

PENTECOSTAL HERALD

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

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THE IMPORTANCE OF THE NEW BIRTH

By The Editor.

IN all the teachings of Jesus, we never find him saying, "It is my opinion," or "I have come to think," or "I have an idea," or "It is my judgment," or "After observation I have concluded." No such language is found in the Gospels. He always *speaks as one in authority*. He never expresses opinions or ideas, but he speaks the truth. He is positive and clear-cut. The people were impressed that he talked as one in authority. He never spoke more positively than when he said, "Except a man be born again, he cannot see the kingdom of God." He repeated this statement; he told Nicodemus not to be surprised at his teaching, nor at the positiveness of his statement: "Marvel not that I said unto thee, ye must be born again."

* * *

Proper emphasis is not being laid upon the importance of the New Birth—the regeneration of the individual soul—the impartation of that divine life and power which makes one a child of God, in Christ a new creature. Unfortunately, we have many men in the ministry who seem to think that Jesus was entirely mistaken in his statement with reference to the necessity of the New Birth. They think that eugenics, environment, training and education can take the place of the New Birth. There is no need for one to wear out his shoes these days hunting for heretics, but all men who preach these human theories against the teachings of our Lord are preaching heresy. They are doing incalculable hurt to the Church of God. Such men are not only wrong in their intellectual conception of divine truth, but they are not right in their hearts. Men who have been born of the Spirit, and retain the witness of the Spirit, will not be inclined to contradict the teaching of our Lord Jesus.

* * *

May I ask the reader of these lines, Have you been born again? Have you experienced that change in your spiritual being so radical, so strong, so blessed, which has made you such a different person that our Lord can find no figure of speech that so accurately conveys a conception of this change as that of birth, being born again? Have you sought in repentance and faith that salvation that comes to the soul by the power of the Holy Ghost? Are you a child of God? Think soberly and deal honestly with yourself in giving an answer to this question. Answer it in your own heart. You are not being asked to stand up before an audience, or to kneel at an altar, or to lift up your hand in testimony in the great congregation; but answer this question in the depths of your own soul, hidden away from all eyes save the eye of him that searcheth the hearts of all men.

* * *

How did you come into the church? Did you come through the door? *Christ is the*

WHAT ABOUT THAT THANKSGIVING OFFERING?

Have you thought of that Thanksgiving Offering? Shall we not answer the enemies of God, the Bible, the Church, and the souls of men in a brave, practical way?

Please turn to the ninth page of this issue of The Herald and read our proposition. Help us build a great school here at Asbury College to send forth an army of trained workers into the world to preach a whole Bible and a full salvation.

The times are critical, the enemy aggressive, insolent and full of deception and very busy. All of you who stand for the Word of God and the Son of God come help us in the great work at Asbury College. Put on the coupon at the bottom of the ninth page of this paper the very best you can do, cut it out and send to me. If you will help us prepare for them, we can have ONE THOUSAND students in Asbury College next year.

Make a Thankoffering to God by helping to build up a great school loyal to his Word and his Son.
H. C. Morrison.

only door. He says, "No man cometh to the Father but by me." Did you enter in through Jesus? Did you come up the steps of sorrow for sin, forsaking of sin, and confession of sin? Did you exercise saving faith in Jesus? Did Jesus bring you to the Father? He says, "No man knoweth the Father, save the Son and he to whom the Son will reveal him." Did Jesus reveal the Father to you? Do you know in your heart that you have a place in the true Church of God by the renewing of the Holy Ghost, or did you simply walk up some Sabbath morning and join the church? Did some one persuade you that it was your duty to society to become a church member? Did you join the church in some great evangelistic revival with the crowd? Or did you on some Decision Day decide that you would join the church? Please think over this; there is much involved in it. It is of the greatest importance that you search your own heart and be satisfied with nothing less than a consciousness of sins forgiven, and the witness of the Spirit to the fact that you have been born again. Pay no attention to false comforters who would give you an assurance that is merely human, while you have no assurance from the Holy Spirit. Get the full assurance of faith in your own soul. If you haven't this, ask till you receive; seek till you find. Be satisfied with nothing less than a full assurance of salvation.

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The Winchester District Conference.

We write of Winchester, Va., located within the bounds of the Baltimore Conference. It is one of the thriving districts of Methodism, lying in the famous Shenandoah Valley. All of this land, valley and mountains are noted for its great men and sanguinary battlefields. Here the intrepid Blue and Gray met each other face to face and fought

as only brave men with deep convictions and an undying love can fight with bullet, bayonet and musket, until the wondrous valley was one vast battlefield. Now it is a vast orchard skirting the hillsides, with wide wheat fields in the plains, and the mountains aflame with their fall robes of blood-red and golden yellow leaves, like beloved friends, most beautiful just before they wither and die.

I was invited to come here many months ago by the presiding elder, Rev. F. A. Tyler. They have a number of distinguished men, among them being Dr. R. E. Blackwell, president of Randolph-Macon College, and Dr. H. P. Hamill, Educational Secretary of the Baltimore Conference. They make much of a district conference up here. A fine body of laymen were present and made some excellent speeches. The congregations were large, there being a number of visitors from other districts. Some of my friends from West Virginia, came up, and some preachers some forty and sixty miles distant, ran in for one sermon, but had to hasten back to their revival meetings. It was more like an annual than a district conference. The Women's Missionary work was well represented and they had some important meetings. The entire session seemed to be harmonious and helpful to the various interests of the district.

Brother Tyler arranged his program so as to give ample opportunity for the message. I preached Thursday evening, Friday 11 a. m., and p. m., the same Saturday, and at the request of the presiding elder and pastor, remained over for two services on the Sabbath. We had great congregations from the town and country round about, and many adjoining towns, and the Lord was graciously with us.

These Virginians are a most interesting people, courteous and hospitable to the last degree. You can hardly tell whether they like you or not, for if you are their guest they will show you every courtesy, whether friend or foe. This is the land of apples, one of the largest and most profitable crops in this region. I was told of one man who had been shipping from his orchard an average of 1,500 barrels of apples every day for more than a month. The country is splendidly improved up this valley, with good roads, good fences, farm houses like handsome residences in the city, with beautiful grounds, great barns and fat cattle of the best breeds. The Shenandoah Valley is a picture of peace and plenty, framed by a long mountain range on either side, with Shenandoah River winding its graceful curves with its fringe of trees down the center of the valley. Sixty years ago an invading army swept through here, burned every mill but one, which is standing in the town of Edinburg where the conference met; the torch was put to every barn,

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY

What is the Matter With Methodism?

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

PART III.

In a previous article we showed there was nothing wrong with Methodist doctrine; that our doctrines were imbedded in the constitution of the Church and no General Conference or any other body could change or alter our Articles of Religion, or our Standards of Doctrine. (1920 Discipline, page 46, Article X, Paragraph 46).

In 1906 the M. E. Church, South, at General Conference held at Birmingham, Ala., called for a restatement of Methodist doctrine. This proposition was sent to the M. E. Church General Conference at Baltimore in 1908. They refused to act in the matter, saying, in a resolution: "We are compelled in the presence of this overture to recall the earnest wish of our fathers that our Articles of Religion and our Standards of Doctrine should remain unchanged, and having weighed the arguments in favor of it we are not convinced of the necessity or the expediency of the proposed new statement of our doctrine."

Bishop Neely, commenting on this in his book, "Doctrinal Standards of Methodism," says, "Plainly the churches did not want any interference with existing standards, and the great need was not new standards or restatements of doctrine in new language, so much as the old faith in, and the earnest preaching of, the old doctrines."

Bishop Hendrix, writing in the *Methodist Quarterly Review*, 1907, said: "Not only was the power of primitive Methodism due to the clearness with which the early itinerants preached its distinctive doctrines by the help of the Holy Spirit, but any departure from such strong doctrinal preaching has been marked by a loss of power. An imperative need of our day is for more doctrinal preaching, not less. Men must believe strongly if they preach strongly."

It is our purpose in this article to consider more specifically *What is the matter with the Pulpit, Policy, and Practices of Methodism.*

First: There is serious defect in the Methodist pulpit in its relation to the great doctrines of our Church and the Creeds of Historic Christianity. Whilst we rejoice over the fact that not by legal or legislative action can the doctrines of Methodism be changed, yet we cannot but see throughout Methodism today a most fearful neglect of our cardinal doctrines; in some quarters this amounting to contempt and repudiation.

Bishop Quayle gave the Modernists a severe rebuke in one of his annual conferences when he said:

"If you don't believe our doctrines are in conformity with the Scriptures, that's nothing against the doctrines. Don't get the idea that your notions are going to alter the world. You don't have to be a Methodist. That's a matter of free grace. Don't think if you get some little unfaith into your mind that you are getting up. You may be getting off."

"We don't quarrel with anybody about our faith. You don't need to get up every Sunday and say 'I'm a Methodist.' Possibly, when you appear in your pulpit part of your listeners will not know from your actions that you are a Methodist minister. The greatest doctrines are the common possession of the Church of God. But you haven't any right to stand in a Methodist pulpit and be paid by Methodists, and preach a doctrine in which the Methodist Church does not believe. Remember, if you get out of touch with our policies, there's a door out as well as a door in, and it is well-oiled. You don't

"Belief in the supernatural wanes in proportion to the lack of the supernatural in our midst." "Don't tear out the supernatural," said Dr. Olin S. Curtis," but build the Church up in grace."

Many there are who say: We must not disturb the Church with our talk about the wrongs that are allowed within her border. It is a false cry and cowardly!

"God's temple is the house of peace!" The other shouted, "Nay, not so, When God is with our righteous cause; His holiest places then are ours, His temples are our forts and towers That frown upon the tyrant foe; In this the dawn of Freedom's day There is a time to fight and pray."

"We need not less preaching about humanity but more about God and Christ. If the Church is to have no firmer foundation than moral idealism of humanitarian cults, confusion and disaster await us. The Church in its eagerness to save the world may be devoured by the world. The Church of today needs a pentecostal revival of power that never comes unless the Church believes something and believes it tremendously. There is a place for doctrine in the Christian Church. Without it the Church will cease to exist. A doctrineless Church may continue as a sort of community club house but it will never be the power of God unto salvation. Every community needs, above everything else, a prophet's pulpit where the eternal verities of God's imperishable truth are preached with inspiration and conviction."

Zion's Herald.

"It is the calm judgment of many ministers and laymen that the present propaganda in the Church for Americanization rather than Christianization, for the making of physical comforts rather than insisting upon the regeneration of the human heart, the socializing rather than the spiritualizing of the Church will launch us out on an experimental stage of activities which will result in failure and compel the coming generation, after the Centenary fund is expended, if not wanted, to do the first work over again. Will some one please tell us what is the message for Methodist preachers in this age? The theme of the preacher in the first century was 'Jesus.' It is the judgment of the writer that the theme for the modern pulpit must be 'Jesus' and his redeeming gospel."

Harry Mitchell.

have to approve our doctrines, but if you don't believe them, don't come with us."

Well has Dr. S. M. Vernon said:

"This age wants the life without the doctrine, and finding they cannot be separated, it is in danger of losing both. The flabby, puny, lax and tumble-down religious condition which we everywhere see is largely due to this effort to eliminate doctrine, but hold on to life. Men hardly know now what they believe, whether they believe anything or care to, if they can have some fine sentiments, thrilling emotions, and a fair show of culture and ethical propriety. Doctrines require hard thinking, heroic living, rigid discipline, and uncomfortable self-denial; therefore the less of them the better. An easy way, with no exacting requirements, soul racking thoughts, harrowing self-reproaches, or needless self-denials is the demand of the times."

A certain Methodist (?) Episcopal Church whose minister is a notorious modernist, ignoring and repudiating everything Wesleyan, and running his church on a high tension, high church "Unitarian," "ethical-culture" basis, issues the following:

DECLARATION OF FAITH.

"We believe that the World must be brought before the sway of the Son of man. To this end we dedicate ourselves and our Church to that Religion which is Service to Humanity; to the ideals of truth and freedom of speech as exemplified by Jesus of Nazareth; to hospitality to all men and wo-

men of the community, without regard to sect, class, nation or race; to the usage without fear or favor, of that spirit of communal love, which shall some day bring in upon the earth the ideal society—the Kingdom of God."

Now if somebody will stand up and tell us what there is in this "Creed" that would differentiate this church from an "Ethical Culture Society" or "Christian Science" or "Unitarian Church" we would be glad to hear from them, and if there is anything about this Creed that makes it Methodist won't somebody hasten to point it out?

Furthermore, may we point out the arrogant and conceited attitude of the modern mind that flings out doors the great historic creeds of the church as the Athanasian, the Chalcedonian and the Apostles' Creed—Creeds which have won the admiration of the most piercing and soaring intellects of the Christian centuries—and substitute for them little imitation affairs spun out of the brains of men intoxicated with German rationalism or hypnotized with modern skeptical philosophies. Put this cheap "Declaration of Faith" over against the Apostles' Creed and you exchange pure gold for brass; wheat bread for sawdust. Fact is some men's creeds are nothing but smooth and glittering generalities on the background of their infidelity.

It is most obvious that the modern mind and the destructive critic dislike Theology and Dogma. Well has President Forsyth said: "No religion can survive which does not know where it is. Current religion does not know where it is, and hates to be asked. It hates theology."

These "gossamer web" creeds of the modern man are as absurd as attempts to bring a lighted candle to add brightness to the mid-day sun. Around the great and sublime Creeds of Christendom there shines a light divine from the Sun of Righteousness. Modern creeds pale and drop into insignificance when looked at in the open light that flows from the throne of God.

Higher Criticism or the New Theology knows nothing about the power that made Methodism the great spiritual force that swept through the world in pentecostal flames for almost a century. The New Theology knows nothing of mourners' bench or revival meetings. The New Theology knows nothing of the grace of God that brings salvation and redemption to the human soul. Some day we hope some good man will write a natural history of Higher Criticism, and this is the story that he will have to tell: Higher Criticism has robbed the young convert of his joy, the student of his faith, the preacher of his message, the evangelist of his fire, the Church of its glory. It has thrown fog and mist and darkness around the Bible, robbed it of its inspiration and made it a book human not divine. It has put out the fires of revival, silenced the voice of prayer and made the shoutings of Zion to cease. It has turned many a watered garden into a desert place and filled up the wells of salvation. It has slain souls by the thousands and turned whole sections of Zion into valleys of dry bones.

Second: The evangelistic official policy of the Church has been weighed in the balances and found wanting. When the Centenary was launched the slogan was "One Million Souls for Jesus." We got the dollars but not the souls, and the period of the Centenary has been notoriously a period of famine and fruitlessness when it comes to evangelistic soul saving. We have had campaigns but they have fallen flat; rallies but they only

tired the people and did not inspire; conferences but they have been talk *fests*, not pentecosts; and the day of the "area evangelists" has almost finished with failure written all over the scheme. It is a signal fact that during the whole period of the Centenary no great outstanding revivals have been witnessed. The churches and preachers have been kept so busy running to schedule on finances and program that they have not had time to pray, no time to save souls. They have been pushing "Kingdom come" interests as they relate to earth, to projects, buildings, etc., but have been too busy to talk eternal interests.

Our Discipline says: "The Methodist Episcopal Church has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost, and disseminate the pentecostal spirit and life."

We have been experiencing unusual activities in church joining, but not in soul saving. As a result, we have added vastly to the mass of unsaved, unregenerated people within our membership. Said one of our bishops:

"There are not a few church members of the best moral character and sincerity who have no personal Christian experience. They are religious, but from an influence born of their environment; from about them, and not from above. How great is the need of an evangelism within the Church. True as is the saying, 'The first need of a better world is a holier Church,' it may, with equal truth, be said that the first need of a holier Church is a regenerated membership."

There are tendencies in popular practices within Methodism today swinging the Church into the wildest excesses of worldliness. Bishop Cooke a few years ago wrote:

"Never can the Church of Christ thrive on theories and dreams, music and art, literary entertainments and social clubs. Low views of Christ may be held in order that small men may look tall. Unitarian negations more or less modified or disguised by orthodox phrasing and presented now and then by supposed teachers of the evangelical creed, who would resent the imputation of being Unitarians, but who manifest much artistic skill in the accommodation of the language of Canaan to the faith of the Philistines. No negative form of belief can ever be a positive influence on the conscience. Men are not saved by negations, but by convictions. Notwithstanding the opinion of Darwin and Prof. Huxley a generation ago that the difference between man and beast is in degree and not in kind, it is now the verdict of science that the gulf between man and brute in the region of mind and moral freedom is impassable."

A leading Methodist divine wrote recently: "We are living in a perilous age, when the world-spirit is rampant and has crowded the threshold of the sanctuary. Men known to teach other than Methodist doctrine are continued in some of the best pulpits—Young men beholding conclude that the quickest way to the top is to adopt the so-called New Theology, with some show of the superior research. Chautauquas are more popular than camp meetings where men repent and pray through to saving and sanctifying grace. I pray for a dethronement of cultured theology, and an enthronement of our Lord Jesus Christ."

The Amusement Question will be coming up again in the 1924 General Conference. Great crowds of members are waiting to have that offensive paragraph 280 taken out of the Discipline; and all over the connection worldly-minded ministers are advocating its removal, and conferences are passing resolutions favoring its extinction. We are in a Jazz age. Harold Begbie, in his "Crisis of Morals," says of it:

"Why is life not more pure and holy and

more beautiful and dignified? Why is vulgarity such a power? Why has sin and the ugly got so tight a hold on our times and age? 'The age seems to be delivered over to the Beast. Our condition is that described by Paul in Romans one. We seem to be delivered over to the 'sway of infamous passions,' to the 'promptings of a mind abandoned to itself.' We are set ablaze with lustful passions and abandoned to the 'perpetration of hideous sins.'

"Men and women publicly justify conduct which has incurred the censure of mankind for thousands of years. The most brilliant and admired of our writers preach the gospel that every man should do what he wants to do; that resistance to natural impulse is nothing more than timidity; the spirit of the age is a spirit of liberty without restraint, egotism without conscience, life without God."

"Life is regarded as something less than a game—it is a jig and a spree. To think only of one's self, to have a good time, to be free of responsibilities, to stand clear of duty, to avoid seriousness, to laugh, to dance, to push, to jostle and to chatter the gospel of solipsism in a maze of sensual distractions."

"Look where you will the spirit of 'I, myself,' is paramount. Life exists for me; all the dim aeons behind have toiled to produce me; this brief moment in the eternal duration of time is only an opportunity for my pleasure and my ease; I care not a jot for the ages ahead and the sons of men who shall inhabit the earth when I am dust beneath their feet. Give me my rights. Stand clear of my way; I want and I will have."

"To countless thousands the *sumum bonum* of life is to have a 'good time.' This spirit has invaded the Church, and vast numbers attach themselves to the Church because of its kitchen, its gymnasiums, its clubs, its social life, and they studiously avoid the responsibility of the prayer life, the life of devoutness, self-denial and holiness."

Lastly: Methodism is suffering from the lack of *spiritual leadership*. The Centenary period thrust upon the Church a type of leadership not calculated to advance the spiritual interests of the Church, or allure us to the heavenlies in Christ Jesus. It has been an age of promotion, not devotion; of promoters, not prophets; of men of parts, not men of prayer; of money, not dynamics; of projects, not pentecosts; of plans and programs, not new reformations and fiery revivals of faith and godliness.

In *The Century* Miles H. Krumbine has an outspoken article on "A Famine of Prophets." He says: "All leadership has broken down." (in our religious life). Religion is the only factor capable of acting rapidly upon the character of a people. It becomes exceedingly urgent that our deficiencies in religious leadership be rectified. Two notable reasons for our present deficiency in leadership: We suffer chiefly not from *bad* leadership but *small* leadership—leadership not vicious but impotent. The leaders conceive their positions diminutively. They make of their opportunities mere fulfillment of routine duties. We are in the ditch.

"Why is religious leadership so ineffective? Why have we no prophets? There are numerous minor reasons: Our leaders accepted and recognized as such are usually men in official positions. When occasionally a prophet does speak forth from some pulpit, apologies are soon made to the wealthy parties most interested and the lone preacher is neutralized."

Perhaps there was never a time when those words of Wesley were more fitting to Methodism than now: "*Give me 100 preachers who fear nothing but sin and desire nothing but God and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell and set up the kingdom of God upon earth.*"

"Many a church mission or movement," said Dr. Orchid, of England, "has been rushed into publicity before the Holy Ghost has furnished either illumination or power, and many a fine adventure has failed because in too great a hurry to find time to wait on God."

We stand today in need of prophetic leadership but, as Orchid says, "Without the fellowship that creates the prophet, and the prayer that ordains him, we shall wait in vain. The Church must create an atmosphere in which the saint and the prophet can be produced. We cannot expect much in the saint line as long as the Church is dominated by the men of professed broad and modern views, who study to make the acceptance of the Christian faith so easy as to leave it with no challenge to the modern or the worldly mind, or to call forth no heroism in rejecting the wrong for the right, and no courageous deeds of defense for the faith which works no revolution in his thinking or moral character."

(Continued.)

Good News

By
Rev. C. H. Jack Linn
Evangelist



The Joy of Giving.

We need a revival of giving in these days. It will solve many problems, and bring about results that cannot be obtained in any other way. What a joy it is to have part in the Kingdom by giving of our substance. Many dear people who have no special talents in any other line, have the opportunity and the privilege of giving.

Here follows a few Scriptures on this subject. May the dear Lord bless them to our hearts:

"Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. It is distorting the text when we give unto God the cast-off and the things we have no longer use for. He wants the first fruit.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I Cor. 16:2. This teaches so plainly that the precious Father wants us to have system about our giving. Slipshod methods are not pleasing to Him.

"Freely ye have received, freely give." God is not stingy and He does not want His children to be stingy.

"And of all that thou shalt give me I will surely give the tenth unto thee." The tithe is of the Lord, and God blesses those who faithfully pay it.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. Many of us, sad to relate, have the cart before the horse according to this verse. The Lord help us to get harnessed up right.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." It is easy to see what and whom God loves. A cheerful giver. Those who know how to read the Greek language say that word cheerful means "hilarious." And that simply means that the unusual blessings of God are upon us when we give out of an open heart and pocketbook.

Thanks God for a willingness to go into partnership with God, or, better, thank God for His condescension and willingness to go into partnership with us.

If the world fails to see humility in your life, they fail to see Christ.

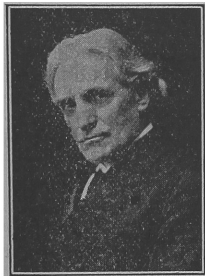
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OF ASBURY THEOLOGICAL SEMINARY

MONTHLY SERMON

THE MODERN JUDAS.

Text: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Matthew 27:5.



We have recorded here the last acts of our unfortunate fellow-being, Judas Iscariot, who sold his Master for thirty pieces of silver, betrayed him with a kiss, and made himself to be regarded as the monster criminal of all ages. I suppose there is no name in the history of mankind that carries a greater weight of human contempt than that of Judas Iscariot. Robert Ingersoll was an infidel; he denied the inspiration of the Scriptures, the deity of the Lord Jesus, and mocked our holy Christianity. He had several sons, but he took pains not to name one of them Judas Iscariot.

There can be no question, but what Judas Iscariot is a lost man. He drifted away from Christ, he fell into the snare of Satan, committed a fearful crime, played the hypocrite, committed suicide, and the inspired writer tells us, "he went to his own place." There are no reasonable grounds for hope that Judas Iscariot is a saved man. Somewhere in the dark prison house of lost souls, with the memory of his crime burning like fire into his consciousness, he wanders desolate, lost and doomed forever. If my saying so made it so, I would not utter these words; but I say it because it is so. It ought to be a warning. Men who live in sin and die in sin go out into certain and awful doom.

I have never been able to understand how a minister of the Gospel, with all the facts in the case before him, could stand up in the pulpit and try to make out a good case for Judas Iscariot. Our Lord Jesus gave as an epitaph to write upon the tombstone of this unfortunate man: "It had been better for him that he had never been born." Jesus could not have said this of a man who was going to spend an eternity in Heaven. However sinful a man might be, however criminal, however far he may have wandered from God, if he repents, is pardoned and saved in heaven for all eternity, it is fortunate for him that he was born. Jesus says it had been better for Judas that he had not been born. Judas Iscariot is a lost soul. It's a solemn thought that a man who knew the Lord Jesus, who evidently believed the Old Testament Scriptures, who was called into the discipleship, who heard the parables, beheld the miracles and had the marvelous privileges and advantages with which Judas Iscariot was surrounded, should have gone away into sin, and gone out into darkness. We shall meditate for awhile upon this man's conduct and character and find, if we can, the cause of the lapse of his faith, his drifting away into wickedness, and his final plunge into the deepest depths of crime.

We are told in the inspired record that Judas was the treasurer for the little group of disciples. He carried the bag and kept that which was put therein. The handling of money seems to be dangerous. Men grow to love money; the clink of it becomes the sweetest of music to their ear, and the engravings on it become to them the highest art. They would turn away from the most splendid symphonies to listen to the clink of gold; they would hurry out of the greatest

art galleries to look with admiration upon the engravings on the coin which is becoming their god, the chief desire of their souls, the object of their worship.

Handling the money and counting it, Judas came to love it, and began to appropriate it. Nothing can be more degrading than for a man to betray the trust of his friends; while he smiles and holds up his head as if he were honest, he filches from those who trust him their substance. The least deviation from honesty is a most dangerous sin; it springs a leak in the bottom of a man's moral boat, and by and by it will submerge him in wreck and ruin. Sins are very sociable; they are rarely bachelors. They become married to vice and have large families. One sin calls for another. If a man steals he will lie, and of course, hypocrisy comes along. By and by the thief and liar will commit murder in order to escape detection. Such a man will break the Sabbath and, if opportunity offers, he will be unclean in his life. Opportunity need not offer; he will seek opportunity for any sin.

It seems that Judas got to love money so well, and became so interested in it, he had little time for anything else. I have an idea that the working of miracles became a very commonplace thing with him. He would hardly notice the healing of the sick or the raising of the dead. His mind was pre-occupied. He might have stood very near to Jesus while he preached to the multitudes, and scarcely have heard what he said, as he was absorbed. He had come to love money and was planning for collections. The more he got into his hands the more economical he would become in bearing the expenses of the group, and the more he could appropriate for his own personal use. Poor Judas! Let no one suppose that he is the only man that ever trod this slippery path that leads so certainly to the brink of ruin.

