him the blessings of heaven. That part of today's lesson in which the angel of the Lord speaks to Abraham out of heaven is rich: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Our blessings come in proportion to our faith and obedience. If we live as lived Abraham, we shall inherit the blessings of Abraham. Abraham's God is our God. He changeth not.

Our lesson finds its complete fulfillment in Jesus Christ, the Savior of the world. This is the meaning of the lesson of the day. In him shall all nations of men find blessing. Ere long he shall come into his full inheritance and the desert shall blossom as the rose, and his glory shall cover the earth as the waters cover the sea.

SHANTINEKETAN, BOLPUR, BENGAL.

I am now doing something that missionaries have never done before. I have come into this institution of Dr. Rabindranath Tagore, the great Indian poet and writer and am teaching and studying here. It is a Hindu institution, but they have welcomed me—Christ and all. They give me full liberty to teach about Christ and I am doing so. It is beautiful the way they are opening and they are coming to me for counsel and light on these matters. At the same time I am here trying to learn a deeper sympathy, a closer touch, so that when I speak to India I will not speak as an outsider but as one of them. I am practising vegetarianism so that my brothers may not stumble through my eating of flesh. I will adopt an Indian dress, in fact have done so partially. I have felt that we must get closer, must find a new way to the soul of India. I am

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finding it. It is just love—identifying love. I will be here until the end of the month, making two months here, then I will resume my tours again. I have a great set of cities before me, the very cream of India for the next four months. Oh, for mighty grace to meet this situation! I rejoice to hear of the news of Asbury. With affectionate greetings to all,

Yours Sincerely,
E. Stanley Jones.

EVANGELISTIC AND PERSONAL.

Rev. C. J. Tyler has recently held a good meeting with Rev. A. F. Nunn, Temple, Ga., which resulted in much good. Brother Tyler is doing evangelistic work and may be reached by addressing him at Sandersville, Ga.

Rev. S. H. Pollitt is now located at Amelia, O., and will give his entire time to revival work, having been appointed conference evangelist at the recent Kentucky Conference. Brother Pollitt is one of the old-time preachers who preaches the gospel in its fullness and is thoroughly evangelistic in his messages. He is well fitted for this responsible and much needed field of Christian service.

Rev. Jacob Moses Harris, of Chicago, Ill., will soon begin a series of articles in The Herald on the subject of "The Jew, in History, Prophecy and Fulfillment." No doubt this will be a most interesting series as Brother Harris is well qualified to treat this subject both from a Christian and literary point of view.

NOTICE.

To friends and members of the Kansas State Holiness Association:—The Council had a special session Monday morning, after the close of the camp, and decided to erect a cottage on the ground and employ a man to occupy it and begin at once to improve the ground, build walks, make roads, and also a commodious place for parking cars. The cottage is almost completed, and the man employed. If those who made pledges, but also any who did not, but who are interested, will remit at once, it will save the trustees from having to make a loan.

Send remittance to Rev. W. R. Cain, 515 S. Wichita, Kansas.

W. R. Cain, Sec.-Treas.

CHANGE OF ADDRESS.

Please to note the change of my address from 310 N. Broad St., to 808 N. Ash St., Guthrie, Okla. We are in a great battle in Cleveland, Okla. Souls are being converted, reclaimed and sanctified. God is helping in preaching the Word and conviction is upon the people. Miss Kral is singing the gospel in the Spirit and with power.

C. S. Clarke.

CITIZENSHIP UNDER THE KING OF KINGS.

Rev. Ben Helm.

Jesus is "King of kings and Lord of lords." He says: "All power (authority) in heaven and earth is given unto me." We, who are his, admit this. Can we then with true loyalty to our Lord vote to put any man, who does not submit to him, personally, in authority over our Lord's government? "He that is not for me is against me." Satan claimed the authority of earth when he tempted Jesus, Luke 4:5,6. Christ claims it. It belongs by Divine gift to Christ: Whether man admits it, or not; Christ says, we must serve one or the other. If a ruler, and against Christ, can we be surprised if our leaders, chosen by our votes, do not govern our state and nation according to the will of God? Can we who are Christians consistently vote to place over Christ's government his enemies? Can we be surprised if we do, when they try to annul the 18th Amendment, or favor parimutual gambling by sanction of the government. Is it of Christ, or is it of Satan?