The love of money mastered Judas. It crowded the love of the Master out of him. His faith in money, that it could make him happy, that the possession of it was the chief end of man, crowded the faith in Jesus Christ out of him. He found that the teaching of Jesus was true and is true: "No man can serve two masters." Judas, absorbed in money getting, losing his faith in, and his love for, the Master, was full of indignation when a devoted woman in the joy of her love, broke an alabaster box of precious ointment and poured the entire contents upon our beloved Lord and Saviour. He looked with hatred upon the woman, and with displeasure upon the Lord Jesus that he should have permitted such a waste of money in so extravagant an anointing. What malice, what hypocrisy, as his eyes glared and his anger burnt within him, as he hissed out of his wicked lips: "Why was this waste of the ointment made? It might have been sold for much and given to the poor." "Not that he cared for the poor," says the inspired record, "but he was a thief and carried the bag and kept what was put therein." Poor Judas!

We find in further reading that Satan put it into his heart to betray Christ; and still further, we find the startling statement that "Satan entered into him." So we see this man going constantly from bad to worse. When Satan can put things into a man he can soon enter into the place where he has been storing up purposes, desires, and evil intentions and, having entered into a man, he dominates him; he can drive him to any crime; he can force him to take his own life; he can make him to hurry himself into the hot pits of eternal torment.

It will be remembered that Judas maintained his pretense of devotion to the very end. He had practiced deception until he had become an expert in his hypocrisy. You will recall that when he got his thirty pieces of silver and secured the company of soldiers he said to his miserable associates: "Whomsoever I shall kiss, that same is he." And as they are starting out for their diabolical purpose he is heard to say, "Hold him fast." He evidently wanted them to understand, 'if he gets away from you, don't blame me with it; don't come back on me for the thirty pieces; he's yours; this is mine; I'll keep this, whatever may become of your plans.' Poor Judas! His blasted, devil-possessed soul hadn't left in it a shred of faith or a mite of love. He was money-mastered; the passion for silver had burned out all devotion and left his spirit a charred cinder.

The effect of sin upon a human soul is something fearful to contemplate, and perhaps there is no sin so blighting, which sits upon a nest full of the eggs of evil and hatches out so horrible a brood of wickedness, as the love of money. It can eat as doth a canker. It can sully and soil the whitest souls into the blackness of midnight. It can lead on at the gallop to the most horrible crimes. Now that Judas had his money he has a bit of time to think. There is no business pressing him at the moment; he has accomplished his task and he can pause for a little while in his business enterprises and look over the situation. He attends the trial; he hears the testimony; he sees the mob spit in the face of Jesus; he hears the whistle of the lash; he sees the oozing blood; he has an awakening. The slumbering volcano within him begins to tremble, the smoke rises, and the red fires of his torment begin to lick out their wrathful tongues. He loses his love for money. He doesn't want houses, lands, food or clothing. His soul has awakened. It is like a raving, wild beast; it tears him with awful torture. The only thing he desires is a rope and some place to tie one end of it; he intends his miserable neck for the other end.

Judas had kindled a fire within his own breast which blazes up into an unendurable torment. He cannot endure himself. St. Paul reaches a climax of testimony when he says, "For me to live is Christ." His life was lost, surrendered and swallowed up in his Redeemer and Lord. For Judas to live was torment; torment he could not endure and he took the plunge of the suicide, but he no doubt found that the destruction of his body brought him no relief. His suffering was not physical; it was not his body which was tormenting him; it was the soul. It was in a horror of remorse and despair. The man who commits suicide, supposing that he can get away from spiritual and mental agony, makes a great mistake. If his agonizing soul remained in the body he might be able to seek and find salvation, but when he turns that soul out by destroying his physical life, it is undone, without hope or possibility of salvation. Death offers no remedy to the agony of a sinful soul. The suicides leave behind their poor, poisoned, stabbed or drowned body, but they have not gotten rid of the torture that drove them to suicide. Judas found that he could not kill himself; he could not get away from his personality, nor escape from the fiery torture of a sin-blighted spirit.

What was the matter with Judas Iscariot? He loved thirty pieces of silver better than he loved Jesus. What is the matter with any sinner? He loves something better than he loves Christ. That thing, whatever it may

be, that comes between him and the Saviour of men, that keeps him from accepting Christ as his Saviour, as certainly proves his ruin as the thirty pieces of silver proved the ruin of Judas Iscariot.

May I ask, Is Jesus in the market today? Is anybody selling Christ? It seems to me there is but one correct answer. Many poor, deluded souls have put Christ on the market. Here is a man, for instance, who is receiving five, seven, or ten thousand dollars a year to stand up before an unregenerated and wealthy congregation of people and sell Christ. He tells them that Jesus is not of Virgin Birth, that he is not God manifest in the flesh; that his death was unnecessary; that he never performed any miracles; that he made no atonement for sins in his death. Isn't this selling Christ? He may perform his work more adroitly, and no doubt receives a larger price for his horrible deed, but isn't he worse than Judas Iscariot? Hasn't he more light than Judas had? Isn't he selling the Christ out of the Church, out of the creed, out of the faith and love of the people? Won't his conduct bring untold numbers into doubt and finally into doom?

The modern Judas can peddle Jesus out very gracefully. He uses beautiful English; he makes claim to great scholarship; he insists that he is deeply pious. He has practically gotten above law, and cares nothing for doctrine. Such things are entirely too material for him. He is a kind of orchid; his roots are not buried in the common soil of Bible teaching, but they are reaching out into pure nothingness. He is unlike Judas, in one particular; he doesn't hang himself. He has gotten his conscience in a condition where he can betray the Lord, see him laughed at, his Virgin Birth denied, the atoning merit of his death denied, and the lash of criticism and ridicule laid upon the Christ. He is sold, but he makes no inquiry for a rope. He goes on putting Jesus on the market and peddling him out to the congregation that is the highest bidder.

Sometimes the modern Judas is found in the chair of a religious institution. He is tearing up the Old Testament and putting his scissors into the New Testament. Jesus quoted from, and approved, Moses, but the modern Judas makes Jesus an ignorant teacher, putting his endorsement upon writing which Moses never wrote. He has a blend of sympathy and ridicule for the poor Nazarene who lived entirely too early in the history of the world to know the facts with reference to the writing of this ancient literature called the Bible. He sells our Lord without a qualm of conscience. He sleeps soundly and fattens on the price he receives, for the skepticism he peddles, the Christ he belittles and the market he makes of the world's Redeemer.

We fear many men are making merchandise of the Christ and the Gospel of Christ who little suspect themselves to be possessed of the Judas spirit. It is a fearful thing for a man to seek to enrich himself with an emasculated Gospel by pretending to preach the truth when he is amusing and pleasing sinners and receiving their liberal contributions instead of warning, rebuking and winning their souls. It is a dangerous thing to take selfishness into the pulpit, or to in any way make merchandise of our Lord.

Suppose a man should go around collecting money for an institution. He is a skeptic, doesn't believe Old Testament, and has many criticisms for much of the New. His sympathies are all with the liberals, but he is among an orthodox and devout people. He desires his thirty pieces, his thirty thousand, or it may be his million. It will never do for him to reveal his real self. He must please the audience; he must fling his hands up into the air and exhort. He must insist that there is no hope for the world apart from the Gospel. He must say that Jesus and

Jesus alone, can lift the mired wheel of humanity out of the rut and apart from him there is no hope nor help for these troublous times. He is after money and is playing a part. If he were with his own crowd, he would deny the Virgin Birth, deny the deity of Jesus, deny the miracles, deny the blood atonement, and deny the resurrection. Wasn't all that noise and pretext of his, when in the presence of God's people, or from the disciples of our Lord he was seeking money to advance his unchristian propaganda, a mere Judas kiss? Wasn't he saying, "Hail, Master!" with a purpose of deceiving his Lord and the disciples of his Lord? Without doubt, he was. In what respect is the modern Judas any better man, any truer Christian than the original Judas?

I fear that many men and women are putting Christ on the cross. They are imagining themselves to be shrewd and successful money-gatherers and manipulators of the Kingdom of God, when they are only peddling Jesus around for whatever they can get for him. There will come an awakening. There will come a time when they can deceive their souls no longer; when the fire will break out and their souls will become a furnace of awful agony. Poor deluded and miserable creatures! They are laughing now; they are boasting that they are in the saddle; they congratulate themselves that they hold the positions of power and influence. What will they do when our Lord appears? What excuse can they make, to whom can they turn? They may cry to the rocks and mountains to fall on them, but they will find there is no ocean deep enough to engulf their guilt, no mountain tall enough to bury them out of the sight of him who through the years they have been selling for silver, for applause, for place, for influence and now and then with their compliments have been playing the part of Judas who betrayed his Master with a kiss. Judgment Day is coming. It will be an awful hour of uncovering; a day of doom to those who have torn the Bible into tatters and put Jesus Christ on the market and sold him for their mess of pottage, or for their millions of yellow gold which will turn to burning sulphur through all eternity.

Quiet Talks on the Simple Essentials.

S. D. GORDON.

NO. 17—COMMUNICATION WITH THE DEAD.

It is natural to want to communicate with our loved dead. We had communication with them, sweet and continuous.

Then rude death broke abruptly in. Communication was suddenly snapped. Can we have communication with them? Not "may we?"—is it permissible, proper. No, "can we?"—is it possible?

Death has run riot the last decade. The usual toll is never light. But war, violence, gaunt want, strain, disease, have increased the human toll terrifically. And so this question is being asked anew in all six continents, asked tensely by aching hearts. The distinctive literature has increased by leaps and bounds. All current literature has been invaded.

It is striking to note that the Cult of the Dead is the underpinning of almost every religion, civilized and savage. There are two exceptions, the Hebrew; and its child the Christian religion.

Elsewhere the haunting hand of the dead slavishly grip the living. In every nation and generation can be found the group of experts in this baneful Cult of the Dead.

But the question is: can we have such communication? Three groups answer "yes." There are those who share the common be-

lief in ghosts. Yet it seems strange if those who loved would not disturb and harass.

There are the professionals, known by various names. These insist that you can have, and they will help you to have it, if you can command a *sufficient fee*. Their alleged spirit skill has a distinctly earthy value.

On a higher level comes research into psychical phenomena. And it should be said that there is a legitimate sphere of psychical research. Though it is rather outstanding that the various societies of this sort are largely in the hands of groups that manipulate investigations for certain desired conclusion, with some exceptions.

There is here a department of psychology explored and charted in a scholarly way for the thoughtful student. There are most remarkable faculties in the human mental equipment that seem to have been largely lamed or obscured through the common hurt of sin.

And there are undoubted responses to the attempted communication. But, it should be keenly noted that there are five possible sources to these responses. Some say they do come from our loved dead.

They have come through the workings of our subjective minds, that psychical part of our mental equipment so inadequately understood, so much misunderstood. They may come through deception by the experts, commonly called mediums in our day.

They may come—and this is most significant, and it is said very thoughtfully—they may come from evil spirits, demons, seeking to impersonate our loved dead, and deceive our sensitive hearts. Or, they may come as blend of two or more of these.

I have been investigating this sort of thing rather thoroughly for years, simply for my own better footing. I have read all sorts of literature, and talked with those in many nations who have had similar experiences. Though I have never gone to a seance. You don't need to touch pitch to know that it will blacken your fingers. You don't need to commit adultery to know that there is such a thing, and that it is wrong. You needn't go on the devil's territory to find out about him.

And I have reached three clear settled convictions. I have yet to find, anywhere, after most searching investigation, any exception to these conclusions. *The first is that the spirits of humans never do return to communicate with us.*

The second is that haunted houses and apparitions, and the like, can be adequately explained otherwise. It is wholly a matter of fully gathering and rigidly sifting the actual facts. The third conclusion is that *the responses that do come never come from our loved ones gone.*

But now turn to the Book. It is the one authoritative word on the matter. And the striking thing to mark is that the whole practice of attempted communication with the dead is fully discussed and is *sharply characterized as devil-craft.*

An index to a long string of passages is Deuteronomy, Eighteen, nine to fourteen. Here are eight terms used for the various methods of the experts. "Familiar spirits" is old English for "devils." Necromancer means one who consults the dead. The eight terms are interchangeable for the one thing—devil-craft. *The whole thing is plainly stamped as dealing with evil spirits, and is sternly forbidden, with extreme penalties.*

It is striking that most intensive investigation makes clear beyond any qualification the utter competence of these attempts to get into touch with our loved dead. The most that can be gotten is a cruel deception of aching hearts.

It is further significant that such attempts persisted in are attended with extreme danger mentally. He who tampers here opens

(Continued on page 9)

Sanctification and Carnality

George Q. Hammell.



IN I Thess. 4:3, we have two things prominently set forth, *Sanctification* and *Fornication*. They are as far apart in character as the North and South poles, unlike as day and night; you cannot possess the one without despising the other. You can have both, but not at the same time.

God's will is not arbitrary. Assisting grace, however, will be supplied when we make a choice for the best.

God's will is not *compulsory*. The pleasure and comforts of this life may get such hold on us as to violate our conscience and bring our faculties and powers into such a state spiritually as to set the old self nature at work to prove the Bible a failure and the plan of God of no effect; yet to stop the man in his foolishness God does not kill him, neither does he save him. He could do either, but not without changing his plans.

God's will is not *decisive*. The Bible stands as a book of discipline for human conduct and sets forth the plan of salvation. It speaks of two ways,—the right and the wrong way; it depicts the terrors of hell and the blessedness of heaven. But it does not decide for man. God puts something entirely up to man. The test may be looked upon as extreme and rank, but we must remember that it takes extreme measures when we deal with rank things in human experience. I must confess, while I have had the pleasure of hearing some of the greatest preachers on carnality, I have never been told what it is. All I have ever heard was simply the Manifestation of Carnality, or Carnality dealt with from an ethical standpoint, largely.

Paul says the carnal mind is something that will not submit to God's laws. It is that in man that will not mind God. To get a little nearer to show what it does, and what it does not do, we will deal with the nature of Carnality.

First we notice sinful susceptibility. It is susceptible only to evil; it cannot be influenced by anything that is good, but is easily acted upon or impressed by evil—capable only of doing the wrong. There is not one person in a hundred who would admit that it takes sanctification to save a person from fornication, even though the text does imply it or teach it. This scripture has appeared very misty to lots of people; very few preachers who use this verse as a text preach the whole text. Now to aid us in getting a clear conception of this scripture, let us ask, Why was it written? There were some converted Jews and many converted Gentiles at Thessalonica as this time. They had to deal with a besetting sin. Besetting means to surround. The sin that surrounded was fornication. It was on every side; it was in the church. It is said that this sin went so far that young maidens were dedicated for that purpose. Many of these people had in them a susceptible nature to sin and for them to get by they needed to be wholly sanctified. The besetting sin leads to the worst condition a person can be placed in. A sin that is ever before you; look any direction you will, and it is there. If one goes down at all it will be at this point, if there is in him a nature that is susceptible to sin. The besetting sin is found in tendencies and a susceptible nature to sin. Some claim that the besetting sin is carnality. Paul knew that if there was anything in them that responded to sin, the chance for their escape was very small. He had seen so many go down. Sanctification destroys the susceptible nature to sin. It does not destroy the power of Satan to tempt you with a certain sin day and

night. Sanctification is the divine equipment to win every battle and give victory over everything with which Satan surrounds you. Salvation must be perfected in our lives through Justification and entire Sanctification to save us from committing sin and indwelling carnality.

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

"Break off the yoke of inbred sin,
And fully set my spirit free,
That longs to have no other will
Than day and night to feast on Thee."

Increase the Number.

We are receiving encouraging responses to our 25 cent proposition, several hundred having been received up to date. We are very anxious that many thousands will beset in that their subscription may begin with the first issue in November. If you have not been instrumental in securing one or more names on this liberal offer, see some one today and induce them to try the paper for three months, and we believe they will become permanent readers. If you cannot secure names who will subscribe, send us \$1.00 and four names and we shall place them on our list and they will become the beneficiaries of your gift of love.

The Possibilities of Christian Perfection

J. J. Methvin.



IN a recent article in the Christian Advocate Bishop Mouzon gave us a most interesting article on "Methodism and the doctrine of Christian experience." In that article he gave one paragraph on "The possibilities of Christian perfection." He says, "We will let John Wesley say exactly what Methodism means by this doctrine. 'I mean loving God with all our heart and our neighbor as ourselves.' I pin all its opposers to this definition. No evasion. No shifting the question." Then he quotes Mr. Wesley as saying a short while before his death, "This doctrine of full salvation 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 them up."

The Bishop continued, "Now, as everybody knows, this doctrine has been the cause of much difference of opinion among Methodists. In recent years it came near creating a schism in the church. In consequence we seldom hear entire sanctification mentioned from our pulpits nowadays."

Let me say that these differences of opinion did not exist in the early history of Methodism. They came later. The Wesleys preached it from the pulpit and sang it in their hymns, Fletcher exemplified it in his saintly life, Clarke and Benson interpreted it in their Commentaries, and Asbury and Coke and Lovick Pierce, and indeed all Methodism, was a unit in its belief and teachings. It was a settled doctrine of Methodism, and I may say the central one.

But during the civil war, amidst the heat and passion of those days, and some years after, it was lost to sight. When the war was over, and the smoke of battle cleared away, and men's hates were allayed and their passions cooled, and they got into listening attitude once more, the doctrine was revived and began to be preached again. Instead of it being readily and universally accepted and sought after, there arose "differences of opinion which came near creating a schism

in the church, in consequence of which we seldom hear entire sanctification mentioned from our pulpits."

In this connection a sad and tragic story may be written in the history of Methodism. Years ago, not long after the civil war, this doctrine once more came to the front through the instrumentality of some holy men and women scattered here and there in God's kingdom. There came an awakening in the church and a new impetus was given to the cause of Christ's kingdom everywhere. Thousands of God's people entered into the experience—men and women of high and holy devotion and seraphic ardor who were equipped for any emergency, ready for any task. It was a great day with our people, and it looked as if the whole church was entering a new and more glorious conquest.

But full soon there arose a bitter opposition and most virulent persecution. It arose inside the church. Those who claimed the experience and taught the doctrine were denounced as fanatics and set aside as cranks. And this opposition did seem to be upheld largely by those in authority. Men of ability who claimed and taught the experience were cramped, hedged in, and hindered, while opposers were promoted to places they could not efficiently fill. Many determined and sincere souls, in the face of, and in spite of, the opposition, sought and obtained the experience, and thereby became a blessing to the world. Many others who felt the need but feared the foe, quailed before the opposition, quieted their convictions, ceased their strivings, and at last fell among the opposers and in some cases became persecutors of the way. Preachers who taught the doctrine and claimed the experience and urged it upon others were put at a discount, regardless of their ability. They could not preach entire sanctification from the Methodist standpoint without being denounced as fanatics and set aside as cranks. On this account many left our ranks for other affiliations of larger liberty. The fight against the preaching of the doctrine grew fierce, the church lost the Spirit, became shorn of its strength, the pulpit grew silent, and, as Bishop Mouzon says, "we seldom hear entire sanctification mentioned from our pulpits nowadays." What a tragedy!

Herein lies the secret of the present apparent weakness of the church. The Holy Spirit is the conservator of orthodoxy. Christian Perfection is the central doctrine of Christianity, and no church can oppose it or neglect it without backsliding and losing the Spirit and being stripped of spiritual strength. Through all the centuries, whenever the Church has backslidden and lost the Spirit, the floodgates have been lifted for the influx of all the heresies that have ever cursed the world. That is the trouble now. By our backslidings the Holy Spirit is grieved and no longer abides, the floodgates are lifted, and the influx of heresies sweep over the land, engulfing the Church, corrupting faith and confusing the people.

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Hundreds of people are asking the question, What the different churches teach in regard to the subject of holiness. Also what the great men have to say on the subject, and just what portions of the Bible one will find this subject treated. All of the above questions are answered in our little book "Lest We Forget," or What the Fathers Say, by Dr. L. J. Miller. The price is only 25c.



WORKERS TOGETHER WITH GOD.



A REMARKABLE REVIVAL.

On October 1, we brought to a close a truly remarkable revival, held in Lancaster, S. C., under the auspices of the Grace M. E. C., South, Rev. F. V. Robertson pastor. A large tent was secured and seats to accommodate several hundred erected, but was inadequate to accommodate the crowds. There was good interest from the beginning and by the last of the first week the work of salvation had begun in earnest. People attended from all parts of the town, the various churches, and the surrounding country. Bro. Robertson had made good preparation and advertised the meeting extensively. The people came, listened attentively, got under conviction and sought the Lord like they meant business. The tide of salvation ran continuously the last week and there were from 35 to 50 at the altar nearly every night. There were some glorious services and some bright cases of salvation; altogether, there were 360 professions of conversion, reclamation, and sanctification, and the church greatly benefited. There were 85 professions the last Sunday. Rev. G. C. Thumm, of Charleston, W. Va., had charge of the singing and rendered efficient service.

South Carolina is a great state. The people believe in real religion and great numbers of them will seek and obtain it. This was my fourth meeting in the state in about two years, and the four meetings have resulted in over 1000 professions. I am glad to have had the privilege of laboring among this people. May the Lord continue to bless them. They rallied to us and stood by us in every way. The special services for men and women were well attended and fruitful in results. I took twenty-three subscriptions to *The Pentecostal Herald*, which will help to continue the good work. I have some open dates for the winter that I want to place with pastors desiring a real revival. Any one desiring my services may write me at Sta. E, Rt. 2, Box 377C, Louisville, Ky.

E. O. Hobbs,

General Evangelist M. E. Church, South.

CAMP OF UNUSUAL POWER.

Another camp of unusual power and effectiveness has just closed at Beulah Heights, Wilborg, Ky. The battle was opened by an unctuous searching prayer by a woman who was converted at the camp two years ago, and later was sanctified. It lifted the camp into victory to begin with. Then the sanctified teacher of the school held in the chapel of Beulah Heights lifted the whole camp Godward by her mighty appeals in prayer. Oh that all the boys and girls might be blessed with a sanctified teacher! Rev. Charles Kolb, trustee of Beulah Heights, to whom has been allotted the great and burdensome task of planting holiness in the mountains of Kentucky and Tennessee, preached a number of times in a way that blessed the congregation and with his Spirit-aided prayers and overcoming faith filled the very atmosphere with the presence of God. Brother Aita, of Japan, a student of Asbury College, gave a very valuable missionary address and stirred the people with his testimony to entire sanctification. Brother and Sister A. O. Greig, upon whom much of the responsibility of the work will rest, were in the work abundant. Brother and Sister Frank Williams, of Yorktown, Ind., were invaluable with music, and prayer and personal work. Brother Kolb felt that this was the greatest camp ever held at Beulah Heights and that the surrounding country was knitted in love to this great work as never before. There is urgent need for the erection of the Bible School at once. Eternity alone will reveal the results of this work. To God be all the glory, to whom and for whom this work is carried on.

M. Vayhinger.

AN EXCELLENT MEETING.

Sunday night, October 4, we closed a very excellent meeting in the Methodist Episcopal Church, South, at Millwood, Va. The pastor and some of his more spiritual members had been praying for some time that the Lord might send them a holiness evangelist, and they were impressed that we were the one for them, and when we received the invitation to labor with them, we had a strong conviction that the call was from God, and the sequel proved that we were not mistaken.

The second night of the meeting we made a call for seekers, and a number responded. And some prayed through into pardon, and others into purity, the pastor of the church being among the number that got into the fountain, and testified to the same. He had been preaching the doctrine of holiness, thus fulfilling the injunction of Mr. Wesley, who ordered his preachers who had the blessing to preach it, and those who did not have it to preach it till they got it.

After the first night of the meeting, seekers and finders were at the altar in nearly all of the services up to the close of the meeting. In seven nights and one Sunday morning service, about fifty people testified to having been converted, reclaimed or purified, and some were saved in their homes. Some

very hard characters were converted, one being a dreadful drunkard and gambler. Another who had made a keg of wine on the ground, and gave up the use of tobacco.

The church was greatly blessed and helped, and testified to the same, while many sinners were deeply convicted who did not yield to the entreaties of the Spirit, but remained away from the services. It appears to stifle their conviction. In the main the congregations were fine, and on Sunday night the church was packed so that chairs were brought in which filled all available space, and then some were obliged to stand, while many were unable to find entrance into the house. The altar was filled with seekers, and most of them prayed through to victory, despite the crowded condition.

The young pastor, the Rev. W. G. Winton, stood nobly by us in the work in every way, and was a valuable asset to the meeting, and he expressed himself as highly pleased with our work and ministry, and the good results of the meeting. He is justly popular with the people in his church and out of it, and is a young man of more than ordinary ability, well educated, and gives promise of a very bright future in the work of the Lord.

At this writing, we are just beginning a meeting in Boyce, Virginia, having held only two services, but the congregations have been good, the spirit of the meetings has been fine, and in last night's service four adults professed to have entered into the fountain of cleansing, and the outlook is propitious for a successful meeting.

J. L. Glascock.

ILLINOIS HOLINESS ASSOCIATION CAMP MEETING.

This was the fifty-second annual camp meeting of the above Association, held in a beautiful grove eight miles from Springfield. It is accessible to the towns and cities by the steam and electric railways. The hard surface road from Springfield to Chicago will be finished by another year, and runs by the grounds. We see no reason why this should not become one of the greatest camps in all the country. Two years we have been with this camp, and both years had good soul-saving meetings. We succeeded in raising the money to pay all their indebtedness and the running expenses also secured the money for them to buy all the lumber to floor the tents. The workers were all cared for. Some of their saints are the parishioners of Peter Cartwright, M. L. Haney and such men. In spite of the continuous rain the first days of the camp, the Lord sent the people out, gave us seekers, and the meeting closed in camp meeting fashion.

The workers were Dr. M. Vayhinger, Miss D. Willia Caffray, Sister O. W. Rose, Miss Louise Smith, Mrs. McBride and the writer. Sister Rose had charge of the Children's Meetings, Sister Louise Smith the Young People's meetings, Sister Caffray the song services, and Mrs. McBride took part in the People's Meeting, leading some of them with great blessing; also was used in the ministry of prayer and altar work. Dr. Vayhinger and the writer did the preaching. Dr. Vayhinger needs no recommendation, as he is one of the outstanding preachers and school men in the Holiness Movement. It was a delight to be yoked up with this man of God. Any camp meeting will not make a mistake to call any of these workers. Sister Caffray is not a regular song leader, but is a preacher of no mean ability. She preached once during the camp meeting with great power, effect, and blessed results. Any camp will do well to secure her services. The singing was excellent and Miss Caffray gave perfect satisfaction, but she should be preaching all the time. Sister Rose is one of the very best in children's services. Miss Smith is fine in her calling. It is due Brother and Sister Hayes, Brother Steenks and the rest of those good saints who have carried the burden, and managed the camp for years to say, that they have wrought well, and God will reward them. The new president, Brother Williams, and his corps of local help will make some needed improvements this year, and are already planning for a great camp in 1924.

We had the privilege of meeting with Sisters Corson and Chicken who live near the old Peter Cartwright home and were his neighbors, and also attended his church. We were in their home, which is kept by Brother and Sister W. A. Ashbrook, and it was a rare privilege; their very presence encourages one's heart. They told us many things of interest about that great man and his work. We took the picture of the well on his old homestead, the old barn that he built, the church where he ministered, and his tomb, which we expect to use in our next book. We also visited old Salem, where President Lincoln lived; and took a snapshot of the old Rutledge log hotel where he met Ann Rutledge in the basement, and they fell in love. He also studied law in this place. Many pastors and preachers from Springfield and surrounding towns attended the camp, and put themselves into the meeting. God bless the First Illinois Holiness Association and keep it going another fifty years if Jesus tarries.

Pasadena, California.

J. B. McBride.

REVIVAL AT MARATHON, OHIO.

In a large tent pitched on the church lot right by the side of the Methodist Church at Marathon, O., an old fashioned community revival meeting was conducted which resulted in the salvation of a number of souls. Large crowds for miles around attended the services. The singing was ably conducted by the noted baritone soloist and song evangelist, Prof. C. P. Gossett. The services for the women and children were skillfully and successfully conducted by Mrs. Oliva Millsaps former police lady of Shreveport, La. She was a great help to the cause of religion in the town and community. She organized a missionary society among the young women of the church. She was very successful in winning the children for Christ.

Rev. J. W. Hughes visited the meeting for two or three days and favored us with one of his strong characteristic sermons. He sounded a clear note on full salvation which proved a blessing to many. Rev. S. A. Steele, the pastor, and his wife, worked faithfully for the salvation of souls and the success of the revival on all lines.

Yours in Christ,

Andrew Johnson.

AN OLD TIME REVIVAL.

Yes sir, and in a Methodist church, too, at Phoenix, Ala. Rev. Taylor is pastor, who stood nobly by his colors and publicly declared himself as having found the "double cure." The meeting continued three weeks, pronounced by many to be the best they had ever witnessed. About 300 sought salvation and many the blessing of entire sanctification. Sometimes they would line up two and three deep at the altar. Mr. O'Hara was a great blessing in prayer and exhortation. They remembered the evangelist liberally and the Ladies' Aid gave the writer money for a new suit.

Brother Peacock conducted the singing; he is one of our very best and ought to be kept busy all the time. I trust some one of the Westerners will give him a call. Address him Phoenix, Ala. On account of neuritis we had to cancel our Columbus, Ga., date. Our next engagement will be Vancouver, Wash., Nov. 4-16.

Blessings on *The Herald* and all of its constituency.

Devotedly, Fred St. Clair.

PRESSING TO COMPLETION.

A large part of the new Theological Building has received the last coat of plaster and the carpenters and painters are busy on the finishing work. Our pay roll now runs close to \$500. per week. Please help us in the good work by sending in your contribution at once. It will be most gratefully received. I feel bold to ask the lovers of our Lord to help in this work. It is so important, the need is urgent; we must meet this skeptical age with a Spirit-filled ministry. We have about 200 students studying theology; there are hundreds more who want to come. Help us plant this school to stand through the years a monument of faith and prayer, and an open door to those who come to learn and go out to preach a full, free, saving gospel. Help us now, that the good work may go forward.

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E. M. Reynold.....	9.00
Mrs. D. R. McNeil.....	25.00
Anna Jones.....	10.00
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(Continued from page 1)

the cattle were slain for beef, the horses were ridden off, the fences were consumed in campfires, and many a chimney stood as a tombstone over an ash-heap where once stood a stately mansion. The gardens were turned into graveyards where tens of thousands of as brave men as ever lived, North and South, laid their mangled bodies down for their last sleep. But a heroic people arose out of the conflict and patiently rebuilt the land and now, but for the remains of breastworks on hilltops, and monuments on every hand where heroes fought and fell, one could not believe that cruel war, with torch and sword, had ever swept this land with devastation and death.

As I write these lines there is a dear old Book at my elbow on the table that tells me of a coming King who shall reign in righteousness, bring peace on earth, good will among men, and under his gracious government, "Men shall learn war no more."

The National at Malone, N. Y.

It was my privilege to assist in a National Holiness Convention at Malone, N. Y., which opened on the evening of Oct. 16 and closed on the evening of the 21st.

The convention was under the leadership of Rev. George Kunz, President of the National Holiness Association. Rev. T. M. Anderson, of Wilmore, Ky., and this writer, were the principal preachers. Prof. Alvin Young, of Northville, N. Y., led the singing, and Mrs. George Miller presided at the piano. She and Brother Young gave us some delightful music. They sang together at all the services to the edification of the people. Mrs. Miller has a wonderful voice of unusual strength and mellowness. Prof. Young is a fine leader, a splendid cornetist, and an excellent soloist. He is a modest, sweet-spirited man, ready for every good word and work in a revival.

We are grateful that Brother Kunz' health is much improved. He belongs to the old guard, tried, trusted and true. T. M. Anderson is one of our most promising young preachers. He has facts and fire, and his services are in great demand. His preaching produces conviction and souls are converted and sanctified under his ministry. The meetings were held in a theater. There were only two services where souls were not at the

altar, and quite a number were converted and sanctified.

Malone is a beautiful little city of some eight or ten thousand inhabitants, up in the Adirondacks, six miles from the Canadian border. Many people from adjoining towns and communities attended the convention and were greatly refreshed in their souls. The Lord was with us most graciously.

The Tabernacle in Detroit.

As I went up to Toronto, Canada, I stopped off for a few hours in Detroit and took noon lunch with Brother Owen and a group of the brethren. Brother Owen, assisted by Rev. G. S. Pollock and wife conducting the singing was in the auspicious beginning of a revival meeting in the Holiness Tabernacle in Detroit.

There is no way to estimate the spiritual value of the work that has been accomplished in this tabernacle. It is interdenominational and goes forward with the good work the year round. They have a regular pastor and hold two or more revivals every year. This sort of work wonderfully supplements the summer camp meeting work. Every city ought to have just such a tabernacle, interdenominational, standing firmly for the Wesleyan interpretation of the doctrine of entire sanctification. If we had five hundred such tabernacles scattered across the country we could put good pastors in every one of them, and the hungry people would flock to them by tens of thousands. It is time we were up and doing for the salvation of the people.

A Neglected Incentive to Holiness.—Prof. Newton Wray, D. D. (Indianapolis, Ind.)

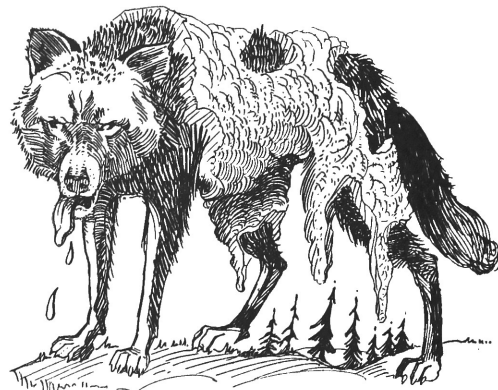
None will question the importance of the aim which animates this convention. Surely, the will of God as revealed in Christ Jesus and set forth in the Scriptures is sufficient warrant for its inception and control. Are we not here to serve his purpose that, having been chosen by him to be "holy and without blame before him in love," we should the better contribute to the edification and completion of that holy brotherhood which was the goal of man's creation and redemption?

If the Bible makes anything clear at all, it is that God intended to have a race of holy beings in this world to illustrate the glory of his sovereignty as a holy God and that the redemptive resources of the Godhead were evoked to accomplish that original purpose. The Divine plan was not to be defeated by the hostility of Satan and the sin of man. The wisdom and the power of God were equal to the emergency.

And so there came from the mouth of the creative and redeeming God that first evangel, "The seed of woman shall bruise the serpent's head." And all down the course of sacred history, the theophany, by law and by prophecy the message announced in lost Eden became increasingly clear until, "in the fullness of time," its significance broke upon the earth in a voice from the skies—"Be not afraid; for behold I bring you good tidings of great joy which shall be to all people, for there is born to you this day in the city of David a Saviour who is Christ the Lord."

Here, then, is the goal of all history, the end of all longing and strife—"a Saviour, who is Christ the Lord." Salvation and lordship were the notes sounded on the night air of Palestine, which set the entire celestial chorus to singing—"Glory to God the highest, and on earth peace, good will toward men": *Salvation from sin*, by which the first Adam forfeited man's dominion in the earth; the *lordship of Jesus*, who, as the second Adam and Lord over all, regains that dominion and rules by right of his redemption.

That salvation is unto holiness in which



THE WOLF.

Let the sheep know there is a wolf in the fold. He has a sheepskin on but it can't cover him. We want 25,000 people who believe the Bible to help us uncover the deceivers in the Church who are attacking the Holy Scriptures. Send us in a good list of subscribers on our 25 cent proposition—*The Herald* until February 1, for 25 cents. Help us to pull the sheepskin off of the wolf.

alone can man fulfil the purpose of his creation and attain his destiny. That lordship is now over heart and life and is the type and prophecy of Christ's universal dominion in the age to come when the prayer so long uttered by his saints—"Thy Kingdom come"—shall be realized.

Such is the goal of Scriptural faith and aspiration. But what of the incentives? Is there ever a goal without some incentive? Does one strive for an object with no urge or motive? Can a ministry that offers no incentives, that awakens no aspiration, to this supreme goal of Scripture and experience accomplish the end of its ordination?

Weak incentives avail nothing against a sinful nature and a seductive world. The push within and the pull without must be met by something so extraordinary in its attraction, so powerful in its constraint that men will listen to its appeal and turn from paths of indifference and ease to seek shelter under its banner and hope under its wings.

What can that be? Is it the glittering prize of social betterment, which, when grasped, leaves its possessor with an unrenowned heart and outside of the Kingdom? Shall we offer a stone for bread? Shall we substitute the weakness of such legalism for the dynamic of a living faith that effects union with God and opens the channels of grace to the perishing? No! We are not such fools as to think we can raise the dead by such means.

Well, then, what say you to discoursing upon the *beauty* of holiness? But eyes blinded by the glare of worldliness and the specious counterfeits of unbelief cannot appreciate the contrast. Only the spiritual can discern spiritual things, and hunger must be awakened for the deeper things of God. Souls must be shaken from their false securities and be made dissatisfied with present attainments, if they shall ever want to be like God. In a word, there is need of an incentive so urgent that they will suffer nothing to hinder their quest for that holiness "without which no man shall see the Lord" (Heb. 12:14).

And this reference suggests the great incentive, more often stressed in the New Testament than any other, and yet so sadly wanting in the ministry of many—the truth of our Lord's literal, personal, imminent return. Why introduce this element in the discussion of a subject that all agree is the real matter of preparation to meet him? That is the very point. Holiness is the preparation, but the thing is to get men to see the need of it. Will it do to say, "Stick to the main thing, never mind about the second

coming of Christ"? Can you have a main thing without its support? Can there be an essential apart from its motive? As well say the hub is the main thing, never mind the spokes. You cannot have the one without the other, and both are essential to the wheel. Insistence upon the necessity of the hub to the neglect of the spokes leads to a collapse of the wheel. So is the collapse of any ministry that fails to connect the hub of spirituality with the rim of faith by the strongest motives emphasized in the Word of God.

Our Lord Jesus Christ well knew the difficulties that would beset his Church in a world of hostility and hatred toward him and his religion, which demands separation from it, and that the love of many would wax cold, imperiling the cause upon which the hope of humanity depended. He therefore warned them of the imminency of his return to reckon with them and bade them see that they had "oil in their vessels" and be "like men who wait for their lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately." And this admonition repeatedly given in his forecast of the future was evidently intended to steady the faith of his Church in every generation, since it was addressed to the corporate body and to every member of it. For we hear him saying, years after his ascension: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." And the very word that has fallen from his glorified lips is the solemn warning, "Surely I come quickly."

Now it goes without saying that if this motive for a holy life holds its place and is operative in the Church, it is because the ministry and the entire body of witnesses sound the Master's warning during the interval of his absence; for he has no other way to perpetuate his solicitude and his teaching. Yet what doctrine has been so woefully neglected as the second coming of Christ? And what incentive has been made so little of as this? Is it any wonder that worldliness prevails in the Church and that the forces of evil in the lives of men are so rampant?

I think it is a fair inference that had "the blessed hope" continued to animate the Church of the early centuries "the dark ages" would never have set in. But when that subtle idea that the kingdom had come or would come in the absence of the King began to be entertained and finally developed,

through clerical usurpation and priestly assumption, into a vast hierarchy with a fallible man at its center as Christ's vicegerent to bring on the millennium, the dynamic of Christianity disappeared with the teaching that the return of Christ was not necessary, the Pope usurping His place and assuming the functions of the Holy Spirit whom our Lord sent to be the administrator of his Church. I agree with Auberlen who says: "Chiliasm disappeared in proportion as Roman Papal Catholicism advanced. The Papacy took to itself, as a robber, that glory which is an object of hope, and can only be reached by the obedience and humility of the Cross. When the Church became a harlot she ceased to be a bride who goes forth to meet her Bridegroom and thus Chiliasm disappeared."

What better, I ask, is the idea that now prevails in Protestant denominations that the Kingdom of God is to be set up by the plans, organizations and energies of the Church? The great religious leaders of the Reformation and post-Reformation periods broke with that idea and bore witness to the power and comfort which the doctrine of Christ's coming again meant to them. The hymnology of Methodism proclaimed this as well as the truth of sanctification. John Wesley wrote to the author of a work on the coming of Christ to set up a millennial kingdom: "I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine of which I cannot have the least doubt as long as I believe the Bible."

The need of emphasis upon this truth was never greater than today. We are living in the time of "the judges" when, as then, "there is no king and every man does that which is right in his own eyes." Take that key verse in the book of Judges, chapter 17:6—describing the moral situation of that age. It is clear to me that we are living in such an age. The critics have invented the term "Hexateuch." There is no such a thing except in their imagination, for they are utterly void of the illumination which discloses spiritual reasons why things are as they are in the Bible. The book of Joshua belongs to a group of its own, in historical order. The Pentateuch of Moses precedes Joshua, as the law precedes the gospel. "The law came by Moses, but grace and truth came by Jesus Christ." So Joshua is a type of Christ who leads his people into rest. Christ and his apostles correspond to Joshua and the Elders who precede and introduce Judges. The mat-

ter is thus stated in the key verse found both in the last chapter of Joshua and the second of Judges: "And the people served the Lord all the days of Joshua and all the days of the Elders that outlived Joshua who had seen all the great works of the Lord that he did for Israel."

So has it been since the first Advent of Christ to redeem his people. The parallel is perfect. The very order of the books proves their historic setting and throws into confusion the critic who perverts that order in the interest of a mere theory. Observe the exact counterpart of this: *And the people served the Lord all the days of Jesus and all the days of the Apostles that outlived Jesus, who had seen all the great works of the Lord that he did for the Church.* What then? The period of the Judges, preceding the King, which has lasted eighteen hundred years—a period of decline and revival, defeat and victory, God raising up great spiritual judges to call the Church back to the faith. And this will continue till some Samuel ends the list before the rise of Anti-Christ, typified by Saul the apostate, and the true Messianic King, typified by David who founded the Messianic dynasty. At his return Jesus Christ will enter upon his work as the heir of that dynasty; for as Gabriel announced, "The Lord God shall give unto him the throne of his father David." He will then make all things right in the earth.

(Continued)

(Continued from page 5)

a door that most likely he can't get shut. And through that door demons come in that threaten mental integrity as well as moral character.

But what shall we do? There is the lonely fireside, the unused chair, and the rain of grief ceaselessly hammering on the roof of your heart. Well, there is an answer.

Listen: there is One who will come and sit by your side, and start the music a-singing within, and hold a shelter over the roof of your heart.

Who? A very real Person, the other Jesus, the Holy Spirit. He knows every experience. Recognize his presence. Yield to his control. Listen to his Voice in the Book. There will be comfort of the real sort, today.

And some day coming, he will bring you face to face again with your loved ones in the glorious Presence. He becomes your real communication today.

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.

Name

Address

Cut this out and mail to Rev. H. C. Morrison, care PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

Dear Aunt Bettie: Here I come again to join your happy band of boys and girls. I was glad to see my first letter in print. I am a little Alabama girl. I will soon be 15. Who has my birthday, October 23? Helea V. Eastwood, I was born in the year, 1908 too. I guess your middle name to be Vanilla. Am I right? If I am don't forget the card. After writing to The Herald the first time I received letters from several of the cousins and some of them are still corresponding with me. I am going to ask some questions; the answers to the questions can be found in the Bible. How many can find them?

1. What child carried in his name the memory of the lost glory of a nation?

2. What great writer, who was the son of a greater, composed one thousand and five songs?

3. What woman held court under a palm tree; and what woman of the same name was buried under an oak tree?

4. What psalm contains the names of five different animals?

5. When did thunder win a battle for a discouraged army?

6. Who was buried in a bed of spices and perfume?

Ina Hayes, you have one of my little brother's birthday. Letha Faircloth, you have nearly got my birthday, as yours is October 27, and mine is October 28. Flossie Hodges. Headland, Ala., Rt. 1, Box 70.

Dear Aunt Bettie: It was very kind of you to ask me to write again. You see, Aunt Bettie, I am keeping house for my grandfather, who is a semi-invalid; and since I do not like to leave him alone for any great length of time, I spend much of my spare time in reading to or writing for him, and in doing fancy work, reading, and writing for myself. In my other letter I told you of our method of harvesting and something of lonely Steptoe Butte. This time I am going to tell you about Rock Lake or "The Lake of Mystery." The lake is about ten miles northwest of St. John, my home town. It is twelve or thirteen miles long and possibly a mile wide in the widest place. High cliffs, some gray as iron, others fancifully colored, rising from the edge of the water, almost surround it; but here and there a narrow ravine, filled with pine trees and bushes, slopes from the water's edge to the plateau above. From this first plateau smaller ones rise one above the other in such a way that they resemble steps when viewed from a nearby hill. Pine Creek glides through a grassy hollow and empties itself into the head of the lake; and Rock Creek flows from the foot and slowly winds its way in and out among the cliffs; but, strange as it may seem, the lake, which generally appears as smooth as glass, is always murky. The Indians, who frequented that portion of the country years ago, said there was a monster in it. White men say there are dangerous undercurrents and whirlpools in it, and that in places there is no bottom to it. Sometimes a precipice is found to be dangerously near an inviting shore; and boats have been caught by snags concealed in the dark water. The Indians feared to swim in this mysterious lake, but white men have ventured to do so. Only one, so far as I have been able to learn, has succeeded in swimming across it, but several have lost their lives in its chilly waters. Years ago there were many Indian graves scattered about the lake, but sacrilegious white men have disturbed most of them so that now one might hunt all day and not find a single grave.

Reports are out that if the Columbia River Basin project is put through, a high dam about a mile long will be constructed between two large cliffs at the foot of the lake. This would not only raise the water many feet in this already deep lake,

but also back it up several miles and make a natural reservoir of a small lake above, known as Bonny Lake. My letter is so long now that I cannot describe the country which will be put under cultivation if the Columbia River Basin project is carried out, but perhaps I'll write of it sometime if you would like to hear about it. You see, I passed through it on my way to Seattle three years ago. Just a few words to "Unfortunate Child" and I will close. Go to your father and ask him if he will tell you some things you would like to know. I feel sure that he will answer all your questions the very best he knows how. Other people can talk but somehow Mother or Daddy generally understands best just how to help. Then, above all else, go to the Heavenly Father and ask him to help you. Goodbye! Magdalene Rhoads. St. John, Wash.

Magdalene, we want to hear more about your wonderful country.

Aunt Bettie.

Dear Aunt Bettie: Please let me come in and chat with you awhile. I sure was glad to see my first letter in The Herald. My grandmother takes the Herald, and I enjoy reading the Boys and Girls' Page.

My school started the first day of October. I am in the seventh grade. My teacher's name is Mrs. Donie Causey. Kathrine Finley, I guess your age to be nine. Am I right? If so, be sure and send me your picture. My chum is Kate Garrett. I had better go, or Mr. Wastebasket will get my letter.

Violet Hanner.

Climax, N. C., Rt. 1.

Dear Aunt Bettie: I would like for the twelve-year old girl who had a letter in The Herald of September 5, who signed her name Pearl Chippis to send her post office address, either to The Herald or direct to me. I would like to correspond with her. I am a subscriber to The Herald.

Sarah E. Chippis.

Mt. Gilead, Ohio, Rt. 5.

Dear Aunt Bettie: I would like very much to have a little chat with you. I never saw you but have seen several who have seen you. I have taken The Herald for many years and still aim to take it as long as I live. I wish the critics could be put out of the church. I am getting old and won't do much more in this old world. I am 83 and my husband is 86. We live in Erin, Tenn., but formerly lived in McLean county, Ky.

Mr. and Mrs. S. L. Patterson.

Dear Aunt Bettie: Here I am again, did you forget me? We still take The Herald and certainly enjoy it. I most always take part of my Sunday school lesson out of it, and most assuredly I know it well. I go to the Evangelical church which has a spiritual preacher. His name is Rev. Hill. My Sunday school teacher is also a blessed woman; all of us like her real well. How many boys and girls read the Bible? I do for one, and enjoy it immensely. The Sunday School Scholars' Bible I got from The Herald Publishing Company is just fine. It is just the right size to carry around. The illustrations (or colored pictures) are very interesting and pretty. When a question is raised in our class, I have little or no trouble looking it up, and it teaches me greatly. Do you know, Aunt Bettie, that our section is getting better and better. Soon you will have to call it by a different name, as the older people are getting interested. It does us good, reading the letters from the older people once in a while. So come ahead, Ma and Pa. Would you like to read another home-made poem? Guess that's what I will be noted for in our section, as I always end in poetry. Can you blame me, if poems are my favorite?

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Here is a wee one that just arrived on my poem pad. Entitled,

Thankful.

Oh! how thankful, oh! how thankful, ought we be to know, That our blessed Heavenly Father, cares and knows our every woe. He knows all of our sorrows, and takes away our cares, Sending some kind blessing in a way we're unaware.

Goldie Kleinhardt.

3452 Hendricks St., Detroit, Mich.

Goldie, I am sure you have some talent for writing, and if you improve it who knows you may some day be a poetess of wide fame. Your letter is very interesting and hope to hear from you again.

Aunt Bettie.

Dear Aunt Bettie: I am somewhat older in years than most of these writers but my youth is being renewed like the eagle's, I run and am not weary, I walk and do not faint—much so physically, especially so spiritually. Because I am buoyed ("boyed") up by faith, hope and love. Feel much younger, endure much more, than ever in my life before. In my younger days, especially in wrong eating, I badly, madly, sadly disobeyed the laws of health, which are the laws of God, and binding upon us to keep, for our own and others' good. Therefore, from my sad, miserable experience, from my years of travel and observation, from the Word of God I say: Whether we eat or drink, or whatsoever we do, let us do all to the glory of God, remembering, "Thou, God, seest me."

Remembering God's Word says, in effect, "Ye belong to me; glorify me in that thy—My—body." Remembering precious Scripture verses, which will do us much good. Here are some words that I composed and of late years have often repeated and prayed:

A body Thou gavest me, perfect, divine; Now must it healthy be, for it is Thine.

For good Thou madest me, not to abuse; Thy good it aidest me, my good to use.

O, gracious Giver of all good, Do bless, I pray Thee, all this food. May it give health and strength to me,

That I may service give to Thee.

Let us always do that which we can well pray over—be happy, make others so. "I pray God your whole spirit, soul and body be preserved blameless." I shall answer all the cousins (if it's not too many dozens!)

Will C. McGinnis.

Atlanta, Ga., Rt. 5.

Dear Aunt Bettie: I enjoy reading The Boys' and Girls' Page; it is very interesting. Last evening we went to Holiness Camp at Erma, and Bro. Slater preached. He is a wonderful

minister. School has started again and I am rather glad of it. I like school more this year than ever before. We are having cool weather and hope it comes warmer. May God bless all the cousins and Aunt Bettie.

Virginia Westcott.

Cape May, N. J., Rt. 1, Box 49C.

Dear Aunt Bettie: Will you let a Minnesota girl join your happy band of girls and boys? My father takes The Herald and I enjoy reading it. I am twelve years old and in 7th grade. My chum is Ruth Gruchow. Who has my birthday, April 5th? This is my first letter to The Herald and I hope to see it in print. If any one wishes to write to me my address is Watson, Minn., Box 218.

Irene Adamson.

Dear Aunt Beth: I wrote to your paper once and am glad you printed it. I enjoy reading the Boys and Girls' Page. I am from Arkansas. Cheer up, Arkansas boys and girls! I don't see many letters from Arkansas. If we don't hurry up all the other states will run off and leave us. I am in the 7th grade. I am 12 years of age and am planning to go to high school and make a teacher. I will close hoping to see this in print.

Shelley Collens.

Piggott, Ark., Rt. 2.

Dear Aunt Bettie: As I wrote once before and did not see my letter in print (although some of the cousins did) I thought I would write again. I enjoyed reading the Boys and Girls' Page very much. I go to Sunday school and church almost every Sunday. I am 14 years of age, weigh about 85 pounds, am 4 feet, 6 inches tall, have red hair and fair complexion.

Where in the Bible is the prophecy of railroads found?

2. Who was Elijah's father?

3. On what mountain did the ark rest?

4. What guide did the Israelites have?

I go to school and am in the sixth grade. My teacher's name is George T. Saurer. Who has my birthday, September 8? My father takes The Herald and we think it is a good paper.

Olen A. Webb.

Ernest, W. Va.

Dear Aunt Bettie: Will you please let a northern girl join your happy band of boys and girls? My birthday is October 29. My age is between 12 and 14. The one who guesses my age I will send them a card. I have two brothers and one sister. My father takes The Herald. I sure enjoy reading the Boys and Girls' Page. I have brown eyes, brown hair and dark complexion. I weigh 95 pounds. My father is a minister of the M. E. Church. I have been baptized. I would like to have the cousins write me.