Be honest. Is it not treason to our Lord? Pause, study. Can we help by our votes to place over Christ's Kingdom any but his loyal followers? "What is not of faith is sin."

Rub your eyes my brother—yea now my sister, and think; and act according to the will of our Lord. It may be hard, but what is his will?

The new Solo Book by Rev. Jack Linn and wife are selling like hotcakes. God is blessing the new songs. Better get one. Price 35 cents. Order from Pentecostal Publishing Co., Louisville, Kentucky.

RADIO SERMON.

I never saw Bro. Mantle but have enjoyed reading his article in the Pentecostal Herald. On Sunday, August 19th, we had a Radio Sermon in our Church (the M. E.) and when the gentleman at Omaha broadcasting station made his announcement, he said we were to be favored with a Sermon by J. Gregory Mantle. We could hear him as well as if he had been in our Church, and Omaha is about 50 miles distant. In his message he gave the incident which I have clipped from the Sentinel Post of this city. I thought Mr. Mantle would be glad to see this in print. J. S. Johnson.

Made Over Spiritually

Rev. J. Gregory Mantle was the gentleman who preached the radio sermon at Omaha last Sunday morning, which was received at the M. E. church in this city. In his sermon, he told of one time preaching in London, using the same text that he preached from on this occasion, Jeremiah 18:4, on "The potter and the clay." He was not aware at the time that he had caused any one to make a definite move toward becoming a Christian, but some time after he preached in another church, when at the close of the service, a young lady came up to him and said "Mr. Mantle, I would have written you, but I did not have your address. I heard your sermon on the "potter and the clay" and I wanted to tell you about it.

"I did not care to go to church that day, but our folks were all going, and I thought to pass off the time, I would

go. I sat there indifferent, and careless, paying but little attention to what you were saying, until finally you said 'If there is a person in this house who has been marred by sin, Jesus Christ is here to make you over.' I knew that my life was not right, that I was headed toward darkness, and then and there I lifted up my heart to Jesus, and said 'Lord Jesus, please make me over again,' and in a moment, there came a change in my being. I was truly made over again."

Mr. Mantle said he could tell by the look of her eyes that she had become a changed woman. She had been "made over."

"Flirting With the Devil," the new book on the movies, is a fast seller. It is blisteringly hot, and should be widely circulated. Price, 25c. Order from Pentecostal Publishing Company, Louisville, Ky.

PENTECOSTAL VISION.

Winfred R. Cox.

We have made much of the portion of Joel's prophecy which relates to being filled with the Holy Ghost. It is quite essential to be thus filled and it can scarcely be said that too much has been made of that great experience which is for every believer; but to provide no outlet for the life thus filled, indicates that the blessing is but an ornament and will result in stagnation.

There is something significant in every wise commercial undertaking. There is vision behind the putting of a dam across a stream of water. An outlet is arranged with the purpose of turning a wheel which means the generation of an electric current, the whirling of ten thousand spindles, or the grinding of grain to supply bread for the hungry multitudes. All of this has a monetary object in view and despite all the changes and improvements, this object is kept well in mind.

The Divine economy in the redemption of man is none the less lacking in this essential element of progress. There is a Divine objective and the mighty pent-up forces of Pentecost broke over the carnal levees in Jerusalem and has been flooding the world ever since with its consequences. Channels for its mighty currents are furnished by human beings whose souls have been flooded with the same tide and who have the same special element of Pentecostal vision sufficiently, to direct its flow to the Divine objective.

Vision is a necessary accompaniment to Pentecost. Many have received the Holy Ghost, but like the pond with no outlet, no wheels of benefit to others were set going and consequently stagnation began while the individual dried up and became a trouble for some pastor rather than advancing in the grace of God. This is one of the sad results so often found today. Many have had the experience, but are now on the defensive. We run across them among our leaders as well as among our laity.

The conquessive spirit, the seeing of much land ahead and the desire to possess it, the laying plans to go forward in his name and drive out enemies from new territory must be prominently in evidence in the Holiness Movement and it will put life and spoil into our hands. I would rather make some mistakes while I am get-

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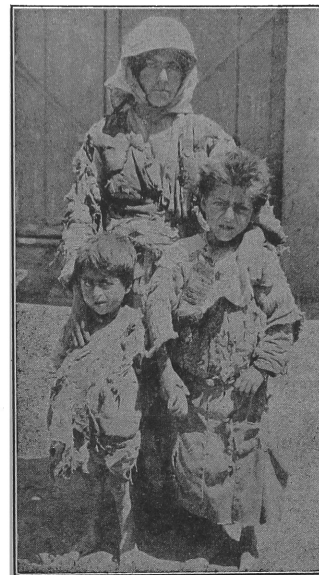
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A cable from Constantinople says Near East Relief fed one hundred thousand refugees while awaiting the arrival of the Red Cross after the Smyrna disaster. It continued feeding fifty thousand at Black Sea ports and Constantinople at a cost of \$50,000 monthly. They were fed from orphanage supplies to prevent starvation. Duty was done but orphanage supplies were exhausted. Children have no winter clothing or beds. Thousands more are begging admission.

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and opposing the leaders of the Movement, these modern hordes of infidelity have filtered through her borders until she is practically honeycombed from center to circumference with them. The same may be almost said of all the old line denominations. If they had stayed on fire for God and held to the truths committed to them they would not now be occupied in defending the Deity of Christ, the inspiration of the Bible and the Bible account of man's creation. It is a serious thing to lose the vision of Pentecost.

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EVANGELISTS' SLATES

ALLEN, HARRY S.
Macon, Ga., Sept. 9-Oct. 7.
Canton, Ga., Oct. 8-21.
Home address, 810 American Blvd., Macon, Ga.

ANDERSON, T. M.
Northville, N. Y., Oct. 2-14.
Cherry Valley, N. Y., Oct. 16-28.
Mannington, W. Va., Nov. 4-18.
Indianapolis, Ind., Dec. 2-16.
Home address, Wilmore, Ky.

BALSMEIER, A. F.
Kansas City, Mo., Sept. 20-Oct. 7.
Home address, 1018 Fillmore, Topeka, Kansas.

BANNING, EDNA M.
Galena, Ohio, Sept. 20-Oct. 7.
Home address, 9411 Pratt Ave., Cleveland, Ohio.

BENJAMIN, F. H.
(Song Evangelist)
Crown City, Ohio, September.
Open dates following.
Home address, Vincennes, Ind.

BENNETT, GEORGE.
Hermosa Beach, Cal., Sept. 7-30.
Home address, Hermosa Beach, Cal.

CAIN, W. R.
Minneapolis, Minn., Sept. 23-Oct. 7.
Jansen, Neb., Oct. 9-21.

CALLIS, O. H. PARTY.
Hutchinson, Kan., October.
Montgomery, W. Va., November.
Warsaw, Ky., December.
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

CLARK, C. S.
Marshall, Okla., Sept. 23-Oct. 7.
Tulsa, Okla., Oct. 21-28.
Waynoka, Okla., Nov. 4-21.
Home address, 808 N. Ash St., Guthrie, Okla.

CLARK, A. S.
Sharon, Okla., Sept. 15-30.
Kansas City, Kan., Oct. 7-21.
Arcadia, Kan., Oct. 28-Nov. 11.
Home address, Winfield, Kan.

CONLEY, PROF. C. C.
(Song Evangelist.)
Open dates beginning September 18.
Home address, 284 East York St., Akron, Ohio.

COPELAND, H. E.
Home, Sept. 25-Oct. 2.
Sikeston, Mo., Oct. 3-6.
Home address, 5258 Page Blvd., St. Louis, Mo.

GRAMMOND, C. C. AND MARGARET.
Bellaire, Mich., Sept. 16-30.
Copenish, Mich., Oct. 7-21.
Home address, 815 Allegan St., Lansing, Michigan.

DICKERSON, H. N.
Inez, Ky., (camp) Sept. 20-30.

DEAL, WILLIAM.
Worthington, Ind., Sept. 15-30.
Home address, Ashland, Ky.