Ruth Conklin.

Buckley, Mich.

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FALLEN ASLEEP

LONG.

George W. Long was born in Lowden county, W. Va., October 2, 1860, and passed to his reward April 30, 1923. When 19 years of age he moved to Ohio, where he was united in marriage to Hannah Burrier, Jan. 7, 1869, which union was blessed with one son and one daughter. Brother and Sister Long were both converted young and united with the Methodist church in which they were active members. Some years ago he located in Perrin, Mo., where he resided until death.

In 1914 Rev. J. M. O'Brien, J. G. Young, and the writer held a meeting in which Brother Long and wife professed the blessing of holiness. Sister Long passed away in 1920, and after her death Bro. Long made his home with his daughter, Mrs. Davis, in Perrin, Mo. Brother Long counted for righteousness wherever he was, and while being dead he yet speaks.

The funeral service was conducted by Rev. T. H. Swearingen, a life-long friend of the family.

Jerry Clevenger.

A QUEST FOR SOULS.

Rev. George W. Truett, D. D.

Dr. Truett's ministry has been called "The most remarkable in the history of the modern church," and the reason for the statement is not far to seek when one reads this series of evangelistic sermons and services.

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HAY SPRINGS, NEB.

Requests frequently come to me from those with whom I have labored in evangelistic meetings for a report. The work of an evangelist is very strenuous but the Lord cares for his own. He has been keeping me at the work almost continuously for several years. This summer has found me endeavoring to do the work of an evangelist and make full proof of my ministry. It is hard to find time for a vacation when opportunities are in abundance for saving men.

The Holy Spirit has led us to a needy field; service on the frontier has a romance that clings to it. Frontier opportunities challenge our consecration. A life that rejects opportunities to save men because of hardship is not a consecrated one. In these frontier communities one sees life pictures that make the heart beat faster and the prayer life more real.

We are closing one of the most successful meetings in many respects ever conducted in this town or community; thirty-five year-old church members were converted and gloriously sanctified. The devil had no occasion to bestir himself or to feel any alarm, whatever, until the Holy Ghost came to town. The dancing, card-playing, theatre-going, Sunday-base ball playing people ran the organized religious societies (commonly called churches) and every thing was peaceful, but God so loved them that he gave them a good chance to be saved. The gospel was preached and sin was uncovered. They are deciding their own destiny. There is no hope for revivals in our churches where men and women think more of themselves than others, and become lovers of pleasure more than lovers of God. Consecrated workers and Holy Ghost revivals are inseparable. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

It has been more than four months since I left my good old Indiana home on the banks of the Wabash, and many weeks of hard service are yet in sight before I see my beloved family. All for Jesus.

L. E. Wibel.

A FRUITFUL MEETING.

From August 19 to September 9, I was engaged in a revival at the Church of The Nazarene at Hamilton, Ohio, with Rev. C. C. Chatfield and wife as pastors. I found both pastors and people fine folks to work with. They have a fine church building worth \$25,000, and about seventy members, with only a few thousand to pay on the church when it will be free from debt. This is remarkable for a little over a year old. We had a good meeting and some fruit in this revival.

Our next meeting was at Kenton, Ohio, where we just closed. This meeting was in a tent. The nights were cool, but we put in a stove and kept the battle going. Rev. R. A. Hoffman had us come to Kenton and we found him to be a man of God, with a vision of great things to be done that would count. God gave us a good harvest of souls and at the end of the meeting a Church of The Nazarene was organized with twenty-five members, mostly adults, with more to follow. Have a nice corner

lot on a paved street, and when I left there were about a dozen men on the ground getting ready to start a new church. They called Rev. R. A. Hoffman as pastor, and we look for a fine church here before the year ends. We are now filling our slate for winter revivals and are ready to answer calls anywhere, big or small, where God can use us. We will be glad to correspond with anyone needing help.

W. W. Loveless.

London, Ohio.

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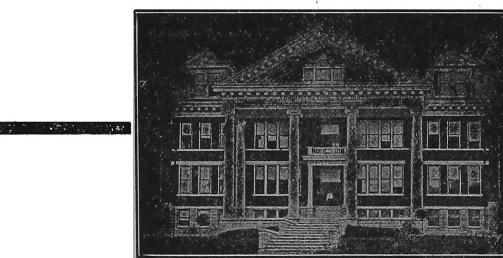
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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VII.—November 18, 1923.

Subject.—Our Lord Jesus a Missionary. Matt. 9:35-38; Luke 8:1-3; John 3:16-17.

Golden Text.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Time.—Corrected chronology, A. D. 26 to A. D. 30.

Place.—Palestine.

Introduction.—The writer is incapable of doing anything like justice to this lesson. The chasm between Jesus and ordinary missionaries is so deep and so wide, that one feels as though it were a profanation to call him a missionary and yet, in a high and holy sense, he was. The word missionary means one who is sent, and it is usually applied to one who is sent to win souls for Jesus Christ. He was the one sent out by the Father to save the lost of earth, and in this sense was a missionary. He said that his disciples believed that the Father had sent him; and he prayed that the disciples might be sanctified in order that they might be one as he and the Father are one, that the world might believe that the Father had sent him. The thought comes in full force in the golden text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:17 is also to the point: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

To some, the narrow field in which he saw fit to labor has been a surprise. At one time he said to his disciples: "I am not sent but unto the lost sheep of the house of Israel." But there need be no wonder at this. He came to make an atonement for all the world, and to posit the truth of the gospel in the hearts and minds of a few men selected out of Israel, that they might carry it to the nations of the earth. In the short time of his earthly ministry it was impossible for him, dwelling in the flesh, to travel over the entire world and preach to all men. In one sense, he came as a missionary to all the race; but in order to make his labors effective, he could only begin the work in person, and then ordain and send out sub-missionaries to complete the work. When he commanded the Church "To go, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," it was his commission to her to complete the work that he had begun; and how blessed is the accompanying promise: "Lo, I am with you always, even unto the end of the world." He is the Super-missionary, the Captain of all the forces.

Some study of his work and methods will broaden our own lives, and thus make us a greater blessing to men. Some missionary work is too narrow for good results. The Master was a great preacher; but he thought it worth while to gather about him a group of men whom he trained to carry on his work after he went back

to heaven. The missionary going into a foreign land cannot hope to win all the people to Christ by his own work. He can, and must, win some converts; but if he is wise, his most earnest work will be to train his converts that they may evangelize their own people. Every well trained, Spirit-filled preacher the missionary can send out more than doubles his usefulness; for the native evangelist can surpass the foreigner in ministering to his own people.

The Master didn't think it time lost for him to stop preaching to heal sick men; but his preaching was more important than his healing. The latter opened the door for the former. I am writing now for those who would discard all medicines. Would God we had sufficient faith to cure all the sick folk (if that were best), but we have no such faith in our day. From actual touch with the work in heathen lands, I am free to say that God has no more useful man in the foreign field than the well equipped Christian physician. He not only relieves an immense amount of suffering; but his work opens the door for the gospel of salvation as no other sort of work can do. The Master Missionary set us a glorious example in healing the sick. Blessed be the Church that walks therein.

What an example he set the Church in feeding the hungry. He seemed to think that it was a blessing that we have the poor with us always. Covetousness is the one sin of all other sins that eats the very heart of men; and if any process can be found that will make us unload our cankered wealth, it will be good for us. If we can, we must feed the starving millions of earth, or perish ourselves. But how shall we expect them to hear our gospel, while we suffer their bodies to die for want of bread? Salvation was the heart of Christ's message, and it must be the heart of ours; but we must use the temporal things to unlock the door for eternal things.

The Lesson Proper.—As we study the short passages given us for a lesson, we are astonished at the activity of the Master, and are ashamed of ourselves for having done so little. "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." How few of us ever approach him in activity and zeal. Such men as Paul and Wesley, Carey and Livingstone, Asbury and William Taylor—these are a few sample men who came nearer to the pace the Master set than most of us ever dream of doing.

The second verse tells of Christ's compassion on the multitudes. All true missionaries are broken-hearted. Like St. Paul, they long to enter into the fellowship of his sufferings for souls. Theirs cannot be vicarious; but they must suffer, if they would win for him. Those rich fields, plenteous with perishing humanity, moved his soul to its depths. How little do we enter into his anguish, or we would pray more earnestly to "the Lord of the harvest, that he will send forth labourers into his harvest." The

Father gave his only begotten Son for the world. How little and sinful are we when we try to withhold our children from the harvest fields. Nothing should give us more joy than to have ours proclaiming the gracious words of life to those who sit in the "region and shadow of death." Nay, more; if we are true followers of the meek and lowly One, genuinely saved from all sin, nothing can give us a deeper, richer joy than this. May I meek and lowly One, genuinely saved of Jesus to die for men was a profound pleasure to the heart of God. Could he have ever been satisfied, if he had done less? Love is never satisfied until it has done its very best.

That was a blessed company of women who journeyed with the Master, and ministered to his wants. They were not society folk. I doubt if any of them could dance the turkey-trot, or waltz the bunny-hug. They cared nothing for poodle dogs, cards and theatres; but they could do good cooking and fine praying. O, it makes one sick to think about some things in modern society. There is nothing in a novel-reading, card-playing, poodle-kissing, dancing, theatre-going society Jesus, or any other God-sent missionary of the cross, can appeal to. Like wheat put into the ground for a crop, the gospel seed must have good soil, or it can make nothing. Multitudes have so bankrupted themselves that they never will be fit for anything but the eternal burning.

If we look at them closely, we shall discover that the last two verses of the lesson are a commentary on the two verses that precede them in the third chapter of John. We are given a picture of the serpent lifted up in the wilderness, which is used to call our attention to the crucified Savior of men. O what boundless love is displayed in that crucifixion! And the last verse makes the soul leap for joy: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Hallelujah.

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

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STAR CITY, ARKANSAS.

God has given us another fine meeting at this place with Pastor O. C. Birdwell. The standard of full salvation was lifted and the bugle gave no uncertain sound. The people, many of whom were decidedly prejudiced against being saved from all sin, were convinced and stood by the truth, walked in the light and the result was a time of salvation. A number united with the church. We were extended a unanimous invitation to return next fall. We are now at Findlay, O., with Pastor Ballmer. The outlook is good, our faith is strong and victory is expected.

H. W. Sweeten.

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June—The Widow's Mite—Hugo Mieth.
July—Daniel's Answer to the King—Riviere.
August—And They Followed Him—Whele.
September—Christ Blessing Little Children—Schmid.
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EVANGELISTIC AND PERSONAL.

Rev. J. H. Fowler will begin a meeting at the Union Gospel Mission, 110 E. Jefferson Street, Louisville, Ky., Nov. 10. Those who can do so, are earnestly requested to attend and assist in the good work.

Rev. S. H. Pollitt writes that the Lord gave him a good meeting at Pine Grove, Ky., in which deep interest was manifested, resulting in a number of reclamations, conversions and sanctifications. They expect to erect a new church in the spring. Rev. J. W. Gilbert is the much beloved pastor and is in favor with the people. Bro. Pollitt is now in a meeting at Johnsville and many are seeking the Lord. Bro. Pollitt was appointed conference evangelist at the last session of the Kentucky Conference and those desiring help for their meetings will be most fortunate if he can secure Bro. Pollitt's services. Address him Amelia, Ohio.

Rev. L. E. Williams is engaged in a meeting in Mt. Pisgah, U. B. Church, Philadelphia, Pa. The interest is deepening and many are seeking the Lord. Bro. Williams goes from this meeting to Salamanca, N. Y., where he will be in a meeting from Nov. 7 to 25.

Rev. B. A. Few has recently held a very successful meeting with Pastor Walter Nelson, Gurdon, Ark. A number professed faith in Christ and ten united with the Methodist Church. The foundation was laid deep upon the rock Christ Jesus and a good feeling pervaded the entire community. Dr. Few has an open date which he can give at once to any who may desire his assistance. His permanent address is Little Rock, Ark.

Prof C. C. Conley, 284 East York St., Akron, Ohio, has open dates during November and December. Bro. Conley is a splendid song leader and a good soloist and will render efficient service.

Rev. George A. Smith has been in a revival at Casey, Ill., since Sept. 16, the results to date being 28 conversions and 29 sanctifications. He will continue another week.

REVIVED AND BLESSED.

Have just closed up a good meeting in the M. E. church of Illmo, Mo., of which Rev. R. L. Smith is pastor. Bro. Smith believes in a full gospel and knows how to stand by his evangelist in every way. The battle was hard; a big circus, a week of vaudeville, the movie and a county fair, all militated much against the meeting, but prayer and faith triumphed in the face of every foe, and after days of fasting and waiting on God, victory came and the church sought her pen-

tecost and a goodly number were saved. The entire church and community were indeed revived and blest.

The people showed their appreciation of the evangelist with a generous offering and many beautiful gifts. With the return of the present pastor, the coming year promises some big things for the church in Illmo.

Am now in a union meeting in Green, Kansas. Crowds are already taxing the seating capacity of the church and much interest is being manifest. May we have the prayers of The Herald family.

Yours for service,

Imogene Quinn.
Hoosier Girl Evangelist.

WHAT THEY SAY ABOUT BENNARD'S SONGS.

One evangelist writes: "We have used Rev. George Bennard's songs in both congregational and special singing and to our mind they are the best collection of songs we have seen. 'Beautiful Canaan' is worth the book alone. These songs belong to the class that will live. They are free from lightness and jazz that characterize so many songs of today. They are deeply spiritual, they grip the heart, and beget the true spirit of worship. We like them very much."

Order of the Pentecostal Publishing Co., Sweet Songs of Salvation, 25c a copy. Melodies of Salvation 35c a copy.

BELA HOLINESS CAMP.

The first annual meeting of the Bela camp was held July 6-15, 1923. Sister M. E. Perdue of Atlanta, Tex., and Rev. W. Talmage Methvin, of Denver, Colo., preacher and singer, were the called workers. The crowds were great, and Sister Perdue preached with power, and was at her best. Bro. Methvin's sermons and solos were owned by God. He is a fine song leader, and can preach even better than he can sing. The sermons of both preachers rank out clear and distinct on the two works of grace. God owned and blessed his word in a number of professions. This camp is in its infancy and we are expecting great things at our encampment in August of 1924.

Mrs. J. A. Riley, Sec.
Trout, La., Box 12.

CEMENT, OKLA.

Another revival near Cement, Okla., closed September 9. Rev. Oscar B. Lyons, pastor of the Wood Memorial M. E. church, was assisted by Rev. Norville E. Wood; Miss Bertha Pults had charge of the singing. Irene Hackley and Mrs. J. G. Payton presided at the piano.

It was a spiritual feast. On the second Sunday night service more than 40 seekers were at the altar and nearly all prayed through. Eighty souls were converted and reclaimed and forty-seven sanctified.

Rev. Lyons opened the door of the church Sunday night and forty-three united with the M. E. church, after

which Rev. Howard Thomison, District Superintendent, preached. Through the united efforts of the pastor, his wife and band of workers, this revival was brought about and now our church stands four-square for Jesus Christ, and we are pressing onward to deeper depths and higher heights of God's wondrous love.

An annual Elm Grove Holiness camp meeting was organized to be held next August. A committee was appointed with Roy Windle, Cement, Okla., Rt. 3, chairman; Mrs. H. A. Bartlett, Cement, Okla., Rt. 3, secretary.

Mrs. J. G. Payton.

The greatest question of any period of time, or with any race of people is, "Must We Sin?" Upon a proper solution of this matter, hinges our happiness, both here and hereafter. What is the truth relative to this question? You will find the fact thoroughly discussed without partiality, and in plain, unmistakable language in the new edition of Howard W. Sweeten's book entitled, "Must We Sin?" Price postpaid \$1.25. Pentecostal Publishing Co., Louisville,

FACTS CONCERNING PROHIBITION.

Prohibition has closed 250,000 saloons, 600 distilleries, and 1,300 breweries. All the bootleggers cannot produce one-thousandth part of the output of those now banished institutions, which amounted to twenty gallons for every man, woman and child in the United States. Prohibition has closed work-houses, jails and rescue missions all over the country, as at Camden, N. J.; Cincinnati, O.; Peoria, Ill., and Birmingham, Ala. Sixty-five Keeley cures and similar institutions closed the first year after prohibition went into effect.

Out of 1,000 big business men like Judge Gary, Thomas A. Edison, Frank Vanderlip, etc., 98½ per cent, are in favor of prohibition, 85 per cent. are for strict enforcement, and 7 per cent for light wine and beer. From 500 colleges 42,000 professors and students are for the present law and 2,000 against—Beer constituted nine-tenths of the business of the saloons. To permit the return of beer would therefore mean the return of the saloon.

Ninety per cent, of the violators of the prohibition law in New Jersey are foreign born and seventy-five per cent. throughout the country. According to official announcement of the Ohio State Board of Health, there has been a marked decrease in the number of alcohol and drug patients received in hospitals for the insane in Ohio under prohibition. A decrease in the percentage of such cases is noted in every institution.

Taking all the hospitals as a group, of the total admissions in 1911, 11.8 per cent. were attributed to alcohol and drugs. In 1921 the percentage from the same cause was 2.7. At the Columbus State Hospital admissions attributed to alcohol-drugs in 1911 were 11.5 per cent., but in 1921

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is as unheard of as a Christmas without gifts.

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We have many others, but space will not permit us to mention them.

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the per cent. was reduced to 2.6. This showing is an ample reply to the contention of the wets that prohibition would bring about an increase in habitual drug users.

Prohibition is the greatest reform ever achieved by any nation. Let all true Americans stand for the Constitution, for the American home, for American womanhood and childhood, for the American drunkard who is too weak to stand for himself.

—War Cry.

IN THE GREAT WEST.

It has been some time since we have written to The Herald, and after being in Washington, Oregon and Idaho, the past three years it seems we have been separated from the Eastern friends. God has given us some of the most gracious meetings I have ever seen in this beautiful western country where they need Jesus so much. Some of the choicest saints are out here.

I had charge of the music at the Portland, Oregon Camp the last two years and next year will be at Ferndale, Washington and Jamestown, N. D. camps. Jesus is very precious to me, and while I hear a voice saying, "Lo here, and lo there," I hear another voice saying, "This is the way; walk ye in it." At present we are in Everett, Wash., where there is not much concern for lost souls, but God is helping, some are standing by us and a few are finding the Lord. We are making our home at Portland, Ore., Rt. 4, Box 1100. We covet the prayers of The Herald readers.

Fred Canaday.

EVANGELISTS' SLATES

ADAMS, E. T.
Hurlock, Maryland, Oct. 28-Nov. 18.
Open dates after Nov. 18th.
Home address, Wilmore, Ky.

ALLEN, ERNEST E.
Lake City, Kan., Nov. 5-25.
Home address, 714 Monroe, Hutchinson, Kansas.

ANDERSON, H. W. AND WIFE.
Evangelists and Singers.
Fairbure, Neb., until Nov. 11.
Home address, 917 West Fifth Street, Hastings, Neb.

ANDERSON, T. M.
Mannington, W. Va., Nov. 4-18.
Indianapolis, Ind., Dec. 2-16.
Home address, Wilmore, Ky.

AYCOCK, JARETTE.
Cleveland, O., Nov. 1-18.
Chicago, Ill., Nov. 19-Dec. 2.
Marion, O., Dec. 3-16.

BALSMEIER, A. F.
Omaha, Neb., Oct. 26-Nov. 11.
Home address, 512 Taylor St., Topeka, Kansas.

BEIRNES, GEORGE
Franklin, Pa., Nov. 4-25.
Pittsburgh, Pa., Nov. 29-Dec. 9.

BUSSEY, M. M. AND WIFE.
Florida Campaign, Oct. 14-April 1.
Address, 430 Forsyth St., Jacksonville, Florida.

CAFFRAY, D. W. AND RUTH HARRIS.
Minneapolis, Minn., Oct. 21-Nov. 11.

CAIN, W. R.
Dayton, O., Oct. 28-Nov. 11.
Bicknell, Ind., Nov. 15-Dec. 2.
Muskegon, Mich., Dec. 6-23.

CALLIS, O. H. PARTY.
Montgomery, W. Va., November.
Warsaw, Ky., December.
Permanent address, Rev. O. H. Callis, Box 203, Wilmore, Ky.

CLARK, C. S.
Waynoka, Okla., Nov. 4-21.
Home address, 808 N. Ash St., Guthrie, Okla.

CLARK, A. S.
Arcadia, Kan., Oct. 28-Nov. 11.
Home address, Winfield, Kan.

CONLEY, PROF. C. C. Song Evangelist.
Open dates October and November.
Home address, 284 East York St., Akron, Ohio.

COPELAND, H. E.
Ingram, Wis., Oct. 22-Nov. 4.
Corbin, Ky., Nov. 9-25.
Home address, 5258 Page Blvd., St. Louis, Mo.

COOKE, GEORGE W.
Milford, Del., Oct. 30-Nov. 19.
Smyrna, Del., Nov. 26-Dec. 17.

COX, H. W.
Pittsburgh, Pa., Nov. 1-18.
Morgantown, W. Va., Nov. 22-Dec. 9.
Iwona, Pa., Dec. 31-Jan. 20.
Huntington, Pa., Jan. 25-Feb. 10.

GRAMMOND, C. C. AND MARGARET.
Edgar, Ill., Dec. 9-25.
Bear Lake, Mich., Oct. 29-Nov. 11.
Home address, 815 Allegan St., Lansing, Michigan.

DUNAWAY, C. M.
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.
Shelbyville, Ind., Nov. 11-Dec. 2.
Sheridan, Ind., Dec. 9-30.
Home address, 1353 Hemlock St., Louisville, Ky.

DUVALL, T. H.
Gerry, N. Y., Nov. 6-8.
Elkwood, Va., Nov. 10-18.
Hedgeville, W. Va., Nov. 20-Dec. 9.
Terre Haute, Ind., Dec. 9-Jan. 1.

EDEN, T. F. AND ETHEL.
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.
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.
Wicks, Ark., Nov. 6-18.
Permanent address, Box 263, Little Rock, Ark.

FLEMING, BONA.
Pasadena, Cal., Nov. 4-18.
Pomona, Cal., Nov. 24-Dec. 9.
Oakland, Cal., Dec. 16-30.
Ontario, Cal., Jan. 6-20.

FLEMING JOHN.
Pasadena, Cal., Nov. 4-18.
Cambridge, Md., Nov. 28-Dec. 9.
Lexington, Ky., Dec. 13-23.

FUGETT, C. B. AND WIFE.
Terre Haute, Ind., Nov. 4-18.
White Water, Ind., Nov. 30-Dec. 9.
Home address, Ashland, Ky.

GILLEY, W. R.
Blanch, Mo., Nov. 8-25.
Evansville, Ind., Jan. 1-20.

GLASCOCK, J. L.
Iroquois, Ill., Nov. 2-11.
Polk Pa., Nov. 13-25.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GREER, NORRIS F.
November and December open.
Home address, Little Rock, Ark.

GUYN EVANGELISTIC PARTY.
Jasper, Tenn., Oct. 29-Nov. 11.

HAM-KANSAY EVANGELISTIC PARTY.
Athens, Ala., October-November.
Permanent address, Evangelist M. F. Ham, Anchorage, Ky.

HAMES, J. M.
Delphos, Kan., Oct. 24-Nov. 11.
Topeka, Kan., Nov. 12-25.
Jackson, Mich., Dec. 8-23.
Dunkirk, Ohio, July 24-Aug. 3.
Marion, Mich., August 9-17.
Home address, Greer, S. C.

HEWSON, JOHN E.
Dunkirk, N. Y., Oct. 30-Nov. 18.
Mauckport, Ind., Nov. 25-Dec. 9.
Home address, 127 N. Chester Ave., Indianapolis, Ind.

HOHNS, E. C.
Mineral Springs, Ark., Oct. 28-Nov. 11.
Home address, Rt. 2, Station E, Box 877C, Louisville, Ky.

HODGIN, DANIEL G.
Prairie Center, Kan., Nov. 6-18.

HOWARD, FIELDING T.
Corinth, Ky., Oct. 29-Nov. 11.
Tolesboro, Ky., Nov. 15-29.
Home address, Wilmore, Ky.

HUFF, W. H.
Rosario de Santa Fe, Argentina, Nov. 4-11.
Buenos Aires, Argentina, Nov. 12-30.
Montevideo, Uruguay, Dec. 2-20.
Mercedes, Uruguay, Dec. 21-31.

HUNT, JOHN J.
Egg Harbor City, N. J., Nov. 1-14.
Gilberton, Pa., Nov. 18-Dec. 2.
Ionia, Mich., Dec. 5-23.

IRVINE, J. W.
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Address, 140 W. 73rd Street, Chicago, Ill.

JACOBS, G. F.
Bloomfield, Ia., Nov. 4-Dec. 2.
Home address, University Park, Ia.

JEFFERS, A. R. AND LELA.
Brownsville, Ills., Oct. 26-Nov. 11.
Hamburg, Ills., Nov. 11-Dec. 20.
Metropolis, Ills., Jan. 6-27.
Home address, 300 Grove Street, Evansville, Indiana.

KENDALL, J. B.
Whiting, Kansas, Oct. 21-Nov. 11.
Timber Lake, S. Dak., Nov. 12-Dec. 9.
Memphis, Tenn., Dec. 19-23.
Home address, Lexington, Ky.

KERNEN, MADALINE.
(Song Evangelist)
Blue Rapids, Kan., Oct. 21-Nov. 12.
Home address, Chanute, Kan.

KIEFER, R. J.
Fostoria, Ohio, Nov. 4-25.
Nellie, Ohio, Dec. 2-16.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LACOUR, E. A.
Muscatine, Ia., Nov. 1-18.
Address, University Park, Ia.

LEWIS, M. V.
Hurlock, Md., Oct. 30-Nov. 18.

LEWIS, M. E.
North Chili, N. Y., Nov. 11-25.
Westington Springs, S. D., Dec. 2-16.
Address, 421 South 16th St., Terre Haute, Indiana.

LINN, JACK AND WIFE.
Steele, N. Dak., Oct. 28-Nov. 11.
Home address, Oregon, Wis.

LITTRELL, V. W. AND WIFE.
Caney, Kan., Oct. 25-Nov. 11.
Windom, Kan., Nov. 15-Dec. 2.
Open date, Dec. 6-23.
Home address, 425 N. Summer Street, Beatrice, Neb.

LUDWIG, THEO. AND MINNIE E.
Hesper, Kan., Oct. 23-Nov. 4.
Armel, Colo., Nov. 5-18.
Wray, Colo., Nov. 20-Dec. 9.
Laird, Colo., Dec. 10-23.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

McBRIDE, J. B.
Lynn, Mass., Nov. 1-18.
Washington, D. C., Nov. 20-Dec. 9.

McCALL, F. P.
Cave Station, Va., Oct. 22-Nov. 4.
Burnsville, Va., Nov. 5-18.
Open dates, Nov. 25-Dec. 23.
Open date, Jan. 6.
Home address, Jasper, Fla.

McCORD, W. W.
Boling Springs, Fla., Oct. 22-Nov. 4.
Easley, S. C., Nov. 5-25.
Cofax, N. C., Nov. 26-Dec. 2.
Open date, Dec. 3-16.
Sale City, Home, Dec. 20-31.

McGHEE, ANNA E.
Povonia, O., Oct. 14-Nov. 11.

MACKEY SISTERS.
Cottonwood Falls, Kan., Oct. 13-Nov. 11.
Forgan, Okla., Nov. 11-Dec. 2.
Chickasaw, Okla., Sept. 19-23.
Home address, New Cumberland, W. Va.

MANLEY EVANGELISTIC TEAM.
Pottsville, Pa., Oct. 23-Nov. 18.
Millersville, Pa., Nov. 25-Dec. 16.
Millersburg, Pa., Dec. 27-Jan. 20.
Home address, 108 Chicago Avenue, Thompsonville, Mich., Nov. 18-Dec. 9.

MILLS, F. J.
Some open dates on account of three meetings being cancelled.
Home address, Station A, Box 81, Lansing, Mich.

MILLER, L. J. AND MILAN, D. WARD.
Meridian, Miss., Oct. 21-Nov. 4.
Palacka, Fla., Nov. 11-26.

MINCLEDORFF, O. C.
Brooklyn, N. Y., Oct. 14-Nov. 4.
New Britain, Conn., Nov. 7-18.
Home address, Wilmore, Ky.

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

MOLL, EARL R.
Meridian, Miss., Nov. 5-11.
Gulfport, Miss., Nov. 11-21.
Permanent address, Box 308, Meridian, Miss.

MOORE, GEORGE A. AND EFFIE.
Dunreith, Ind., Oct. 28-Nov. 11.
Crawfordsville, Ind., Nov. 18-Dec. 2.
Open date, Dec. 9-23.
New Castle, Pa., Dec. 30-Jan. 13.
Chester, W. Va., Jan. 20-Feb. 3.
Elwood, Ind., Feb. 10-21.
Home address, 1204 Corner Ave., Indianapolis, Ind.

MORRIS, JUDGE FRANK.
Houston, Texas, Oct. 21-Nov. 4.
Open date, Nov. 4-18.
Address Greenville, Texas.

NIXON, FREDERICK AND ERNA O.
Russiaville, Ind., Nov. 5-18.
Gray, Ind., Nov. 19-Dec. 2.
Vernadium Grove, Ill., Dec. 3-20.
Danna, Ill., Dec. 21-Jan. 3.
Noblesville, Ind., Jan. 3-20.
Hortonville, Ind., Jan. 21-Feb. 5.
Home address, Wichita, Kan., Gen. Del.

PETTICORD EVANGELISTIC PARTY.
Mansfield, O., Nov. 4-25.
Akron, O., Nov. 27-Dec. 16.

QUINN, IMOGENE.
"Healer Girl Evangelist."
Green, Kan., Oct. 7-Nov. 4.
Helena, Okla., Nov. 18-Dec. 9.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

RAINEY, G. M., EITELGEORGE, W. J.
New Bremen, N. Y., Oct. 7-Nov. 4.

RICH, N. W.
Berne, Ind., Oct. 25-Nov. 11.
Archbold, Ohio, Nov. 18-Dec. 2.
Bradford, Ohio, Dec. 3-23.

ROBERTS, T. P.
Dayton, O., Nov. 8-25.
Marathon, O., Dec. 2-16.
Address, Wilmore, Ky.

RUTH, C. W.
Brooklyn, N. Y., Nov. 2-11.
New Castle, Pa., Nov. 14-25.
Minneapolis, Minn., Nov. 30-Dec. 9.

SANFORD-GUYN PARTY.
Williamstown, Ky., Nov. 10.

SELLE, R. L.
Rosedale, Kan., Oct. 30-Nov. 18.
Home address, Winfield, Kan.

SHELL, J. L.
Newcomerstown, O., Nov. 11-25.
New Carlisle, O., Dec. 2-23.
Home address, 1305 Dayton Ave., Springfield, Ohio.

SHANK, R. A. AND WIFE.
Whittier, Cal., Nov. 4-18.
Pomona, Cal., Nov. 18-Dec. 2.
Home address, 191 N. Ogden Avenue, Columbus, Ohio.

SHELFHAMER, E. E.
Modesta, Cal., Oct. 28-Nov. 11.
Home address, 5419 Isalta Drive., Los Angeles, Cal.

SHEPARD, BLANCHE.
Webberville, Mich., Nov. 25-Dec. 23.
Detroit, Mich., Jan. 6-27.

SMITH, JAMES M.
Meridian, Miss., Oct. 22-Nov. 11.
Address, Hattiesburg, Miss.

ST. CLAIR, FRED.
Vancouver, Wash., Nov. 4-Dec. 16.
St. Maries, Idaho, Dec. 30-Feb. 3.
Permanent address, Cor McKinley and Bancroft, Berkeley, California.

SWEETEN, H. W.
De Witt, Ark., Oct. 25-Nov. 11.
Seymour, Ind., Nov. 22-Dec. 8.
Jerry City, O., Dec. 9-23.

THOMAS, JOHN.
Lowell, Mass., Oct. 28-Nov. 11.
Everett, Mass., Nov. 12-31.
Perkasie, Pa., Nov. 23-Dec. 2.
Toronto, Canada, Dec. 5-16.
Permanent address, Wilmore, Ky.

VANDERSALL, W. A.
Seneca, Neb., Oct. 25-Nov. 4.
Open dates Nov. 7.
Address, Seneca, Neb.

VAYHINGER, M.
Solsberry, Ind., Nov. 4-25.
Home address, Upand, Ind.

WELLS, KENNETH AND EUNICE.
Shreveport, La., Oct. 26-Nov. 11.
San Antonio, Tex., Nov. 18-Dec. 2.
Temple, Tex., Dec. 4-23.

WHITCOMB, A. L.
Brooklyn, N. Y., Nov. 2-11.
Topeka, Kan., Nov. 18-Dec. 2.
Manhattan, N. Y., Dec. 3-23.
Home address, University Park, Iowa.

WHEEL, L. E.
Markle, Ind., Oct. 28-Nov. 11.
Hartford City, Ind., Nov. 14-Dec. 2.
Russiaville, Ind., Dec. 3-30.
Fountain City, Ind., January.
Home address, Bluffton, Ind., 317 South Bennett St.

WIGGANS, E. E.
Auburn Ind., Nov. 4-25.
Home address, 30 Laurel Street, Richmond, Indiana.

WILLIAMS, J. E.
Sunfield, Mich., Oct. 15-Nov. 4.
Wayland, Mich., Nov. 5-Dec. 2.
Hopkins, Mich., Dec. 3-23.
Olivet, Ill., Dec. 25-30.
Address, Olivet, Ill.

WILLIAMS, L. E.
Philadelphia, Pa., Oct. 21-Nov. 4.
Salamanca, N. Y., Nov. 7-18-25.
Address, Wilmore, Ky.

WILSON, J. M.
Open dates for October and November.
Address, Upand, Ind.

WILSON, GUY.
Jackson, Me., Oct. 23-Nov. 11.
Carbondale, Pa., Nov. 18-Dec. 9.

WOOD, V. A. AND WIFE.
Fair Haven, Ohio, Oct. 28-Nov. 21.
Open for fall and winter engagements.
Home address, Delaware, Ohio.

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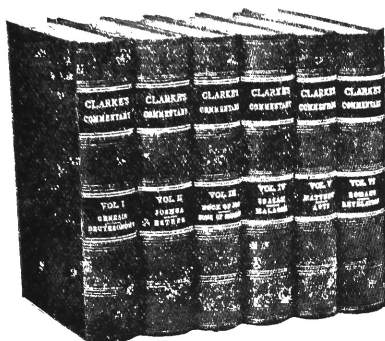
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"The Blood Sprinkled Way."
"I Have Found Him."
"Sing of The Blood."
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The studies of his earlier years always had a bearing on this great work. From the beginning he felt the need of being taught by God to understand his own word. Referring to this, he says: "No man ever taught me the doctrine I embrace; I received it singly by reading the Bible."

He gives a lucid view of the several books of Scripture, as to their dates and authors, their scope and connection; he expounds the original text in a manner adapted to the deficiencies of the reader; he elucidates difficulties in chronology, history, and oriental manners; he develops the grand doctrines of revelation, and applies the whole to the great concerns of human salvation and duty.

One leading feature in its character is independence in thinking. While he availed himself of the labors of others, the great number of his expositions are emphatically his own.

Dr. Adam Clarke's Commentary on the Bible is one of the noblest works of the class in the entire domain of sacred literature. It is a thesaurus of general learning. Its luminous expositions of the Law and the Gospel; its earnest and forcible appeals to the conscience of the sinner and the unbeliever; its rich counsels for the well-understood wants of the Christian's inner life; its endless exhibitions of general knowledge; and its valuable aids to the students of those holy tongues in which revelation took its first recorded forms—all will render this book the companion and the counselor of multitudes as long as the English language may endure. The man who accomplished it achieved immortality, his name having become identified with an indestructible monument of learning and religion.

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Louisville, Kentucky.

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HOW WE AMERICANS SPEND OUR MONEY.

Harry Hollen.

Wherefore do ye spend your money for that which is not bread and your labor for that which satisfieth not?—Isa. 55:2.

It may be of interest to you, dear reader, to take a glance at some figures in regard to how the American people spend their money. Then the church should take note of this and see if we are guilty of spending our money in any way that will not glorify God.

Paul says, "Whether, therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Reader, if you can visit the cold drink stand, and the confectioneries and buy candies and chewing gum, while the heathen grope in darkness, longing for some one to tell them of Jesus, dying, leaving these words to haunt you and me: "Died in despair. Will meet you in the judgment." China says, "Waited long for the light that never came; died in darkness; will meet you at the judgment."

Now dear ones these are very peculiar times. Paul says, they are "perilous."

There was a time when men seemed to want to horde up money thereby become misers, but no so in this age. Men try now to make a display of their means instead of saving them. If Mr. A builds a magnificent home Mr. B must build one. This is an age of display. Sister A buys her \$15 hat and \$50 suit that she may sit in the choir Sunday morning to make a display of her wearing apparel. Perhaps this has been purchased with money that her husband had to work for at probably \$1.50 or \$2 per day. Beloved, we are facing these stern facts in this fair land of ours which we love to boast of being a Christian nation. The heathen wear rings in their noses but Americans wear them on their fingers.

The U. S. Commission of Education tell us that in 1920 the U. S. spent 22 billions for luxuries. From the beginning of the U. S. history up till this time we had spent about 17 billion for educational purposes. Think of spending more money in one year for luxuries than we had for education in more than 200 years. But we go further and find that we spend 4 billion for toilet soap, 750 million for face powders, cosmetics, perfumes, etc., 500 million for jewelry, 50 million for chewing gum, 250 million for ice cream, 3 billion for luxurious services, 3 billion for joy rides, races, and pleasure resorts. In 1920 the enormous amount of 800 million was spent for tobacco, then probably more than this amount for cigarettes; over 50 billion were sold last year. The Chesterfield brand publishes that 8 billion of that brand were smoked last year. It has been stated that Arkansas spent five times as much for tobacco last year as they did for education. No wonder she is 46 in line of education.

The medical authorities tell us that there is enough nicotine in one cigar to kill two men. Our annual tobacco expense would build four Panama Canals. They tell us that a leech is instantly killed by sucking the blood from a habitual smoker. In 1919 more than two million acres of land was planted in tobacco. Our tobacco is about \$20 per capita; 2,700 Americans begin the use of tobacco daily. America's tobacco bill is twice what it costs to maintain the Government. In less than 400 years the tobacco habit has fastened its fangs upon more than half the population of the world. Doctors tell us that nicotine is the most poisonous thing in existence, except Prussic acid, yet a large per cent of the Doctors use it and some use cigarettes. If one man was kept busy for 100 years counting silver dollars he couldn't count our tobacco bill for one year. Paul says that our bodies are the temple of the Holy Ghost, and if we defile them God will destroy us. Now if the Americans are not defiling their bodies in many ways the writer is mistaken.

Facing these facts it seems to me that every minister should lift his voice against the onslaught of the enemy. A little while ago we were in the drug store trying to get a prescription filled. After waiting for some thirty minutes till the waiter got through carrying out the cold drinks to the little bobbed-haired

flippy flaps that were sitting outside in their cars, the druggist crowded through the cigarette smoke that was curling up to the ceiling, asking if there was something for me. Unless the mothers and fathers of this fair land of ours do not awake and come to the rescue of our boys and girls they are headed for the breakers. Oh, if the motherhood of this country could see what is out before the girls of today they surely would call a halt to this way of letting the girls loaf the streets at all hours of the day or night, with some little cigarette sucker. No wonder 6,500 girls fall every year. We are made to ask, What will the manhood and womanhood of tomorrow be with these little painted cheek girls with their bobbed hair and short skirts, and the little cigarette fiend as the parents? May God send us a great awakening along these lines, and may the mothers train their girls to cook, wash, milk, and do these things that are so much needed to be done.

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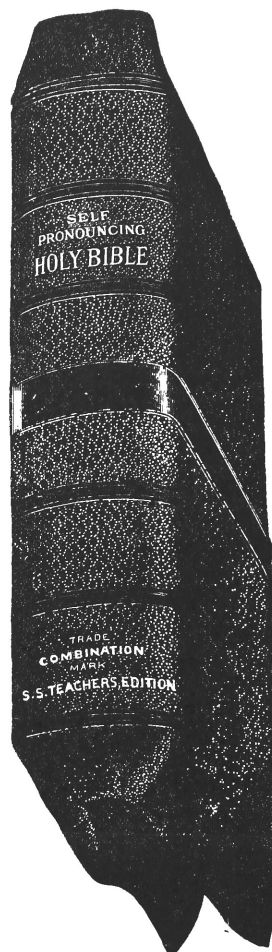
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A REFUGE OF SAFETY.

By The Editor.

DURING these days which try the souls of men, when tragedies are coming so sudden and often, when unrest and dissatisfaction prevail, when the onrushing throngs are running to and fro seeking happiness in the pursuit of worldly pleasure, to the one who is fully surrendered to the compassionate love of the Almighty, whose hiding is in the cleft of the Rock of Ages, who, living or dying, has the pledge of Christ of a glorious resurrection, there is a place of safety.

* * * *

During these days when timid and uncertain men are forsaking the old faith, and many a pulpit is giving an uncertain sound, when one is startled at the greed of many men and the apparent loss of chastity by many women, when brazen immodesty flaunts itself, and the foundations of society seem to totter to their fall, there is one safe retreat for the humble soul—it is found at the mercy seat. To the Word of God, to the cross of Calvary, to the upper room of Pentecost, ye heartsick sons of men, there is certainty, safety and rest.

* * * *

In these days when multitudes are turning from the awful warnings in the Word of God, which assure us that those who sin and die impenitent must suffer the eternal consequences of their impenitence, to the pratings of men who offer them comfort in their sins, who are flocking to the standards of the destructive critics, who sneer at the eternal truths of the blessed Bible, and promise peace and rest in vagaries and changing theories where no peace and no rest can be found, let us hark to the word of God, to the altar of prayer, to the feet of the blessed Christ. There is truth, pardon, rest for soul, and eternal hope that penetrates far beyond the storm clouds of today into the azure of eternal security and restfulness.

In these days of timidity and uncertainty in many pulpits, of worldliness and fashion in many homes, of rudeness and rioting in society and on the streets, of Sabbath desecration, revelry and sin, unbelief and fearless blasphemies, let us rally about the mourner's bench, cling to the dear old Bible, and pray the divine power down out of the skies. Let us preach the truth that kills sin. Let us exercise the faith that brings manifestations of supernatural power; let us press the work of revivals in the church, the tent, the brush arbor and the shed. Let us press the battle in the city and neglected places. In these troublous times there are thousands of weary souls who fain would find the Christ; let us point them to him and bring them into the peace and rest which can be found by those alone who sit surrendered at the Master's feet.

* * * *

In these days which try the souls of men

let us be up and doing, drawing weary souls to the Word of God, gathering the outcast to the mercy seat, sending the good news of the gospel to the desolate, binding up the broken-hearted with the assurance of the divine mercy, and the fullness of Christ's power to save from sin. Let every steadfast believer rally around the cross to preach, to sing, to pray, to witness to the power of Christ to save the lost. The old-time religion is the world's greatest need; it alone can comfort and stay the hearts of men; it is our only hope. It satisfies, gives rest and assurance. It will stand the tests of time and meet the issues of the judgment triumphantly. The religion of the Bible that trusts in, enthrones, and worships Jesus Christ, means absolute safety for time and eternity in this world and any other world.

No Compromise and No Slowing Up.

The blessing of God always rests upon the preaching of holiness in the spirit of holiness. I bid all men God-speed who believe the Bible and trust in the Lord Jesus Christ for salvation, and seek to win sinners to Christ. I love the brethren, regardless of sect or nationality, but I am a full believer in the doctrine of entire sanctification as taught in the Holy Scriptures and interpreted by John Wesley. I will not lower the flag I have marched under for more than a quarter of a century. Let there be no compromise, and no slowing up among the holiness people. We have a great truth to preach and a great experience to witness. Let us arrange for larger campaigns and more of them. Let us have conventions and revivals in every quarter, pressing zealously the work of the conversion of sinners and the sanctification of believers.

There is nothing that so confirms believers in their faith in all the word and work of God as the baptism with the Holy Spirit in his sanctifying power. This is no time to compromise or surrender to any opposition. The need for a true awakening was never so great as it is right now. God will answer prayer and put his Spirit upon the preaching of full redemption from sin. *On with the revival!*

"No Man Can Serve Two Masters."

There is not in the Christian world of today a more uncertain, more untrustworthy group of religious teachers than those skeptical liberals in our Protestant churches who belong to the "I-don't-know, It-doesn't-matter" class. These men have no positive message, no earnest call to sinners to repentance, no sure foundation of faith and hope to offer any one. Ask them if they believe in the inspiration of the Scriptures and they will tell you they do, but if you press the matter you will find they believe in the inspiration of Shakespeare, Browning and the rest. Ask

them if they believe in the divinity of Christ and they will answer in the affirmative, but if you press the matter you will find that they believe in the divinity of all men. Ask them if Jesus was of virgin birth, and they will say, "We do not know. Perhaps not. It does not matter." If you press the question they will tell you that Jesus was ignorant on many subjects; that he was in sympathy with the unscientific notions of the people with whom he lived on earth.

They are unscriptural and unsound on the subject of creation, with regard to the origin of man, the Bible account of the fall. They are unscriptural and unsound on the whole question of sin, redemption, regeneration, sanctification, the resurrection and the future state. They are *artful dodgers*, skipping the religious rope, first on this side and then on that. All of the truth they have is the old Bible truth, the common inheritance of God's children. The falsehood they have is the old falsehood of blatant infidelity. While they boast of modern discoveries and the new truth, they are serving a dish of warmed-over stale hash, scraped off the bones of the carcass of the old blasphemous infidelity. There is no more dangerous set of men in this nation than those men in our Methodist schools and pulpits who are shrewdly and deceptively seeking to destroy the faith of the people in the divine authority of the Scriptures. No true child of God can follow their leadership or give them any sort of sympathy or support. "No man can serve two masters." No man can follow Christ and at the same time cooperate with the skeptical leaders.

The United Methodist Church.

In these days when there is so much talk of the union of churches, there is a suggestion that the Free Methodists, Wesleyan Methodists, and the Protestant Methodists get together under the name of the UNITED METHODIST CHURCH. We think the suggestion is a good one and the name would be appropriate. There are no better people or truer Methodists than those making up the denominations mentioned. They seem to be in perfect harmony in the matter of doctrine, and there is little difference as to polity of government. The union of these three branches of Methodism, with a clear statement of old Methodist doctrine, and of absolute loyalty to the Bible, would be hailed with joy by a multitude of people, and our candid judgment is, that such a church would grow rapidly.

It would be a wise move, and it is an opportune time, for just such a union. If these forces for a true evangelical faith and an aggressive revivalism should come together the whole effect would undoubtedly be far-reaching in its gracious influence. Personally, I would be delighted to see such a union. The names sound well—THE UNITED METHODIST CHURCH.

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OF ASBURY THEOLOGICAL SEMINARY

What is the Matter With Methodism?

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

IV.

Methodism has reached a perilous hour. Perilous hours call for heroic and drastic action. John Morley, writing upon English Deism, said that it was a "particular way of repudiating Christianity, and there was as little of God in it as could be." Of modernism which is now sweeping through Methodism, it may be said that it is the method of the Liberalists now dominating the policy of the Church, to repudiate Wesleyanism and Fundamentalism, and there is as little of God about it as possible. Temple, of England, in speaking of the times, said: "Our worship is something laid over the surface of our lives, not something bursting from their inmost depths." And Begbie growing indignant over the inaction and ennui that characterize our day, exclaims: "What chiefly disturbs me is the absence of public protest, the quiescence of the public mind, the silence and inaction of public opinion."

In face of the conditions within Methodism brought about by the critics and Modernists, we are again reminded of those historic words of William Carey: "How can a man be a Christian and not act?" As Methodists, how can we continue as Methodists and not act? The question facing us is: *What must the Methodists do to be saved?* There are several courses that the Methodists may take:

(1) They may refuse to frankly and squarely examine the facts in the case and pursue a "don't care" policy and let another General Conference go through without action, and enter upon another quadrennium with the Modernists in command—and thus involve the Church more deeply in the doubt, skepticism and mire of the new theology until not a vestige of essential Methodism remains.

(2) They may, through a fictitious cry of Peace, Peace, refuse to involve the Church in a controversy over doctrine, or an agitation over fundamentals, fearing that such may hinder the Church's program and progress.

(3) They may rise in their might of a righteous indignation and demand a house cleaning, a change in the order of things; such a change as will cleanse the Church of the miserable heresies now rampant within her borders; such a change as will not tolerate any longer the dominance of new theology men; such a change as will demand that the high offices of the Church and its machinery will no longer continue in the control of men who exploit the church in the interest of the "new learning" and the "new theology" and the modern "program."

Touching those three methods, or courses, we would say regarding the *first*, that it is actually tragic the "don't care," shiftless position so many good (?) Methodists hold with regard to conditions prevailing. They continue blindly on without any serious thinking as to the perils that beset us. They swallow everything that comes along. They sit pat and refuse to be moved. It concerns them nothing that the Church is being inundated with false doctrines. They witness the dying out of prayer meetings. They see the death of Revivals, they see the worldliness of the Church, they are aware of the weakness of the pulpit, but it does not disturb them. Many ministers are among this number. They are orthodox, but their orthodoxy is a dead thing. They see and know where things are drifting, but they don't care, or they are afraid to do anything; dread of the appointing power paralyzes them and the price of place and bread and butter and standing in with the "higher ups" lock their lips, and their sacred vows to banish false doctrines are forgotten.

General Conference 1904 Episcopal Address, said: "We deeply deplore the hasty, callow, dogmatic declarations of destructive critics which have rudely jostled the faith of many believers in that one book 'in which we find the only infallible rule of faith and practice.' . . . The enemies and the unwise friends of Christianity in the long run 'can do nothing against the truth but for the truth.' Meanwhile let all who preach 'preach the Word, and not their doubts about the Word.' Let them treat the Bible as trustfully as their Lord did. In the terrible ordeal of his temptation in the wilderness he used no weapon which does not fit any human hand. Keeping his eye on his great enemy, he thrust his hand back into the armory of the Old Testament, and drew from the sheath of Deuteronomy three shining blades, before whose points Satan fled.

"Among those truths which John Wesley lifted out of the dust of ages were at least these: The deep guilt of sin; the equal redemption of all men by the vicarious atonement; the absolute freedom of the human will; the entire practicability of salvation now for any sinner; the attainability of perfect cleansing and perfect love in this life; the infinite and impartial love of the seeking Father-God; the real and complete humanity and the proper and absolute deity of Jesus Christ; the personality and omnipresence of the Holy Ghost as a transforming and witnessing Spirit, and the nearness of a real and eternal heaven and a real and eternal hell. No doubt the vast mass of the Methodists in all lands can sincerely say of these truths, so vital to Methodism and to any real progress of Christianity, 'All these things I steadfastly believe.'"

"Any religious body will disintegrate if it allows its fundamental ideas to be discounted publicly, doubted, and denied, and contrary doctrine taught to the people."—Dr. J. M. Buckley.

"Let us have peace, but not peace at the expense of our fundamental doctrines, and our evangelistic spirit as a church. Doctrines that are not worth defending are not worthy of belief; an evangelistic spirit not worth perpetuating at some cost ought never to have existed. Men sacrifice houses and lands and often life for other objects. Why should not we, as Methodists, be willing to sacrifice something in guarding and perpetuating the most scriptural, rational and spiritual system of doctrine, and the most successful and Christian form of evangelization the world has yet seen? Many of us have given the best part of our lives in earnest devotion to the interests of Methodism. We have sacrificed our ambitions, our ease, the comfort of our families; and not a few have been content to live in poverty to build up, for Christ's sake, Methodism. Would it not then, be folly for us to suffer this awful catastrophe to overwhelm Methodism without making an effort to avert it?"—Dr. W. H. Burns.

Touching the *second* position—that fictitious cry of "Peace, Peace," lest the Church should be misunderstood or "hurt" by an agitation, over fundamentals, etc. This is a most insidious, specious, plausible excuse or attitude, much employed today by the Modernists. They utter an alarm that the Church will be hurt, that her revenues will be diminished, that her interests at home and abroad will be injured if any cry be raised against the foes within who are carrying off the golden shields of the true faith and leaving in their place, the brass shields of a modern theology, without an inspired Bible, without a Divine Christ, and without atoning blood.