DUNAWAY, C. M.
Lewis, Kansas, Sept. 24-Oct. 14.
Florence, Kansas, Oct. 17-Nov. 11.
Sebring, Ohio, Nov. 18-Dec. 9.
Home, Decatur, Georgia, Dec. 11-26.
Anthony, Kansas, Dec. 30-Jan. 27.
Coats, Kansas, Jan. 28-Feb. 17.
Home address, 216 N. Candler St., Decatur, Ga.

DUNKUM, W. B. AND WIFE.
Greentown, Ind., Oct. 7-21.
Bloomfield, Ind., Oct. 22-Nov. 4.
Shelbyville, Ind., Nov. 11-Dec. 2.
Sheridan, Ind., Dec. 9-30.
Home address, 1353 Hemlock St., Louisville, Ky.

EDEN, T. F. AND ETHEL.
Lewis, Kan., Sept. 25-Oct. 14.
Florence, Kan., Oct. 16-Nov. 11.
Sebring, Ohio, Nov. 18-Dec. 9.
Audubon, N. J., Dec. 10-27.
Anthony, Kan., Dec. 30-Jan. 2.
Coats, Kan., Jan. 28-Feb. 17.

ELSNER, THEO. AND WIFE.
Kansas City, Mo., Sept. 20-30.
Ashtabula, Ohio, Oct. 7-21.
Warren, Ohio, Oct. 26-Nov. 11.
Stockdale, Pa., Nov. 13-23.
Rio Grande, N. J., Dec. 2-16.
Empire, Ohio, Dec. 30-Jan. 13.
Permanent address, 214 Beach 145th St., Neponset, L. I., N. Y.

FEW, B. A.
Hughes, Arkansas, October 7.

FOUNTAIN, A. W.
Open date, Sept. 20-Oct. 5.
Grant City, Mo., Oct. 7-22.

GREEN, NORRIS F.
Parragould, Ark., Sept. 18-Oct. 12.
November and December open.
Home address, Little Rock, Ark.

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Bristow, Okla., November-December.
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HEWSON, JOHN E.
Indianapolis, Ind., Oct. 1-14.
Danielson, Conn., Oct. 15-28.
Dunkirk, N. Y., Oct. 30-Nov. 18.
Open dates after Nov. 20.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOBBS, E. O.
Lancaster, S. C., Sept. 16-30.
Talyorsville, Ky., Oct. 7-21.
Mineral Springs, Ark., Oct. 28-Nov. 11.
Home address, Rt. 2, Station E, Box 377C, Louisville, Ky.

HUNT, JOHN J.
Dover, N. J., Oct. 1-14.
Caunden, N. J., Oct. 16-31.
Avondale, Pa., Nov. 15-30.
Ionia, Mich., Dec. 2-16.
Home address, Media, Pa., Rt. 8

HOLENBACH, ROY L.
Kansas City, Mo., Sept. 20-Oct. 3.
Home address, Clarence, Mo.

ICARD, L. D.
Neal, W. Va., Sept. 16-30.
Home address, Barbersville, W. Va.

KENDALL, J. B.
Delphos, Kan., Sept. 30-Oct. 22.
Home address, Lexington, Ky.

KIEFER, R. J.
Terre Haute, Ind., Oct. 7-28.
Fostoria, Ohio, Nov. 4-25.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

KRAHL, MARTHA
Marshall, Okla., Sept. 23-Oct. 7.
Waynoka, Okla., Nov. 4-25.
Home address, 809 E. 9th St., Oklahoma City, Okla.

LEWIS, M. V.
(Song Evangelist)
Bethel, N. C., Sept. 23-Oct. 7.
Moovers, N. Y., Oct. 10-20.

LINN, JACK AND WIFE.
Waukegan, Wis., Sept. 19-30.
St. Cloud, Minn., Oct. 7-21.
Steele, N. Dak., Oct. 28-Nov. 11.
Home address, Oregon, Wis.

LOVELESS, W. W.
Kenton, Ohio, Sept. 13-30.
Home address, London, Ohio.