An eminent member of the Rock River Conference, writing on the Crisis in Methodism some years ago, said: "We asked a liberal minded Bishop some time ago, how long will it take our theological schools, in case they continue to teach higher criticism, to change the doctrine of our church? He answered: 'Not long.' We asked another Bishop about the same time, why do you not take a stand with others holding as you do to Methodist doctrine? His reply was:

'Because I am afraid of splitting the church in two.'"

The church has nothing to gain by making concessions to sin or to false doctrine. The time is on us for not only apologetics but for Polemics. We need fighters, not trimmers; men of conviction and courage who are not afraid to speak out and who will not be cowed and browbeaten by the "higher ups" who may have their bread and butter within their control.

"Peace," "Peace"! they cry. "Let us have peace." Yes, but not peace at any price. Not peace at the price of sound doctrine; not peace but war, battle, conflict, struggle, protest as long as destructive critics control our schools, dictate our preaching, poison our wells of evangelical truth, and run the church machinery. Well has Bishop Candler, of the M. E. Church, South, said:

"Perhaps the time has come to fight this issue out to a finish. If the rationalists have got the truth, let them show it in open, square, un-camouflaged fight. If the evangelical churches have the truth, let them proclaim it uncompromisingly.

"The present is no time for pacifism between the destructive critics and the Christian people who stand for 'the faith once for all delivered to the saints.'

"A thousand voices of stalwart men, who are able to give a reason for their faith and resist victoriously the skepticism of the rationalists, will presently be heard."

And those stirring words of Bishop Foster are to the point:

"I confess to the feeling that we have reached a critical period in our history. There are some threatening omens. I think it becomes us to be thoroughly awake. We have probably reached a time when some determinative action is called for. . . . Within the camp are not a few enemies, some out and out traitors, a good many trimmers who follow for spoil, a multitude who know nothing of what true Christianity means, who are all ready to sell out. The time is upon us when all such should be relegated to the rear, or put in the guard house and those who have the Christian name should have the courage and manliness to be true to their Great Captain. None but Christians must be sentinels today. Whoever pulls down the flag must be discharged on the spot."

Carlyle, writing of the Reformation, speaks of "the divine white heat of temper" characterized it and said: "What immensities of dross and crypto poisonous matter will it not burn out of itself in high temperature. . . . Once risen to this divine heat of temper, were it only for a season and not again; it is henceforth considerable through all its remaining history. Nations are benefited for ages by being thrown once into divine heat in this manner, and no nation that has such divine paroxysms at any time is apt to come to much."

Methodism at this juncture of her history needs that of which Carlyle speaks—that "divine paroxysm" which will throw her into a divine heat, cleansing the Church of the "crypto poisonous matter," which the higher critics have brought in and loaded her up with.

Third point. The other method that the Methodists may employ is that of *demanding a house cleaning.* This we believe is the only logical and righteous thing that we can do to save the situation.

The Methodists must rise in the might of a righteous indignation and cleanse the Church of the abominable heresies that the critics have brought in wholesale and spread all over the system, and demand that the

high offices and the machinery of the Church be taken out of the hands of the Liberalists and placed in the hands of men who are true to Methodist doctrine, traditions and discipline.

METHODISTS THINK OVER THESE QUESTIONS.

Why should our Sunday school literature be in the hands and under the control of a man who is by education and preference a pronounced Modernist?

Why should our educational system be in the hands of men who are running our schools, colleges and universities absolutely in line with evolution and the New Theology, making our institutions of learning "slaughter houses of faith and morgues of piety?"

Why should our Publication Departments and Press put out tons and car loads of books permeated with the new theology, antagonistic to Methodist teaching and doctrines, and refuse to publish orthodox Methodist books or literature?

Why should our church organs be tightly closed to all discussions of the orthodox or conservative side of pending issues? They constantly lend themselves to the literature and modern view of things, but they refuse to open their columns to those who are fighting the battle of fundamentalism and who are contending against the heresies that are rampant everywhere?

Why should the educational policy for our young preachers be dominated over by men of the rationalistic view point, and not a conservative man permitted to have a place on the commission?

Why should our Missionary Societies have developed within their management people who are pronouncedly of the Modern school

and prejudiced toward the "old time religion" of Methodism and her doctrines, and as a consequence favoring a type of missionaries of the modern school who go abroad to the mission fields with *no passion for the glorious gospel*, but possessed rather with the religious education, social betterment, and humanitarian policies and programs of man-made, "new-world-order" propaganda?

We have positive evidence of persons going before those officials who advised them to forget those great spiritual experiences they obtained through struggle, tears, and prayers at the feet of Jesus. Why should "Spirit-filled" missionaries be held up, whilst graduates from the big schools with a string of degrees and thoroughly trained in the new theology, its unbelief and skepticism are sent off in fine style to waste Methodist money spreading the new theology among the heathen?

WHAT MUST METHODISM DO TO BE SAVED?

Repent, clean house, change crews, eliminate from within those who would "sponge away from its internal walls the ancient testimony of a divine origin."

Action must be taken and no time lost. The Methodists must speak out, and this they may do through the local church, through the Quarterly Conference, through the Annual Conferences and through the General Conference. The 1924 General Conference should be the objective point. Let those who select the delegates look to it that they are real Methodists. Let those who are committed to Modernism—New Theology—be left behind. Give us a conservative General Conference made up of men who will stand for Methodist fundamentals, who will be true to Methodist faith and traditions, and the

changes needed will come to pass. Let the Methodists who pay the bills, who build the churches, who support the missionaries, who pay the salaries of pastors, district superintendents and bishops look to it that real representatives of real Methodism are sent to General Conference. Let the exploiters, promoters and Liberalists be left home. Then let the General Conference proceed to clean house in the fear of God. Let there be a new emphasis placed upon the *old* doctrines of Methodism, and let those men only be elected to high office who are thoroughly Methodist. Let us not be afraid of a fight. Nothing will prove a greater blessing to the Methodist Church than a great battle out in the open for the faith once delivered to the saints and for the great Methodist standards.

"Dread not the din and smoke,
The stifling poison of the fiery air;
Courage! It is the battle of thy God!
Go, and for him learn how to do and dare!"

"Look to thine armor well!
Thine the one panoply no blow that fears;
Ours is the day of rusted swords and shields,
Of loosened helmets and of broken spears.

"Heed not the throng of foes!
To fight 'gainst hosts is still the Church's lot.
Side thou with God, and thou must win the day;
Woe to the man 'gainst whom hell fighteth not!"

"Say not the fight is long—
'Tis but one battle, and the fight is o'er;
No second warfare mars thy victory,
And the one triumph is for evermore?"

Growth by the Word of God.

Rev. J. C. Crawford.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Pet. 2:2.

SPEAK for the benefit of young Christians, especially. Some one has said it is easier to get people into the Christian life than it is to keep them in. I want to show you the way to keep in. It is by growth, by the Word of God.

I. In the first place get personal promises out of God's Word that you may grow thereby. I think possibly I had a unique experience. I never have heard any one's experience that just duplicated mine. I got a personal promise not only for salvation, but I got the very same promise for sanctification. I never knew anybody that entered this two-fold life at the two stages by the very same promise. That promise you will find in Matthew 5:6. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I came to God hungry in my heart to be right with him, to have a right standing, to be in a right relationship, and that was imputed righteousness that I was hungering for. God gave me the promise that he would fill me, and I took the promise and rested upon it, and came into the realization of my heart being filled. I was satisfied with the relationship into which God had brought me with himself. I would say to young Christians and to those desiring to be Christians: "Get promises out of God's Word that you can stand upon for your salvation." Rest upon his Word, not upon your feelings, not upon experiences even. Have God's Word as the basis of your faith to rest upon. Then I went on farther in the Christian life, and I found that I was hungering, deeply hungering, for righteousness within. I wanted everything that was not right to be taken out of my heart, and every-

thing that was right to come in and fill me. I wanted to be good, not on the outside but on the inside; and in a way that I never knew anybody else to come to it I approached this life, not in a camp meeting, not at an altar, but in my own parlor in quite meditation, and with deep, earnest desire and yearning of heart.

I came back to the same promise: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." I saw that to be filled with righteousness in my heart meant to be emptied of everything that was unrighteous, and I took that promise again as my own. I have gone on in the Christian life from the beginning seeking out of God's Word personal promises that I could claim, and I want to recommend this plan to you. Get a promise for guidance, for light. Get a promise out of God's Word for your companions, for your service, and you will find that these promises will fit into your life, into your needs, and you will grow thereby. Neglect your Bibles, and you will backslide. You can't be a living Christian, you can't be a Christian in communion with God, a Christian of activity, a Christian of fruit-bearing, without feeding upon God's Word. Seek with all your heart until you get a promise, and then feed upon it, and get everything of sweetness and strength from it that you can. You will grow, and people will see that you are growing and enlarging.

II. I want to say in the second place that you should turn God's Word into prayer when you read it. Take a passage and read verse after verse; stop occasionally and take the language and turn it around. Take the substance of it, and make it your prayer. Use the words of scripture to pray through. Make the Bible your prayer book, and you will grow thereby. Turn with me to the second Psalm for example, please, and we

will read this verse about. Take a Psalm like that. Look at the contents of this Psalm; it speaks of the working in the minds of the heathen, i. e., the natural people, the fleshly people. They are stirred up with wrath against the Son of God. I wonder how many of you have read recently that the Reds of Russia last Christmas got up a counterfeit celebration to ridicule the birth of Christ! The world is full of this awful blasphemy. It is growing. On one side there is apostasy and on the other there is open vileness and blasphemy. This scripture is being fulfilled. When you read it pray about it. Pray that God will overthrow the enemies of Christ. And then notice, please, how in the latter part the Lord says: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Take a personal view of this, and pray about it. You young Christians might say: "My companions want to get me back; they are consulting together, they are secretly making plans to get me back into the world." Haven't you something to pray about? Pray that God will do with you what he said he was going to do with Christ, that he may establish you and make you strong. This is the way to grow. We are joining two means of grace, the Bible and prayer. God's Word is stimulating; it inspires prayer, and the more you read your Bible the more you will pray, and the more you will grow.

III. In the third place, you should read books on the Bible, especially books that explain the Bible, books that incorporate some of the Bible in them. When I was a young Christian teaching school in the country I got hold of a book of Bible Readings which I read day after day. I would read a paragraph and study it; then I would say to my-

(Continued on page 6)



Sowing the Wind.

Rev. S. A. Steel.



THE charge has been made, and by some denied, that destructive higher criticism of the Bible is taught in our schools. That this charge is true of one of our schools is proven by an article in the *Methodist Review* for July of this year. Kidd-Key College and Conservatory, at Sherman, Texas, is an institution under the control of the North Texas Conference. Rev. J. O. Leath is Dean and head of the Department of Christian Literature in Kidd-Key College. He had an article in the July *Review* on "The Deuteronomic Reform." In this article he sets forth, and advocates the theory of the destructive higher criticism, which denies the Mosaic authorship of Deuteronomy. According to that theory the book of Deuteronomy was not written by Moses, but by some unknown writer, in the time of Josiah, after Moses had been dead and buried on Mt. Nebo for nearly a thousand years. This unknown writer, whoever he was, had a patriotic desire to help King Josiah in his work of reform, so he wrote a pamphlet, called it "Deuteronomy," and attributed it to Moses. Finding that Josiah intended to clean up the temple, he hid his manuscript in the trash. The workmen found it. Hilkiah, the high priest, who possibly had written it, pretended to be amazed at the discovery of a lost book of Moses. He carried it to the young king, told him it was a book Moses wrote, which had been lost for ages, and was found in the rubbish of the temple. Josiah believed him, got frightened, and at once instituted the drastic reforms that characterized his reign. That is about the theory in a nutshell. Just who started it is uncertain, Astruc, possibly; but Graf, Wellhausen, and Kuenen, in Germany, made it popular; Driver and others in England adopted it; it has one of its strongholds in this country in Chicago University, and is the theory held among us by Drs. Rice, Rowe and Leath, and others. There is reason to fear that it infects many of our institutions of learning. These men, whose names I have called as holding this theory, are good men, sincere and scholarly, and the amazement is that they can be taken in by such a transparently false theory. If this theory is false, as I am sure it is, then when they teach it they are sowing the wind, and we will reap the whirlwind. Let us look at some things about it that Dr. Leath overlooked.

First, look at the inherent improbability of the theory. The main reason assigned for the late origin of Deuteronomy, contrary to the belief of centuries, is that it contains allusions to events that happened long after the time of Moses. If that were true, how was it that Josiah and his wise men did not discover the fact? Were they so stupid as to be imposed on by a document that referred to contemporaneous or recent events as ancient? If the modern critic, three thousand years after, can see these anachronisms, how did they escape the critic who lived so much nearer the time? The theory contradicts common sense and does violence to all the laws of rational thinking. Josiah may have been young and credulous, but he was no fool. I imagine him reading the dirty roll Hilkiah told him was written by Moses, and coming to the passage about multiplying horses, Deut. 17:16. According to the theory of the higher critic that was history and not prophecy; and no matter how dull the king was, he would have said: "Here, this is an allusion to things that happened in Solomon's time, long after the time of Moses. Moses did not write this book. There is

something wrong. This pamphlet is a fraud."

Second, look at the false principle of the higher criticism; that principle is that the Bible must be treated just as any other book. But if the Bible was inspired in a supernatural sense, the ordinary rules of literary interpretation will not apply. That the Bible was so inspired is the claim the Bible makes for itself, and it has been the settled belief of ages. The theory of the late origin of Deuteronomy is based on the denial of the prophetic element in the Old Testament. It regards the allusions to events that happened after the time of Moses, not as prophecy, but as history, and had to invent the theory of the late origin of the documents in which these allusions are found to explain them. I have examined every passage to which Dr. Leath refers as internal proof of the late origin of Deuteronomy, and every one of them is perfectly consistent with the theory that Moses was a prophet; and it is far more reasonable to believe that what he wrote was prophecy, than that it was fabricated history. The fundamental fault of the higher criticism is that it denies the supernatural. It interprets the history of Israel just as it would the history of Greece. It is rationalistic to the core. On the theory of the higher criticism there is no such thing as revealed religion. Christianity is simply the natural evolution of the moral consciousness of the race. Christ is uncrowned, and sinks from the throne of the universe to the rank of a mere reformer of the morals of mankind, or becomes only the symbol of idealism; for the very same reasoning that makes Moses a myth, makes Jesus a legendary hero. All of that is strange teaching for a Methodist school.

Graf, Wellhausen, Kuenen, Driver, Rice, and the rest to the contrary notwithstanding, the truth is you cannot treat the Bible as you do the history of Assyria. The element of prophecy pervades the whole history of ancient Israel. The history itself is a miracle. The prediction of future events was a subordinate function of prophecy. That in some instances might be explained as the shrewd foresight of genius, which is the explanation the higher criticism gives. But prophecy in the deeper sense was the animating truth of the whole historical development of Israel, embodied in its economy, concrete in its ritual, implicit in its life, and potential in all of its activities. It was the abiding presence of God with his people. Israel was an elect nation. God dealt with them as with no other people, because he had chosen them to be the agents of his redeeming work for man. To deny the supernatural, therefore, is to cut the heart out of the Bible, dim the splendor of its message, annul its authority over the conscience, and leave mankind without a guide.

Third, look at the immorality of the principle of the higher criticism. It makes fraud and downright lying a large factor in the religious development of ancient Israel, and that in such a way that God approved it; and thus the Bible that condemns untruth is itself largely the product of falsehood. Take Deuteronomy 31:24: "And it came to pass when Moses made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there as a witness against you." Now the higher critic says that Moses did not write that. It was written, he says, by some priest hundreds of years after the time of Moses. Then

that priest told a deliberate lie; he stated what he knew to be false with the intention to deceive. According to Dr. Leath, Deuteronomy was a colossal fraud, a bold forgery, a lie told in the interests of religion. If the priests in Josiah's day propagated such a sweeping lie to promote a revival they violated the fundamental principles of religion, were a lot of swindlers, and Hilkiah deserved to wear a convict's garb.

We have in this country many foreigners who are not in sympathy with our American ideals of Christian civilization. Suppose some one wishing to promote a revival of patriotism, should write a political pamphlet setting forth our principles, hide it in some old building near Philadelphia, pretend to discover it by accident, and palm it off on the public as a document written by George Washington, the revered Father of his country. Suppose the document should contain allusions to the "Civil War" that happened two generations after Washington lived. Does anybody suppose that such a transparent forgery could have deceived the American people? Wouldn't the keen-eyed editors of our daily papers have quickly punctured the bubble of deceit? And when the imposture was exposed, would it promote American principles? Would not the attempted fraud be denounced as dishonoring to the memory of Washington, and a disgrace to the writer base enough to make him a silent party to a lie for the purpose of even patriotic propaganda? Well, this is precisely what the critics have done with Deuteronomy. According to them it was a tissue of fabrications, a cunningly devised fable, palmed off on Josiah in the name of Moses, and though full of internal evidence that it was modern and not ancient, was successfully pulled off by the old hypocrite, Hilkiah. I tell you, my readers, the theory is a thrust at the heart of the Bible. I can understand how infidels like the German originators of the theory can accept its destructive results, and glory in them; but I don't understand how a man with the ordination vows of a Methodist preacher on his conscience, can believe such theories. The immorality of it condemns it.

Fourth, look how the theory of higher criticism contradicts Jesus. It is certain that Jesus taught that Moses was the author of the books that have always been attributed to him. He makes a number of quotations from the book of Deuteronomy as a work written by Moses, and says that Moses wrote of him. I have just read the second time, "Christus Comprobatore," by Bishop Ellicott, in which he convincingly upholds the authority of our Lord's interpretation and use of Old Testament truth. His keen and shining knife lays bare to the bone the fallacies of the higher criticism, and vindicates the traditional view of Holy Scripture as a supernatural revelation of truth, which received the final seal of the authority of our blessed Lord. But in its rejection of the supernatural, the higher criticism virtually rejects Jesus. To say the least, it contradicts what our Lord taught.

Some people say that the modern theory of the Bible, which is the theory of the higher criticism, makes the Bible more real to them. Perhaps so; but it destroys the book as the Bible. It eliminates the supernatural, and robs the book of all power to stir the conscience of men. Rationalism unconsciously dries up the secret springs of spiritual life, bleaches out all the color of faith, silently subverts the foundations of religious experience, and resolves religion itself into a mere code of natural ethics. This higher criticism

was the doctrine of the "Intellectuals" of Germany. These so-called "Intellectuals" dominated the public mind of Germany, and we know the result. The same seeds sowed in the hearts of the youth of America will produce the same harvest in the nation. Any school that teaches the higher criticism, I mean the destructive higher criticism, such as that Moses did not write Deuteronomy, is a menace to the country.

Mansfield, La.

Quiet Talks on the Simple Essentials.

S. D. GORDON.

NO. 18.—A SECOND CHANCE.

Will God play fair? Is there a second chance after death?

The commonest answer everywhere is this: We'll all pull through somehow. And lately a word has been added, "easily."

There are those called Universalists, who say there is a disciplinary value in punishment after death, and then all are included in the universal salvation.

There is a sort of first-cousin group to these who would include Satan and all his hosts. These call themselves Restorationists.

Others say that you won't have a second chance after death because there is no "you" left then. These say that if you believe in Christ you are saved, and if you don't when you die that's the end of you. They call this Conditional Immortality. Others called them Annihilationists.

The common orthodox answer says if you believe in Christ you are saved, otherwise damned, unqualifiedly. This is the answer of a diminishing minority.

Now turn to the Book. It is the one dependable source of information. Its answer in effect is this: so far as the character of God's love is concerned man's chance never runs out; but—underscore that but—but, so far as man's decision is concerned there is not another chance. And man's decision is the vital thing. He casts the decisive ballot.

The old Book is chock full of statements that death is the dividing line of opportunity. But it also makes it unmistakably clear that everyone shall have the fullest fairest opportunity. And on his use of that opportunity hinges his future.

It is striking to find that God is controlled here by a principle of strong tender love. It is this: every man shall be utterly free to chose, and always will be, so far as God is concerned.

At the beginning of the Book there are two, standing in a garden, by a tree. It is distinctively the Tree of Choice. God is saying in effect: "Please don't eat of this tree, simply because I ask you not to."

"This is your opportunity to choose to keep in intimate touch with me, with all that involves. But you're free to do as you please."

Now on the last page of the Book is this: He that is set in his choice to be unrighteous, still let him be utterly free to follow the bent of his choice, even though it be to choose the wrong. And the threefold variation following gives the peculiar emphasis of repetition.

Now, slowly turn the leaves from first page to last. And you find a ceaseless repetition of this: Choose; choose right; don't choose the wrong; but you choose, with countless illustrations of bad and good choice.

With that principle goes a process. It is the process by which man goes—the pen sticks in the paper with sheer pain—by which man goes to hell. No one is sent there, nor put there by superior physical force overcoming his own choice.

Every man there goes on his own feet, in his own shoes, by his own free choice, against the will of a broken-hearted God. In the Cain story he said, "Thou hast driven

me out." But a few lines lower down it says that, "Cain went out."

The Eden story on the previous page uses the same words "drove out." Clearly the driving power was moral. Utterly abashed and humiliated before that pure Face the guilty pair shrank away. The Book is full of just this.

Now, what are the chances that a man who chooses not to choose what he thinks the right now, will change his choice across the dividing line of death?

You know there is a science of chances. The life insurance companies do a business in billions, based on the findings of certain experts in the sciences of chances as applied to length of life. The Britannica has twenty-eight pages of close print on the science of chances.

This is a question of chances. What are the chances here? Let me put it this way. The man who thinks in his inner heart he ought to accept Christ as his Savior now, with whatever chance of habit that implies, but he doesn't, simply doesn't, he is a—listen softly, please, it's hard to tell the story lest it is sound only harsh. He is a fool. He isn't even a bright fool. I'm talking just now solely from the standpoint of the science of chances.

Why? Because he has made a choice. And the choosing power in him is like the concrete mixture, it has become set. A hardening has begun. Not much, but some. And that goes on. It gets harder and more set, like the concrete. Until by and by it loses the power of changing.

For, mark keenly, the thing that softens a hardened will here back to normal freedom of action, is not pain, not suffering, not judgment. It is the thing commonly called the grace of God. This man shuts out the one normalizing factor.

And so I repeat again the sentence put down at the start. So far as the character of God's love is concerned man's chance never runs out; but—but, so far as man's decision is concerned there is not another chance. And man casts the decisive ballot.

The science of chances and the old Book of God tally. God may be broken-hearted by the way man uses his freedom of choice, but he never takes that freedom away.

God plays fair.

Embarking.

Wm. H. Huff.

The summer has been crowded, my hands have been full, and I have come to the end of the camp meeting season a bit jaded. When a fellow pulls through eight or nine meetings, preaching once and twice a day, with all the travel involved, he has performed quite a chore. There has been not a little improvement and advance in the camps this summer. They have been well attended, the interest has been good, and I think a real gain has been made all along the line. I am of the opinion that the results at the altar were the best in years. Of course there are still camp meeting problems to deal with, and solve, but we are not unappreciative of the blessing of God and the interest of the people. I labored in Indiana, West Virginia, South Dakota, Kansas and Michigan. The fellowship with the many kind friends was gracious and I greatly enjoyed the ministry of the brethren with whom I was associated.

When I closed my last camp in September, I thought, "now, I shall have a bit of rest," but, Oh, my, I made a poor out at the resting business, for I was only at home a few days when I hurried away to Indianapolis for the General Holiness Convention, spent a profitable week there and met many of the brethren with whom I have gone up to the battle

in other years. A few days at home again, then a flying trip to Columbus, Ohio, where I spoke on South America in Brother Gouthey's meeting. Brother Gouthey and the good friends in Columbus showed me no small kindness. The Northwest Iowa Conference was in session in my home city when I returned. This was a great gathering of over three hundred-fifty preachers, Bishop Stuntz officiating. The Conference was spiritual and the evangelistic note to the fore. I was privileged to preach the last night of the Conference to a great crowd of preachers and laity with four seekers at the altar. I genuinely enjoyed the spirit and fellowship of the brethren.

Having some speaking engagements in Indiana, and desiring to make some brief stop over visits with my sisters, the next day I said good-bye to my children for seven months and that was not easy, praying that God will take care of my own while I go to minister to others. Mrs. Huff came on East with me. We reached New York just when the big Championship base-ball games were being played. No, I didn't go to the game as I wasn't in New York for games, but we surely did have a time getting hotel service. The city was thronged with baseball fans and the hotel clerks would hardly look at us poor mortals, who were seeking lodging in the big town. This great city never loses its interest for me; the ends of the earth meet here. Walking the streets at the noon hour and listening to the babble of tongues, one wonders if he is really in America. What a tremendous foreign element there is in this great metropolis!

I spent several days looking after passport matters and other things pertaining to my trip. I sail on the morrow, my boat is in the bay, so in a few hours my face will be set toward the equator. Am glad to be off as I am anxious to get to my field. There are strenuous days ahead, but God will give strength and grace. The Southern harvest is dead ripe, the laborers are few, Pray ye the Lord of the harvest that he will make this the time of reaping as well as of sowing.

Bugle Blasts for Protestants and Methodists.

Dr. Ridout's pamphlets, "What is the Matter with Protestantism?" "The Present Crisis in Methodism," should be bought by the dozens, hundreds, and thousands. All who love the faith should circulate these books. Price 15 cents per copy. Special prices by the quantity. Order of Pentecostal Publishing Co., Louisville, Ky.

CHOOSING ONE'S CROSS.

HOWARD W. POPE.

And think the Lord that cross should discard;
Some folks complain that their cross is so hard,
They are sure that theirs is the worst of all,
And that some other would not so gall.

And here is a maxim on which to rest,
That God understands His business best;
And we should always remember that He
Knows both my cross, and also knows me.

There are many crosses that God can see,
But there's just one He's chosen for me;
The one He thinks will most honor the Lord,
And bring to me the richest reward.

A Remarkable Sale.

The seventh thousand of "Sermons for the Times" is now on sale. One reason why six thousand copies of this book have been sold in the short time of twenty-four months, is because of its timeliness. It is one of Dr. Morrison's best contributions to this critical period in our religious history. Send \$1.00 to the Pentecostal Publishing Co., and get a copy of "Sermons for the Times."

GROWTH BY THE WORD OF GOD.

(Continued on page 13)

self: "That is delightful; I wish I could use God's Word that way." I never knew that I was growing. I was desiring the sincere milk of the Word, and that is the way to grow. Read biographies, especially of men and women who loved God's Word. Read anything that will direct you to the Bible; it will help you, and you will grow thereby.

IV. In the fourth place, you should obey the Word. Read it painstakingly, and see what it says; stop and say: "Lord, I will be that kind of a person. I will live that kind of a life." Don't say: "I am such a weak person that I cannot keep your Word." Just throw yourself back on God and say: "You command me to do these things; now give me the enabling." He will enable you, and you will grow thereby. Don't read God's Word carelessly and thoughtlessly. Stop and consider what it says, and then put your will on God's side. Say: "Lord, I don't feel that I can do it, but I will do it." And you will grow thereby.

V. In the fifth place, you should study subjects of the Bible. I remember very well the first subject of God's Word that I studied. Although I was brought up in a Christian home I never thought about it. I heard the preacher say that you should *know* that you are a child of God. I went home, and took my Bible, somewhat like the Bereans, and I took the Concordance, and I looked up the word "know." I found that it occurred a good many times in the first epistle of John, and I said to myself: "The preacher is right." Take some subject that you are interested in and look it up. Take "Faith" for example. Some one said to me the other day, "How will I look up these subjects?" Well, Cruden's Concordance is very simple; it is arranged alphabetically and according to subjects. Take the subject of faith and run down a column and look up the verses you don't know, and then put them together, and you will find you are just getting full of the subject. Mr. Moody said that once he did that, and he got so full that he had to run out on the street and stop somebody and say: "Did you ever read about this subject?" I wish God would fill you so that you would go out everywhere in the world just filled with the best things, filled with God's Word. Then you will be growing Christians. Probably you won't know it; you may think you are going backwards. You will feel so needy and so hungry that you will think you are not growing at all, but a good appetite is an evidence of health. Study the subjects of God's Word.

VI. You should read the Word daily. A young man said that in the school he is attending there is very little taught except higher criticism and modernism. He hears scarcely anything else, and he said the thing that is keeping him, that is holding him in communion with God, is reading three chapters every day and five on Sundays. I don't believe that any young man can do that with an honest heart without being kept. I am sorry that any of our young people have to be in such environment, but if you have to be God will keep you living if you feed upon his Word. Here is a vow I want as many as will to make: "God helping me, I will endeavor to read his Word every day." Stop and consider that. I want to hold you to the Bible. I did that when I was a boy. I was not converted, but I made that vow; I made it a rule of my life, and I used to get out of bed if I had gone to bed and forgotten to read some of the Bible that day. Yes, that was law. It was duty service, but I thank God I made that vow. He will see that those who read God's Word conscientiously in the fear of God will be growing Christians.

VII. In the seventh place, you should study the books of the Bible. Study it book

by book. Do you know that some of the most fascinating stories that can be found anywhere are stories in the Bible? If you love stories read more of the Bible. Take, for example, the book of Esther. Isn't that wonderful? The book of Esther does not have the name of God in it; it is a book of providence. It is a book of how God works silently, invisibly. It is a book that doesn't say anything especially about prayer, except that Esther and her maidens fasted, and fasting is an accompaniment of prayer. Take that wonderful book; familiarize yourself with it, with the story of Esther, the history of the people of God, with Haman, that great enemy that plotted against Esther and God's people; read along to the ninth chapter of the first verse, and you will read: "It was turned to the contrary." To my mind, that is the key to the book. You will see how God was working, working, working, with his mighty forces to overthrow the plotters and to cause the Jews and Esther to have the ascendancy, pre-eminence and rulership over the enemies of God; you will be fascinated with the book, and your faith will be strengthened, and you will say: "God can do the same thing for me and for his people in these days." Read the story of Joseph, and so on. If you will do these things you will grow thereby.

VIII. In the last place, meditate upon God's Word. The second verse of the first Psalm tells us that the man who meditates on God's Word is blessed. Meditating means chewing over again as the ruminating animals; they bring up from the first stomach what has been eaten and chew it over again until it is thoroughly masticated. Learn to meditate upon God's Word when you are working. Think, think, think, upon God's Word when you are alone. Then it will become sweet to you. It will be food. It will minister strength to your life and you will grow thereby.

Where are we Drifting?

F. L. FARRINGTON.



SOME time ago *The Methodist Review* (New York) had a paper, "The Methodist Type of Religious Experience," by Rev. E. R. Lewis, Yellow Springs, Ohio, in which the writer says: "Sinning is selfish, unsocial behavior—hence the consciousness of sin is due to abnormal or incomplete development. In one case it should be regarded as a disease, in the other as an immaturity in the moral life. Rarely should it be dwelt upon, never aggravated." Ohio, the mother of so many of our greatest preachers and revival leaders. The great Simpson came out of thee, the holy Fee labored in thee, the seaphoric Foster and Apostolic Bashford blessed thee with their ministry. Time fails to tell of thy spiritual glory. Now from Springs Yellow comes a doctrine more yellow. Have we come to the day when the preacher should use the soft pedal when he speaks of sin and that "rarely."

Paul, the old foggy, who failed to soft pedal sin, and that rarely, but bore down on the wickedness of Felix, who "supposed he could perpetrate with impunity every kind of villainy" till he "trembled," "was terrified" as his sin and the judgment stood before him. Paul or those modern excusers for sin. "Will not some one come forth and tell when a sinner ever 'trembled' under the ministry of one of these."

The Bible teaches us that sin is the transgression of God's law and "that all have sinned and come short of the glory of God." But here we are taught that with normal and complete development there would be no consciousness of sin. Cast sin out by theory

and no need to wash it away by the "precious blood."

No need of regeneration, for Mr. Lewis says: "The once born (if his development is normal) and the twice-born (if his dramatic change is wholesome and controlled) share the same genuine religious values—both are born from above."

Nicodemus was a master of Israel and surely his development was "normal" but Jesus said to Nicodemus: "Ye must be born again." "Which were born, not of blood, (good ancestry) nor of the will of the flesh (good efforts), nor of the will of man (good training), but of God." Even in these days of modern thought men have not passed beyond the necessity of the new birth.

Dr. George Elliott, the editor, says: "When the Book was looked upon as inerrant it frequently became too sacred for use; it was banished from the study to the parlor table; it became a magic talisman whose presence in the house exuded safety and sanctity quite apart from its contents. The quickening of the historic spirit in modern thought ought to awaken a revival of interest in the Book of God. Such renewed study has always been the signal of spiritual revival."

Let not the Doctor fool himself. Men who believe the Bible is the folk-lore of crude ancient tribes will not study the Book for spiritual uplift. And when, oh when! will that revival break out! It did not break out in Germany and they were the acknowledged leaders of modern thought. Instead of a revival look for the ruin of all that made this nation great. Men who believe God, think his thoughts after him and do exploits for him.

Dr. J. O. Peck was one of the greatest pastors of Methodism; his praise was in all the churches as a mighty leader in revivals. He says: "Ours has always been a revival church, and when it drops this characteristic it will lose its Methodist character. Poor friends of Methodism are those critics who decry revivals. Without revivals the Church will never conquer the world. The longer I live the more I believe in revivals."

His son, Dr. George Clarke Peck, is the author of several volumes; he has been called "the Boreham of Methodism," but he is a disciple of modern thought, so called. From a late volume, "Men who Missed the Trail," I quote:

"Abraham, the some time poltroon and liar called in Scripture the friend of God! Moses, the man with terrific temper, his hands red with the blood of another man, yet summoned to Sinai for special audience with the Most High; David, vain and adulterous, described as 'the man after God's heart'; Peter, volatile, fretful, perfidious, yet picked for apostleship in the new Church—surely God has a queer way of selecting his friends. Some of us could have assisted him had he given us a chance." He further says: "I do not know that Paul would have enjoyed seeing Felix made over. Paul was a man; and sometimes it is pleasanter to let the damned stay damned." "I do not think that little children would have held out coaxing arms to our Lord while he was driving money changers from the temple."

Dr. Peck speaks kindly of Judas Iscariot and Bob Ingersoll. He criticises John for calling Judas a thief. "Poor Judas!" He says, "Nobody really knows how he looked; we have none but portraits done by artists who learned to despise him." A man who defends Judas Iscariot and Bob Ingersoll and throws stones at John, Paul and Jesus needs to get down at an old-fashioned mourner's bench and stay till a new vision is his.

When Dr. Peck's kind of preaching produces a revival that lasts all winter with 1,500 conversions, a city mightily stirred, as his father's did, Dr. Rall, of Garrett, and Dr. Beebe, of Boston, will see that the news is spread abroad in the church.



WORKERS TOGETHER WITH GOD.



THE LEIPSIC AND MOUNT BLANCHARD TABERNACLE MEETINGS.

Leipscic was supposedly a religious place. However, when God put it into the heart of the writer to unfurl the gospel banner some wondered why such a meeting should be brought to that place. While we had good help to assist in erecting the Tabernacle we were especially pleased to note the kindness of the unsaved.

Rev. Frank W. Stanton, pastor of the Methodist Church, helped in many ways, his influence being felt in the town. He preached Sunday afternoon. Sister Gump, from Columbus, was with us part of the time, leading the singing, after which Sister Wright, from Trinway, helped. We also had the rare treat to have the Moser Sisters from Berne, Ind. On the same night we had the Biglick Quartet (sometimes called the Corn Field Quartet.) We were favored with a quartet from Pandora. The Rev. Stuckey brought the message that was loaded with power. There is still power in the gospel to save from sin. While the battle was hard, the blessings that came from that meeting were most wonderful.

Brother and Sister Thad Edwards showed us great kindness and courtesy. Mr. Clate Hammons took us home in his truck loaded with all our belongings; about a half dozen boys went along for a ride and we shall never forget the scene as the truck pulled out and we said goodbye. The boys yelled, "Come again next year!"

Mount Blanchard meeting was not without some difficulty, but the Lord blessed. Some found out that a mere profession of religion will not work. We did not have many seekers, but had their eyes lit up with the glory of salvation.

The Wyatt family from Findlay had charge of the singing and did splendid work; they won their way to the hearts of the people.

We are now in a good meeting at Mason City, Neb., and are open for work in the West, anywhere, yours in victory, W. A. Vandersall.

GOOD RESULTS

We have just closed a great meeting in Sanford, Fla., lasting three weeks. It was a union tent meeting, the Methodists, Presbyterians and Congregationalists co-operating. It was a battle from beginning to end. At end of first week a cyclone blew tent down, but in a short time we had nearly fifty volunteers at work and by night the tent was up again and we were ready for business. Then the outlaw bootleggers threatened to destroy our tent and for several nights the police had to remain on guard. We had great crowds and good results. There were 305 reclamations, 102 conversions and 56 gave themselves for life service.

I have just received a petition signed by several hundred citizens of Sebring, my home town in Florida, requesting that I conduct a union evangelistic campaign there in January. I consider this one of the greatest compliments ever paid me as an evangelist. With Jeff Wall as my singer and Fred Seibert as tent man I expect to use my big tent and carry on for a month.

We began a meeting yesterday in Waverly M. E. Church, Baltimore, Md. From here we go to St. Paul's M. E. Church, Wilmington, Del., and after a three or four weeks' campaign there, I return home for the holidays. Yours in his service, Chas. F. Weigle.

LANSING, MICHIGAN, LAYMEN'S CAMP.

With much interest and concern we were looking forward to the Michigan Laymen's Camp, the more so because it was the Laymen's camp, and we were anxious to see their working. We were gratified with the Laymen. We found them to be a splendid group of business, professional, and industrial, people—godly men and women—faithful and loyal to their various churches, representing nearly all of the larger bodies of Evangelical Churches. Indeed, they are in many instances the substantial strength of their churches and, thank God, in no wise a come-out, or undenominational movement, but strictly an interdenominational movement for the promotion of genuine evangelism.

It is a part of the program of the Laymen's movement in Michigan to support in the evangelistic field constantly one or two evangelists, besides supporting in whole or in part a city missionary. The Rev. F. J. Mills, of Lansing, Mich., a great soul-winner, and a mighty man in prayer, has been the Laymen's Evangelist, and is now with them, and is making full proof of his ministry. Tent meetings, church, and camp meetings were held during the last year, resulting in several hundred conversions, previous to the great camp at Lansing.

The Lansing Camp was held in large tent on rented ground. Steps are being taken now looking toward the purchase of camp ground site and the erection of a wooden tabernacle. It is greatly needed, and could be one of the mightiest factors in the great State of Michigan for the spread of the Gospel, looked as it is in the capital of one of our greatest states, where the people gather from all sections of

the state. What an opportunity for some man with some of the Lord's money to invest in a truly worthwhile Kingdom project!

The camp was well attended this season, and her altars were fruitful. Miss Caffray, one of the Nation's leading evangelists, was co-laborer with us in the ministry of the Word, and preached with great power, and with such a gripping simplicity that multitudes were saved under her ministry. It was her second year at the camp. Miss Ruth Harris had charge of the music and was perfectly at home in her work. She not only conducted the congregational singing with great satisfaction but in her solo work she excels. The people were brought to realize the presence of God during the soul-stirring messages in song.

Lansing has a great team for next year, and we look forward with high expectancy to the future of that camp. H. E. Copeland, Evangelist.

HERE AND THERE IN THE LORD'S WORK.

Having assisted Rev. Raymond Browning in closing out his four weeks' camp meeting at "Blessed Hope" camp near Hendersonville, N. C., the writer conducted a two weeks' revival with Rev. H. A. Forester, of Hendersonville, where the Lord gave us victory. The pastor is a high-tone Christian gentleman and makes one wish to be with him again. He has already given this little evangelist a cordial invitation to assist him in a revival next year, wherever he may be.

Our next engagement was at Greenville, S. C., with Rev. R. G. Cudd, a man who knows how to back up an evangelist. The crowds were so large we had to rent the Textile Hall for the last Sunday. Billy Sunday used it one day while at Spartanburg, 33 miles away. I suppose Billy and your humble servant are the only ones who have used it for many years. I anointed a number the last Sunday, many of them claiming to be healed.

I next went to Dade City, Fla., in the First Methodist Church with Rev. A. M. Daiger, where God saved, sanctified and healed a number of precious souls and bodies. Miss Essie Morris was our song leader and wife played the piano. God has wonderfully worked in her body since being anointed by Bro. Richey in the Atlanta meeting. This is my 16th meeting with Dr. Paul Kendall and good wife. Pray for your humble servant. W. W. McCord.

EVERYWHERE PREACHING THE GOSPEL.

Ever since I have been conscious that God had called me to preach his Word I have felt a strong pull toward the evangelistic field. I love the pastorate, but there was lacking a certain soul satisfaction that I found in the special work of the evangelist. In the summer of 1918, after long and earnest prayer, I surrendered to what I felt was the leading of the Spirit and launched out into the evangelistic field. I had rather rough initiation, as the year 1918-1919 was the year of the great "flu" epidemic and I held only one meeting before the holidays. There have been other tests along the way but I believe I can truly say that each succeeding year has been better than the other, the last closing Sept. 30, 1923, being best of all.

The work began early last fall and my schedule was crowded until spring. The results of the meetings were such that my heart was kept humble and encouraged. To tell of all battles would unduly lengthen this report so I will mention only a few. Beech Grove, Hillsboro, Mt. Comfort and Epsom, all in Indiana and Providence, R.I., occupied my time until the close of the year. These were hard meetings with little fruitage. Beginning with the New Year a different experience was mine. Trinity Mission, New Albany, Ind., proved a fertile field and in two weeks about thirty souls got victory. The first-fruits of the meeting was when the Superintendent of the Mission received the baptism of the Spirit. All else was easy.

On Jan. 15, I began at State Avenue M. E. Church Cincinnati, Ohio. This church is just emerging from the mission stage. Rev. Clifford Myers was serving his eighth year as pastor. The third night of the meeting brought fruitage at the altar and from that time on to the close there was not a barren service. Over 150 knelt at the altar and prayed through to victory. Some were converted, some sanctified but the most outstanding feature of the meeting was the reclamation of hardened backsliders. Not least among the contributing causes to the successful issue of the meeting was a praying band that for months had been laying hold on God's promises.

At Fall River, Mass., we had a campaign with the First Primitive Methodist Church. The meeting was just ready to start when we had to move on to Beecher City, Ill. A "flu" epidemic took out of the service nearly all the workers for days at a time, either as patients or nurses. Mrs. Douthitt, faithful wife of the pastor, Rev. Noah Douthitt, was stricken, came back too soon and took a relapse which carried her down near the "Great Divide." This took the pastor's whole family out of the service for days. The Lord was faithful even under these circumstances and some souls prayed through to pardon or

purity. Flat Rock, Ind., next claimed our attention where there was some fruitage.

Between April 8 and July 20 we were in our home city giving our time to the erection of a small church building. We held our dedicatory service July 1, and the congregation was happy to have its own house of worship again. It had been of the gypsy order for a year, worshipping in rented quarters.

My first camp meeting was at Douglas, Mass. I had as co-workers Bros. C. H. Babcock, O. G. Mingle-dorff, and John E. Hewson. I led the music until the arrival of Bro. C. C. Rinebarger. On Bro. Rinebarger's arrival Bro. Babcock left, which necessitated my swinging from the singing to the preaching staff. Many found Christ in conversion or reclamation, but more found him in sanctifying power.

We began the camp meeting at Fig. N. C., on Aug. 23. This camp is located in Ashe County in midst of as fine scenery as can be found in the Appalachian Mountain System, at the junction of Big Laurel Creek and New River. We labored for ten days in beautiful fellowship with Bro. W. L. Huggins, of Register, Ga., a sanctified Baptist pastor, Bro. Jim Green of Connelly Springs, N. C., and M. V. Lewis as song leader. Bro. Lewis was born near this camp ground and was one of its originators. Bro. Lewis has had splendid help in the founding of this camp but upon his shoulders more than upon any other individual has rested by far the heaviest burden. There was fierce resistance by the powers of darkness for the first few days but the fire began to fall with definite victory at almost every service until the close of the meeting. Bro. Huggins proved to be a veritable John the Baptist. He is a man of deep piety, gets his messages hot off the altar and hurls his gospel shells with destructive effect. Brother Green preaches a full gospel backed by the power of the Holy Ghost. Bro. Lewis is becoming well-known as a gospel singer. His rendition of old hymns as solos under the power of the Spirit is especially good; he knows how to lead a chorus and a congregation as well. Bro. Lewis preaches with unction and knows how to lay hold on God for victory. No mistake will be made by any pastor, church or association in engaging any of these brethren for meetings.

Our last campaign was at Thomas, Okla., with Bro. J. E. Hewson, which was covered in a previous report by him. We are beginning our sixth year in the evangelistic field and are ready to respond to calls wherever the Lord calls. Our permanent address is 914 West 28th Street, Indianapolis, Ind. M. E. Baker.

PRESSING TO COMPLETION.

A large part of the new Theological Building has received the last coat of plaster and the carpenters and painters are busy on the finishing work. Our pay roll now runs close to \$500. per week. Please help us in the good work by sending in your contribution at once. It will be most gratefully received. I feel bold to ask the lovers of our Lord to help in this work. It is so important, the need is urgent; we must meet this skeptical age with a Spirit-filled ministry. We have about 200 students studying theology; there are hundreds more who want to come. Help us plant this school to stand through the years a monument of faith and prayer, and an open door to those who come to learn and go out to preach a full, free, saving gospel. Help us now, that the good work may go forward.

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An Interesting Letter From Germany.

A few days ago some one handed me the following letter from a minister traveling in Germany. Having scratched out the names, I am publishing the letter. I am sure it will be interesting to our readers and will give us insight into conditions existing in that unfortunate country.—Editor.

"Since writing my last letter, I have been in Breslau, where I visited a work something similar to our Women's Christian Association in America, excepting that this gathering stands strong for deep spiritual things, rather than social things. I held two meetings there, one with about 100 present, half of them girls 16 or 18 years of age, the other a smaller group for a special talk on prayer. The spirit of the meeting was good and the people very responsive. It is a communistic center, and the work for the Lord Jesus not at all easy. Three days before we came, there had been severe rioting, with stores and shops broken into and goods stolen, because of the clamour of the workmen over the scarcity and high prices. It was quiet when we were there, and we have seen no violence on the way. We find God's people restful and happy in him, even tho' the trials be many. The worker in charge in Breslau was formerly a missionary in the South Sea Isles, and she says the work here is more difficult than among the wild savages of the South Sea Isles. She is, however, gathering a group of faithful young people, and the work is deepening and growing. The workers live most plainly, scarcely know the taste of milk or meat, have to be without fire at times in very cold weather, but are cheerful and happy and would not think of complaining or soliciting help. It was a joy to leave something with them for personal needs and for the work, as well as to encourage their hearts in the Lord. I wish I could express to you what it all means to them.

"I visited in Breslau a theological institute founded by the former Catholic Archbishop of this province. He came to a saving knowledge of Jesus, and the training of young men of all denominations to become pastors and assistants has gone on for years. The work is evangelical, its teachers standing true to

the Bible. I met the aged professor who attended my meeting and whose heart was stirred by the simple message of the Lord, and he invited me to the Institute and showed me through. The students, twenty in attendance, have been very needy of food, clothing, fuel—working wherever they could that they might finish their studies. I was glad of the privilege of sending to him before I left, a sum of money which is small to us, but to them, in the present state of money here and their extreme need, will be a great boon. The dear old man's heart was with his students, and I am sure he will be full of joy. In writing a line to him as I sent the gift, I asked that we all might pray together that the Holy Spirit might visit these students in a special way and they be used to win many to Christ."

An Important Lesson.

MRS H. C. MORRISON.



We are exhorted in the Book of books to "hold fast the profession of our faith without wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed."

I am aware that these admonitional scriptures are found in different parts of the Bible; the first in Heb. 10:23, and the second in James 1:6. I use them in one connection from the fact that the latter somewhat gives a reason for the former.

There is little hope for a person who is driven about with every *wind of doctrine*, not being sufficiently established in any one belief to settle down and *grow*. This accounts for the fact every new ism that springs up mushroom like, has large followings in a short time. People are not rooted and grounded in the "one-Lord-one-faith-one-baptism" sort of religion—the only kind that secures a safe and satisfactory anchorage in the factional tempests of life—so they are easily enticed from their shaky foundations to what they hope may be something else which they hope will satisfy the longing of their spiritual thirst.

It is my purpose in this little corner of mine this week to suggest some of the things we should hold on to with death-like grip, in order that we may withstand the storms of unbelief that are raging on every hand.

First, let me remind you of the exhortation of the first scripture quoted: "Hold fast the profession of our faith." We never dreamed that we should live to see the day when "the faith once delivered to the saints" would be the bone of contention. But there are those who seem to think they are commissioned from heaven to destroy the faith of the people in the blessed Bible, claiming that parts of it are not inspired, and that our Saviour was not divine, that the shedding of blood is not necessary to salvation, and that by wholesome environment we may so train ourselves that we shall not need the regenerating power of the Holy Ghost. With such times upon us it is not worth while to heed the admonition to "hold fast the profession of our faith."

In the second place we are exhorted to "Cast not away our confidence, which hath great recompense of reward." Instead of letting go, let's take a tighter grip on things eternal, nursing our confidence in the gracious promises of God, believing him to be the omniscient, omnipresent, all-powerful Creator and Preserver of the Universe, and Jesus Christ as the Divine Son who tasted death for every man, and the shedding of whose blood hath opened up the fountain for sin and uncleanness. Reader, as we search the dear old Book, let us believe it from cover to cover, press it to our hearts as the blood-bought inheritance of all of God's children,

and when the toils of the way shall have passed, it will be our sweet and restful privilege to pillow our heads upon the never-failing promises that have borne the trustful pilgrim across the murky stream of death to his everlasting Home. Truly, such confidence "hath great recompense of reward."

Abraham sojourned in the land of promise, as in a strange country, "For he looked for a city which hath foundations, whose builder and maker is God." Moses "endured as seeing HIM who is invisible." Herein is found the secret of a successful Christian life; recognizing the fact that we keep our eye on HIM who, though invisible, is ever present to help in every time of need. The lesson I would have each of us learn is, to hold fast the profession of our faith without wavering. Then some glad day when hope in glad fruition dies and faith is lost in sight, we shall sing Redemption's song:

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

A Neglected Incentive to Holiness.—Prof. Newton Wray, D. D.

(Indianapolis, Ind.)

This is our hope and this is the King whose "appearing" we love. What an incentive to holiness and service in his absence, while many fall away to idols and every man not influenced by the forward look "does that which is right in his own eyes."

This is not to deny that there is a spiritual coming of Christ to the heart which is the office of the Holy Spirit to cause. But such a coming is not that which is implied by warnings and admonitions in connection with exhortations to holiness. It is his literal coming that the Bible uses to create a desire to seek and retain his salvation.

Whatever may be our lack of wisdom, the apostolic and post-apostolic Church knew the power and comfort of this great motive, for those were the generations when the Church was pure and at her best. The same motive has energized the souls of many of the greatest leaders, preachers and evangelists of history. The list is too long to name. I will mention two recent examples not so well known but illustrating the force of the great incentive.

Dr. Dinsdale T. Young, pastor of the Central Hall, Westminster, London, where, it is said, he preaches to the largest Methodist congregation in the world, gives out the following statements:

"The second advent of our Lord and Saviour has been a dear and delightful doctrine to me through the greater part of my ministry. I regard it as the very soul of New Testament teaching, and of the Old Testament teaching, too. I also regard it as an essential part of the Christian gospel. I hold strongly that our Lord's return is to be personal, physical, visible.

"That his coming will be premillennial, I heartily believe, and that it will be preceded by the 'rapture' of Christian believers. I also heartily believe. My hope of the world's salvation lies not in any gradual evangelization of the world, but in the personal return of our dear Lord and Saviour. I believe this age is waning fast and that at any moment he may appear. This makes me an optimist. This thrills me with hope. This makes my ministry (in ideal) vivid, intense and glad.

"We see the glory slowly gaining on the shadow; the King is coming back. It nerves us; it solaces us; it strengthens us, and it gives us a blessed hope. When he comes nations shall be born in a day. The very ends

of the earth shall see his salvation. It is for that we wait.