LUDWIG, THEO. AND MINNIE E.
Kansas City, Mo., Sept. 19-Oct. 1.
Bladen, Neb., Oct. 1-14.
Hale, Colo., Oct. 16-Nov. 4.
Armel, Colo., Nov. 5-18.
Wray, Colo., Nov. 20-Dec. 9.
Laird, Colo., Dec. 10-23.
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MCBRIDE, J. B.
Webb City, Mo., Sept. 16-30.

MCALL, F. A.
Cave Station, Va., Oct. 22-Nov. 4.
Open date, Sept. 16-30.
Open date, Nov. 11-25.
Duneden, Fla., Nov. 26-Dec. 9.
Braden Touro, Fla., Dec. 12-16.

MCCORD, W. W.
Greenville, S. C., Sept. 23-Oct. 3.

MACKAY SISTERS.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MAXWELL, SAM.
Carboro, N. C., Sept. 17-30.
Gates, N. C., Oct. 1-15.

MILLER, L. J., AND MILAN, D. WARD.
Pt. Worth, Tex., Sept. 23-Oct. 14.
Meridian, Miss., Oct. 21-Nov. 4.
Palatka, Fla., Nov. 11-26.

WINGLEDOFFE, O. G.
Open date, Sept. 17-Oct. 10.
Brooklyn, N. Y., Oct. 14-Nov. 4.
New Britain, Conn., Nov. 7-18.
Home address, Wilmore, Ky.

MITCHELL, LEROY J.
Alton, Ill., September.
Miller, S. Dak., January.
Home address, Mt. Vernon, Ill.

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New Castle, Ind., Oct. 7-21.
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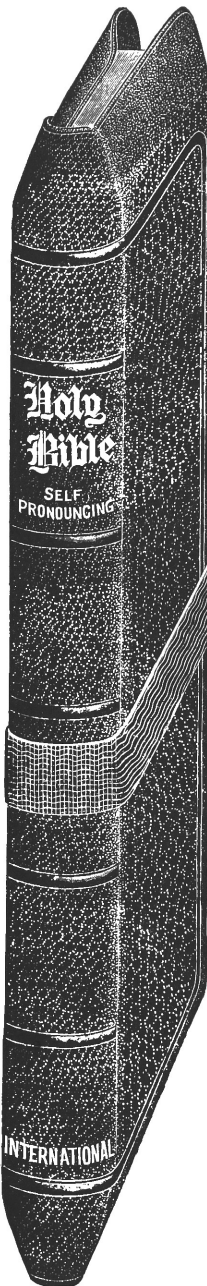
MOLL, EARL B.
Columbia, La., Sept. 17-30.
Summitt, Miss., Oct. 6-20.

MORRIS, JUDGE FRANK.
Seminole, Okla., Sept. 23-Oct. 7.
Houston, Texas, Oct. 21-Nov. 4.
Open date, Nov. 4-18.
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MORROW, HARRY.
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Blessing on Children, Relatives, and Friends. (about 30 references).
Safety from all Harm and Danger. (about 90 references).
Why Temptations and Trials are allowed. (about 70 references).
The Upright are Blessed and Prospered. (about 240 references).
Victory over Enemies and Troubles. (about 200 references).
Worry and Anxiety Contrary to God's will. (about 50 references).

In opening your Bible at any place you will find one of the above references with a key letter telling you at a glance what phase of the subject it deals with and at the end of the verse it will give you a reference where you will find some more scripture on same subject.

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DEEPWATER, MISSOURI.

The beautiful white tent was stretched once more on the Mohrweis lot in the heart of the city of Deepwater, from July 20 to August 5. Here the people of God from all over the country gathered, and prayed and sang and testified and fellowshiped together for about seventeen days. This meeting was not a time of great ingathering, but a time of getting together. The people of God had become scattered and the forces divided. The great need of the hour there, as in many other places, was to get together. The trend of every message the Lord gave us was to bring the people together. The Lord helped us in the preaching, and we believe he helped the people also.

We were all blessed and helped much the last few days of the meeting

by the coming of Rev. J. E. Wilson, president of the Kansas State Holiness Association, and Rev. Roy Hollenback, president of the Missouri State Holiness Association. These men encouraged the people by prayer, testimony and preaching. Brother Wilson was representing the missionary work in the Ozark Mountains, and the school at Ava; he gave a very encouraging report of both, after which the people responded very liberally in a financial way.

The good people of Deepwater are to be commended for the way they have carried the burden and labored to keep the camp meeting from dying out. Fight on, good people; in that great day you will find that the camp meeting at Deepwater has been a savor of life unto many in that community.

T. F. Maitland.

GRAFTON, N. Y.

The special evangelistic services which have been conducted for nearly two weeks at the Methodist Church closed Sunday evening. The Rev. Frank E. Arthur, Dean of the Chicago Evangelistic Institute, who for four years has had charge of the Seven Oaks Camp Meeting, was secured by the pastor as the evangelist. The campaign opened with a good attendance. Brother Arthur spoke each afternoon and evening with that power and efficiency which the Holy Ghost alone can give.

Brother Arthur is indeed an excellent student of the scripture, and a very able expounder of the Gospel of Jesus Christ. He preaches nothing less than a full gospel, and is endeavoring to spread Scriptural Holiness over these lands. His faithful preaching contributed a blessing to our church that can never be measured. Several souls knelt at the altar seeking heart purity, and we have reasons to believe that the pearl of great price was found.

Brother Arthur was cordially invited by the pastor and his officials to return for another series of meetings next year. The invitation was accepted, for which we are all glad.

Brother Arthur left for Gaines, Mich., where he will be one of the

preachers at the camp meeting. The pastor took charge of the services, and on the following Sabbath Sister Alice Haynes preached three excellent sermons; and when the invitation was given at the morning service two boys about fourteen years of age, came to the altar, and in the afternoon gave ringing testimony to their new-found experience. One of the boys was the son of the late Rev. E. E. Stuart, of the Troy Conference.

We are all very thankful for what the Lord has done for us in these special meetings, but we are still believing and praying for greater things. If the Lord spares our lives and brings us back to this church another Conference year the special services perhaps will take the form of an Indoor Camp Meeting. Our church could be nicely arranged for such an event.

Grafton is located about fourteen miles east of the City of Troy with a rare scenery, and an altitude of 1600 feet. Anybody desiring to find a quiet place for rest, spiritual food for their souls, and good fresh air for their lungs would not make a mistake in coming to Grafton. In behalf of the Lord's work in this part of his vineyard we solicit the prayers of God's people. In the interest of the great doctrine of holiness an invitation will be extended to the Eastern Holiness Association by this church to hold in the near future a two or three day convention. Pray for us.

Rev. O. Burtiss.

FRUITFUL TENT MEETING.

Just closed a great and fruitful, full gospel tent meeting here, which was held under the auspices of the Davison Bible Class of the M. E. Church. Brother M. D. Messner, the teacher, and his good corps of workers had the thing well organized. Rev. Sparks, the pastor, has the second blessing, and he stood by me nobly, without a single hitch, and urged his people and others to go in for the blessing. He is one of the most congenial pastors I have ever labored with. God bless him and his church. A number of ministers attended. God gave us some blessed conversions,

LEST WE FORGET OR WHAT THE FATHERS SAY ABOUT HOLINESS

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| Baptist Church | Elijah |
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clear sanctifications and some good healings. We had some great crowds, deep conviction, and good liberty. God gave my wife two great messages, and souls, as he usually does.

The last meeting was immense for burning conviction, and people seeking, groaning, and weeping for God to save, restore and sanctify. The last meeting opened up at 7:00 P. M., and lasted nearly six hours up to the time my wife and myself left for our room, at 12:45 A. M. The seekers were then praying and weeping bitterly. I do not know how long it lasted after we left. Brother Albright and his wife led the song. God blessed them. If we could have held this tent and stayed with them one more week, it was felt by all, and the leaders said, the results would have been indescribable. It was certainly a great meeting. I spoke highly of The Pentecostal Herald, as I always do, and sent in nine new subscriptions. Well, praise the Lord. Cleansed, healed and kept is my testimony. Wife and myself are open for calls.

Rev. F. W. Cox,
Lisbon, Ohio.

The Greatest Need of the Times

An educated, sanctified, Spirit-filled Ministry, preaching to the people a full salvation in Christ is the greatest need of the times in which we are living. We are startled and almost overwhelmed with the evidences of apostasy and unbelief coming to us from every quarter. The destructive critics have become bold, defiant, and aggressive. Shall we surrender, or shall we rally about the cross, strive to turn back the flood and give to the people the saving gospel?

In a ministry of many years I have never seen the people more eager and with greater soul hunger to hear the pure gospel of our Lord Jesus. There are numbers of savable people in every church and community. Under the earnest preaching of the gospel they will repent and accept Christ, and many Christians will seek and receive the baptism with the Holy Ghost, which prepares them for earnest and effective service. Let every faithful child of God awaken to the situation and rally to the rescue.

Last year we had in Asbury College over 200 young people preparing for the ministry and mission field. This year a host of young people are coming to Asbury College from every quarter of the nation. The Lord has set his seal upon this institution; we must enlarge the plant to meet the great need. Will you not help us in this great good work which is so absolutely necessary? Read the following paragraphs and send in your contribution at once. Scores of God's faithful children are responding to this appeal. If there was ever a time when the Lord's people should rally to his cause to meet a tremendous issue, that time is now.

I promise to give the following sum to Asbury College, to be paid in five equal yearly installments: \$100.00, or \$50.00, or \$25.00, or \$10.00, or \$5.00, this money to be sent in by October 20 of each year, or as near that date as convenient.

I wish to say to the readers of THE HERALD, this is the most important appeal I have ever made for the Asbury plant at Wilmore. Help to give the people a holy ministry and a pure gospel.

Faithfully, your brother,

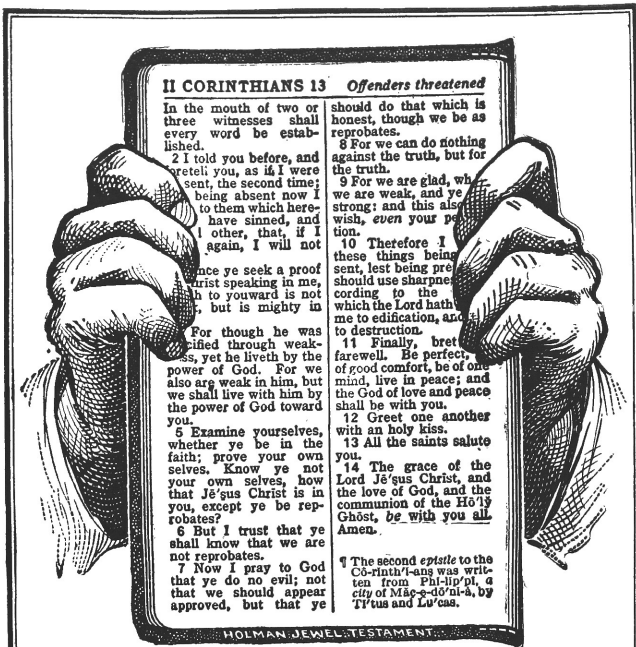
A. C. Morrison

I promise to give for the enlargement of the Theological Seminary at Asbury College, the sum of This money to be paid in five equal yearly installments on October 20, or as near that date as convenient. This donation is not to be used for running expenses, but is to be used for the permanent enlargement of Asbury Theological Seminary. This subscription is without interest, and in case of my death becomes null and void.

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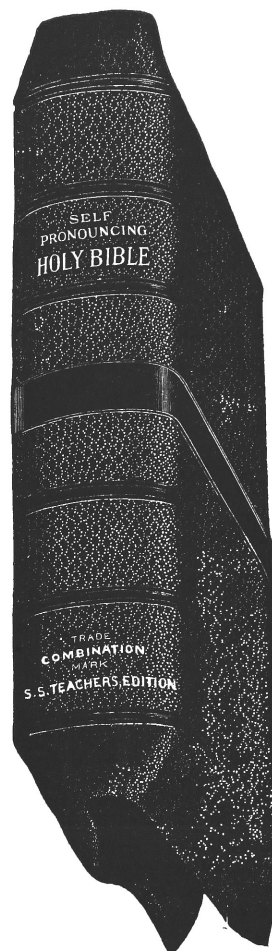
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