"If this glorious hope was a real expectation to his people, how it would alter the atmosphere of all their Christian service; how it would give modern preaching the accent it needs; how it would put an end to mere ethical essays in the pulpit; how it would transform the whole conduct of our lives! It is a wonderful thing to wake up in the morning and say: 'He may come today!' It is a wonderful thing to lie down every night and to say: 'In the hours of sleep he may come!' It behooves us to bear our witness in these days, as believers in this great hope of the Lord's return.

"Nothing recovers evangelical fervor and rekindles missionary passion, and gives a yearning for entire sanctification like a realization of the great fact that 'he comes,' that he may come at any moment."

Robert E. Speer, a leader in the cause of missions, testifies to this truth and its effect upon the heart and life. He speaks of an old friend of his who was a Presbyterian minister in a little town in New Jersey. "For years and years his ministry had been arid and dry, and at last those who were about him saw a great change come, and he told me not long before his death what had wrought that change. He said when at last he opened his New Testament and really believed the simple words there regarding the return of our Lord the whole truth of Christianity was transformed for him, and he went out into the world to preach a new gospel with a new joy, new strength, new power, a new passion for souls."

Thus does Christian experience bear out the doctrine of Scripture. Is it not strange that a doctrine more often mentioned expressly and by implication than any other in the New Testament should be flouted by so many who profess loyalty to Jesus Christ? In some form it is kept to the front and if, like that New Jersey minister, they would come to the Scriptures with candor and humility, believing the simple words there taught, the whole truth of Christianity would be transformed for them, and they would have a new message with new joy and new power. For the Lord will seal his own truth on the hearts of men.

The apostle Peter declared that unbelief in this truth is a mark of apostasy. He reminds his readers "of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the

Lord and Saviour; knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming?' for since the Fathers fell asleep, all things continue as they were from the beginning of the creation."

That is, according to these scoffers, the promise has failed, or, as Dr. Newton Clark says, it has been disproved by history. But *finis* has not yet been written to history and such men will one day learn that the Lord Jesus will verify to the dismay of unbelievers, his solemn utterance: "Heaven and earth shall pass away, but my words shall not pass away!"

The apostle John relates the fact of purity to this doctrine when he says: "And every man that hath this hope (of seeing Jesus 'when he shall appear') in him purifieth himself even as he is pure."

But it was given to Paul, who, as he tells us, received the gospel he preached "by the revelation of Jesus Christ," to set forth this truth with ten-fold emphasis. Writing to the Thessalonians, he says the example of their faith and devotion showed the kind of ministry he had among them, "and how ye turned to God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." He says that of the times and seasons they have no need that he write unto them, "for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." How would they know this, if he had not preached it to them? He prays the Lord may make them to "increase and abound in love one toward another and toward all men, to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." And then he seems to sum up all his exhortations in one mighty prayer: "And the God of peace himself sanctify you wholly and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." (R. V.)

There are two things in this prayer—entire sanctification and entire preservation in that state up to a certain event. The word *at* does not express the idea suggested by the Greek preposition *en* which I insist must be given its primary meaning of *in*. The preservation is not at the point of concurrence, but until that point is reached. The housewife does not preserve something when the

demand is for its appearance on the table. But she puts it over the fire, sugars it down, and seals it in jars for future use. It may be days, weeks, or months before the crisis which calls for its use. Just so the apostle would have believers preserved in a state of grace, "in the coming of our Lord Jesus Christ"—in the realm of that motivity, in the influence and power of that incentive to holiness, so they would not lapse from a condition of readiness for that august event.

In his instructions to one of his young preachers who had been ordained bishop of the church of Crete, the apostle emphasizes the vital connection between the attitude of waiting for the coming of Christ and a holy life as part of the teaching by which the preacher is to "exhort and convince the gainsayers" (Titus 2:11-15). Here is separation from the world and here is purification from sin, inspired and girded by the powerful incentive—"looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." O, for some bishop today to instruct young preachers to cherish and apply this great truth!

One more word. Paul seals this truth as "the testimony of Christ" and as essential to a complete Christian life (1 Cor. 1:4-8). Doubtless many of those Corinthians came far short in the matter of privilege, but they had this to their credit, that they were "waiting for the coming of our Lord Jesus Christ." And this was included in the knowledge in which they were enriched by him through an apostolic ministry. Only their knowledge should be saturated with the perfect love of which they were to hear in this epistle.

Can we improve upon the teaching of Christ and his apostles? Should we not return to that teaching in all its amplitude and significance? Shall we discount or discard what they employed with such constancy and effect? In an age of political and moral cataplasms when the minds of men are sordid with selfish aims and pursuits and when there is a falling away from Bible standards as to religious, social, and individual obligation, nothing is more needed to arouse the self-satisfied and careless world than the sharp impact of the word, "Behold he cometh with clouds, and every eye shall see him and they also who pierced him, and all kindreds of the earth shall wail because of him!" And it cannot be said that we are in the Divine order unless we can heartily respond with the beloved John, "Amen! Even so, come, Lord Jesus!"

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,

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.

Name

Address

Cut this out and mail to Rev. H. C. Morrison, care PENTECOSTAL PUBLISHING COMPANY, Louisville, Ky.

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

A BOY'S A BOY FOR A' THAT!
By Will O Scott.

Dear mothers, with boys running
in and out
Of your elegant homes, where you
sew and chat,
Don't scold every time there's a
laugh or a shout:
For a boy's a boy for a' that, a that,
A boy for a' that,
For a' that,
A' that!

Fond fathers, with sons romping
and there,
Remember, you once loved the ball
and the bat,
And scarce could be still during
preaching and prayer:

For a boy's a boy for a' that, a
that,
A boy for a' that,
For a' that,
A' that!

Sweet sisters, with brothers that
sorely try
Your temper, as well as the dog
and the cat,
Just stand to one side till the show
goes by;

For a boy's a boy for a' that, a
that,
A boy for a' that,
For a' that,
A' that!

The preacher may startle with
truths profound,
The miser hoard money there's no
getting at,
And Satan keep going his ceaseless
round;

But a boy's a boy for a' that, a
that,
A boy for a' that,
For a' that,
A' that!

Brave youths and fair maidens may
dream and sigh,
While Fashion goes past with a tip
of the hat,
And old men stagger to bed and
die;

But a boy's a boy for a' that, a
that,
A boy for a' that,
For a' that,
A' that!

Dear Aunt Bettie: Will you let a
Virginia cripple, join your happy band
of boys and girls? I am not a boy
nor a girl, but a man between 25 and
28. Who can guess my age? My
birthday was Sept. 22. Who is my
twin? When I was the age of 12, I
had a fall which caused me to lose
use of my lower limbs. Haven't walked
since January 1915. Spend most of
my time in reading and writing.
Would be glad to correspond with any
of the cousins. I am a member of
the M. E. C. South. My mother died
Sept. 3, 1923. I have a father, two
brothers and four sisters. Florence
Taylor, I guess your middle name to
be, "Carrie". Am I right? S. Georgia
Neal, I guess your first name to be
"Saint", am I right? If so, please
don't forget the picture. Who can
guess my middle name? It has seven
letters in it, the first letter being H
and the last letter is D. Aunt Bettie
if this letter escapes the waste basket
I will write again.
Thomas H. Williams, Huntly, Va...

Dear Aunt Bettie: I have just
finished reading the Boys and Girls'
Page. I sure enjoy the good old Her-
ald, especially the Boys and Girls'
Page. I can hardly wait for it to come.
We have been having a great deal of
rain this year, but we are having
beautiful weather now. Our school
has opened, but I have only been one
week. My mother has been sick, and
I had to stay at home and help her.
Our school is consolidated with the
Shubuta High School. We go in a
truck to school. John R. Davis, I
enjoyed the poetry you sent. I was
19 April 9th. Who has my birthday?

I have two sisters, 12 and 9, and all
of us were born in April. I have got-
ten letters from several of the cous-
ins and certainly enjoy hearing from
them. My! I must get my bonnet and
be going. W. B. is knocking at the
door.

Miss Kathleen Rash, Shubuta, Miss.
R. R. 2. Box 144.

Dear Aunt Bettie: I have been
reading a number of nice letters in
The Herald and if you will let me I
would like to join. I am fourteen
years old, have dark brown hair, grey
eyes. I am very fond of music and
have taken quite a number of lessons.
I am in the third year of High School
but am not able to go to school. My
father is a holiness preacher, he takes
The Herald and I enjoy reading it.
I have six brothers and sisters. I
will answer all letters from the
Cousins if they care to write.
H. Belle Beirnes, Kingswood, Ky....

Dear Aunt Bettie: Here I am
knocking at your door again. Trust
you will not think I am intruding,
but never can let a chance go by to
speak a word for the good Pentecost-
al Herald. Oh the good we all can do
as our journey we pursue. Our pas-
tor preached such a powerful sermon
from Isa. 41:10. "Fear Thou not; for
I am with thee; be not dismayed, for
I am thy God." Therefore let us all
press the battle a little harder and
pray a little more that our hearts
may unite in the spirit of prayer for
the outpouring of the Holy Ghost up-
on the hearers of the Word. Yours in
Christian faith,

Lizzie M. Perry.

Dear Aunt Bettie: Will you let a
Ohio girl join your happy circle? This
is my first letter to The Herald. My
mother takes The Herald and I enjoy
reading the letters. I have two broth-
ers and one sister. I go to school and
am in the fifth grade. Aunt Bettie, I
suppose you are getting tired. I would
like to see this in print. I will close
for fear Mr. W. B. comes.
Ruth McCoy, Conesville, Ohio, R. F.
D. 2.

Hello Aunt Bettie: Here comes an
Arkansas girl. I have light brown
hair, blue eyes and fair complexion. I
weigh 130 pounds. Who has my
birthday, March 7th? My age is be-
tween 16 and 19. I have a brother
named for Rev. Bud Robinson, Ar-
drew Johnson, and Johnson Richard-
son; his name is Bud Johnson. My
mother is gone to Indiana and Ken-
tucky on a visit. We moved from
Kentucky when I was five years old.
My twin brothers are fourteen years
old. Pray for me that I will be what
God wants me to be.

Katy Isbell, Greenfield, Ark.

Dear Aunt Bettie: I have white
hair, blue eyes and I am ten years
old. I go to school and am in the
sixth grade. I also go to Sabbath
school at the Church. I have a dog,
a goat and some cats. Will you let
a boy join your happy bunch?

Tommy Tyler, Woodville, Okla.

Dear Aunt Bettie: I am ten years
old and in the 4th grade. I have two
brothers and one sister. My sister and
I go to school every day. She is in
Grade 1, and is seven years old. My
mother and my older brother are very
busy gathering rice. I live with Rev.
W. H. Orf in the place where I go to
school. Every Sunday I learn about
Jesus, that he died for me. Can you
make room for a little ifugoo boy?

Jelix C. Haydon.

Dear Aunt Bettie: I am not quite
a Maryland girl but I live there now.
I have lived in five states and been
through many. I have lived in Idaho,
then went to Mich., then to Va., Del-
aware and to Maryland. Papa is a
Methodist Protestant preacher. My
age is between 13 and 16. I have

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brown eyes and dark complexion.
Alfreda Locke, you have my birthday
March 18. I am five feet, three inches
tall, weigh 150 lbs. Martha Lee
Chafman, I guess your age to be 12.
Tony Eskridge, I guess your age to
be about 13. I will write again if my
letter is in print and tell you about
this beautiful country.
Bertha E. Steininger, Delmar, Del. R3

Dear Aunt Bettie: I wish to join
your happy band of boys and girls. I
am saved and sanctified. I sure wish
there were more Christian boys and
girls. This is my first letter and I
hope it is in print. We like The Her-
ald. My father is a preacher, and is
going to a holiness school and likes
it very much.
Marie Horney, Haviland, Kansas,
Box 352.

Dear Aunt Bettie: I had my leg
broken since I wrote. I am walking
on crutches now. I will soon start to
school and will be a junior this year.
I wish if any of the cousins had any
experience in a broken bone would
write. I will be 18 November 27.
Whoever is my twin please write. I
have lived on a farm all my life,
where my father has lived since he
was four years old; he is only forty-
four years old. But when I get out of
school I expect to travel over the
country and meet some of the cousins
and Aunt Bettie. Florence Taylor
your middle name is Clareline. Am
I right?
Howard J. Richter, Dorr, Mich., R. 3.

Dear Aunt Bettie: I know you will
let me join your happy band of boys
and girls. I read The Herald and
think it is a fine paper. Whenever we
get the paper I always read it first
of all. I joined church this last
spring, and was baptized in June. I
am getting a little paper, but don't
know who it is coming from, but I
am thankful to get it. Are all you
cousins going to school? Give me my
hat and I will be going. It is lying
over there in the corner. Hurry up
or Mr. W. B. will catch me.
Laphronia M. Pownell, Reeses Mill,
W. Va.

Dear Aunt Bettie: How well pleas-
ing it is to read the letters of our
little cousins. Though I am somewhat
older yet to my new birth I am young
and feel like one of them. I will give
Aunt Bettie and all her cousins a riddle
and see that our life is not like
unto it. Tell me? What is the most
deceiving piece of work in the eyes of
a man? Send answer to F. S. Rouns-
veldt, Woodbury, Conn., and I will
send you our picture in return. B. V.
Williams, you were born Oct. 16, 1885.
I will try hard to get our Woodbury
girls to take The Herald. All who
would like my tract, "God's Love," I
will gladly send it to you. With much
love to Aunt Bettie, and her great
family,
Francis S. Rounsveldt, Woodbury, Ct.

Dear Aunt Bettie: Our school
started October 3rd. We had a fine
meeting at a revival held here. W. M.
Pickard is our pastor. Brother Trotter
has been preaching this week. He is
a fine preacher. Perhaps some of you
may know him. I am in the junior
Sunday School class. We have prayer-
meeting twice a week.
Nellie Jones, Millry, Ala., R. 2 Box 44

Dear Aunt Bettie: For some time
I have been enjoying the cousins' let-
ters but couldn't get courage to write
one myself. There are so many bright
thoughts and encouraging ideas ob-
tained from those dear letters. I'm
well acquainted with one of the cous-

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ins, Harold Copas, for he goes to the
same church I do. It encourages me
to see that so many of the cousins are
Christians and others have the desire
to be. I started to live for Jesus
about three years ago and he grows
dearer to me each day. My greatest
desire is to live for him and help
others to find him. Cousins, I have
never been able to find anyone with
a birthday the same as mine. I will
be 19 November 29. Thanksgiving Day
this year. Is it possible that I have
a twin? I think B. V. Williams has
made a good suggestion about the
Bible verses. My favorite is, "All
things work together for good to them
that love the Lord."

Thelma Dorsey, Winchester, Ohio.

Dear Aunt Bettie: Will you admit
a little Georgia boy to your happy
band of boys and girls? My father
takes The Herald, and I enjoy reading
the cousins' letters. I am 12 years
old and am in the sixth grade. My
father is a Methodist Minister, has
four charges. I love to go to Sunday
School. I have four brothers. I love
outdoor sport, such as hunting, fish-
ing, and horseback riding. Who has
my birthday, May 20? Georgia Neal
my guess is your name is Sarah.
John L. Galloway, Blaisville, Ga. R. 4.

Dear Aunt Bettie: I have been
reading the letters in the Boys and
Girls' Page in The Herald and enjoy
them very much. My age is between
16 and 21. Like some of the other
cousins, I am truly glad that I can say
that Jesus saves me and I find that
there is no better way to live. I be-
longed to the church for two or three
years, but could not say that I really
knew that I was saved. Finally the
Lord put such conviction upon me
that I just longed for something
better and deeper than what I then
had. I had heard other people tell
about knowing that we were saved,

and I wanted that same experience. In the year 1920, at a camp ground—I will never forget it—the Lord wonderfully came into my heart, and praise his name, is there still. I found that just as soon as I was ready to let him have his way, he was ready to receive me, and Oh, I have been so happy ever since. Although many trials have come to me through my school life, he has kept me true to him. Dear friends, it surely means something to serve Christ in this day and age of the world. But when I think of what he has done for me, it gives me a greater determination to live for him. My only desire is to be a soul winner for Jesus. My parents are not Christians, but I am just trusting the Lord that he will bring them to him. I believe the Lord has a special work for me to do, or he wouldn't have taken me out of that unsaved home and put such a desire in my heart to serve him. Dear cousins, you who have Christian parents, just stop and think how much they metn to you. And you who have not, just let me say that we have a great responsibility resting upon us, to let our light shine, that we would not bring reproach upon our blessed Savior in any way. I work in an office and like my work real well, but it means a lot to keep true to Christ where others do not regard him as they should. I go to a mission here in town, and am so thankful that I have this privilege. I am always glad to know and hear of other young people who have given themselves to Christ. It always does me so much good, but on the other hand, it makes my heart sad to see the young wasting their lives in the frivolities of this old world. It truly pays to leave all and follow Jesus. My earnest prayer is that I might be continually led out into deeper things and be the means of winning souls for Christ.

I will close with one of my favorite Bible verses: "Wherefore seeing we are compassed about by so great a cloud of witnesses, let us lay aside every weight and the sin that does so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. I would like to hear from some of the cousins. Yours in Christ,

Olive Vanwie, Hastings, Michigan.
A fine letter, Olive.

FALLEN ASLEEP

GASSAWAY.

On August 16th 1923, my son James Porter Gassaway, while on duty as switchman, was instantly killed by a locomotive on the Santa Fe Railroad, at Hurley, New Mexico. But for the grace of God the shock of his tragic death would have been unbearable by his parents, but the abounding grace of God was, and is, our portion, and without a murmur we bow in humble submission to his will who doeth all things well.

Our dear boy was converted when eight years of age, and joined the M. E. Church, South, at Higgins, Texas. He was an affectionate, obedient boy—a general favorite in the home, at school, and in society. He developed a splendid talent for singing—took a special course in voice culture, confined himself to religious, and the highest class of sentimental music, and was in constant demand for solos in the churches. He was to have led the song service at Waco Camp meeting but for unavoidable detention. He went to France with the American Army, a member of Co. B. 315th Engineers, 90th Division, and was wounded in action. He remained with the Army of Occupation in Germany after the Armistice for eight months, returned home in safety in July 1919. In the spring of 1920 he was united in marriage to Miss Ruby Foster, at Plainview, Texas, who is left with a little daughter to mourn her loss. Our boy had the habit of writing every week to his mother, and all of his letters, and especially the one written the day before his tragic death evidenced the closest walk with Jesus and we know where to find him. He was born July 27, 1895, and was

twenty eight years and nineteen days old when he went to rest. His parents, five brothers, four sisters, his wife and little daughter, are left to mourn his going away. He was buried in the Cemetery at Cleburne, Texas, and we have no doubt but that he will have a part in the first resurrection when by God's grace we shall meet to part no more. His Father,
B. F. Gassaway.

POWELL.

Hallett B. Powell, eldest son of Clarence and Anna Powell, was born August 24th, 1903, departed this life August 25th, 1923, aged 20 years and 5 days. He united with the M. E. Church, Bakersville, Ohio, in his early youth and continued a faithful member of the same until called to his reward. He was a faithful attendant at Sunday School, Epworth League, and the preaching services. He graduated from the Fresno High School in 1919 and finished the course of study at West Lafayette in 1921. He was also a member of the 1923 class of the Coshocton County Normal School. He had planned to resume duties as a teacher in the public schools for the coming year and later to enter college. Hallett was of a genial disposition and enjoyed a wide circle of friends for a young man of his years. He was one such as the whole community will miss.

Besides the parents and Grand mother Powell, there remain to suffer the loss of his departure the following brothers and sisters: Mary, Enos, Dorothy, Joseph, Winifred, Grace, and Clara, and many other more distant relatives and friends. Hallett's earthly career ended in an accident while working as a brakeman on the Denison Division of the Pennsylvania Railroad.

"We will not say that he is dead,
But only gone before;
Some happy day, in God's own time
We'll meet to part no more."

NIGHT-SCENES OF SCRIPTURE.

Rev. Norman Macleod Caie, B. D.

Fourteen sermons that the Scotsman says are "Graphic in description, lucid in expression, striking in illustration, and persuasive in practical-enforcement." Prof. James Moffatt, the famous translator of the New Testament, writes in the British Weekly: "Mr. Norman Masleod Caie is one of the most popular preachers in the Church of Scotland. His 'Night Scenes of Scripture' includes sermons on Jacob, Nehemiah, Nicodemus, Paul, Peter, and others. Mr. Caie has not sacrificed direct, eager power to any literary ambition. He can quote poetry aptly and he writes clearly, but one feels through his pages the glow which has made him so effective a preacher." Net, \$1.25 postpaid.

MANY SEEK THE LORD.

It has been some time since I reported to *The Herald*, but I have been in the Lord's work every since I left Asbury in 1919. We just closed a revival at Bushton, Kansas, where one hundred people knelt at the altar and sought a definite experience of pardon or sanctification. The last night of the meeting thirty-eight young people offered themselves to the Lord for Christian service, among them were the High School Superintendent, his wife, and three of the professors.

Miss Clara Meeker, of Enid, Okla., was the Evangelist. Her work is the most thorough of any with whom I have been associated. Her messages are in power and demonstration of the Spirit. Seekers are not pulled out of their seats, but come of their own accord. They are not rushed away from the altar, but are exhorted to tarry until they receive a definite experience. Any one desiring a real work will do well to secure her assistance. She is a daughter of Methodism,

preaches the fundamentals of the Bible: Regeneration, sanctification, thru the Baptism with the Holy Ghost. She honors the Holy Ghost and relies upon him for leadership. This note was not solicited, but I am anxious that she shall be called to our larger churches. She is a licensed preacher in the Oklahoma Conference. Address her 1212 E. Maple St., Enid, Okla.

R. O. Schmidt.

FROM THE PANHANDLE.

It has been some time since I reported through the columns of the dear old *Herald*, but we have been constantly on our job preaching full salvation wherever we go. For several months my labor has mostly been pioneer work and confined chiefly to the Panhandles of Texas and Okla. This is not an easy field but a needy one. The enemy is wide awake and on his job, but still the blessed old gospel is the power of God unto salvation to every one that believeth. We have had some hard battles, also glorious victories. We have been confronted with some fanaticism and still more cold dead formalism. The people are tired of creeds and forms and are hungry for the Word of God and vital practical Christianity that is sane and sound and saves people from their sins and enables them to live holy, consistent lives. The old-time gospel preached so faithfully by the early Methodists is what the world is dying for today. God still blesses and honors these great Bible truths and it is our job to preach them without fear or favor, and good results will always follow.

At present we are in a battle at Goodwell, Okla., where our State Agricultural and Mechanical College is located. We hope to plant holiness here that will stand till Jesus comes. I am planning a trip this winter through the Southern States. Any one in this section desiring my service for an old-time holiness revival please write me.

J. H. Crawford, Hooker, Okla.

Box 215.

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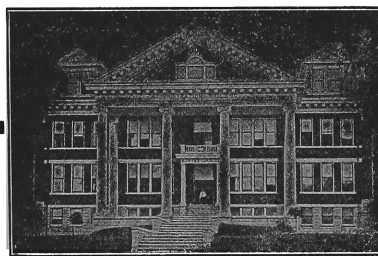
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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson VIII.—November 25, 1923.
Subject.—Christians Called To Be Missionaries. John 17:18; Matt. 28:16-20; Acts 1:6-8..

Golden Text.—Go ye therefore, and teach all nations. Matt. 28:19.

Time.—A. D. 30.

Place.—Palestine and Jerusalem.

The spirit and purpose of the Christian Church is missionary. She cannot live without missions. With her it is go, or die. It was this motive that brought Jesus Christ to die for the world, to taste death for every man; and if the Church is to be true to her Lord, she must go to the uttermost parts of the earth. The spirit of Christ must burn in her heart. Like St. Paul, she must long for the salvation of the lost "in the bowels of Jesus Christ." It will take something more than social service. It is well enough to feed the hungry and clothe the naked; but the Church cannot long, or successfully, run missions in heathen lands on that sort of a basis. She must enter into the fellowship of the sufferings of her Lord, if she is to have a zeal adequate to the cause she has before her. She must realize the depth of the pit from which she has been digged; she must know the terrible sin; she must have a divinely revealed understanding of the meaning of eternal damnation; she must know the worth of a soul. To undertake to run foreign missions on the basis of modern rationalism that denies the inspiration of the Bible, the creation of man and his fall, the virgin birth of Jesus and his atoning blood, his resurrection and his miraculous power, the personality and office of the Holy Ghost, is to belittle the gospel and to send ourselves on a fool's errand. Rationalism, modernism, destructive criticism, or whatever it may be termed, has nothing for a lost world, that would "make the game worth the candle." This is a lost, hell-bound world; and unless we realize it, and have a gospel that will save, it from sin here and from hell yonder, we had best stay at home and work for an honest living. And that leads me to say that when a Mission Board uses money paid in by faithful Godfearing Christians to send rationalists into foreign fields, it is betraying a sacred trust; it is criminal. And what shall I say for the rationalist who draws his salary out of the Church's treasury? There is a crime among men known as taking money under false pretense. There is some need for conscience.

The first verse of the lesson bewilders us with its bigness: "As thou hast sent me into the world, even so have I also sent them into the world." He came to suffer and to die that he might save men; and our task is no less than his. The true messenger of the cross is a suffering man. If he was broken-hearted over sinners, so must we be; and the measure of our usefulness will be the measure of our broken-heartedness. Because the world knew him not, neither will it know us. It hated him, and it will also hate us. It hounded him to the death and crucified him; and the reason most of us get off so easily is be-

cause we are too little like him. "It is enough that the servant be as his Lord." Real missionary life in a heathen land is full of suffering and sacrifice. Some may go for the fun of it; but they do not often die on the field.

That mountain-top scene over in Galilee thrills one's soul. It was there that Jesus met the brethren after his resurrection, in order that he might commission them to their task of saving the world. Our hearts long for a fuller account of that interview; but only a little is given us. We are told that the eleven disciples were there (Judas had committed suicide), and that they worshipped him; while he "spoke unto them, saying, All power is given unto me in heaven and in earth." The word rendered power means authority. During most of his earthly life he acted as a man among men; but now he speaks as God. Had he been only a man, such words would have been the veriest blasphemy; and what a terrible sin it would have been for the apostles to worship him; but it would have been a more fearful sin for him to have permitted it. They believed him to be God, and worshipped him as God; and his very silence makes it certain that he was not deceiving them into idolatrous homage. This is well corroborated by Hebrews 1:6: "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Jesus Christ must be to us the God-man in its orthodox sense, if we are going to be missionaries with a message that will save men from sin.

The Great Commission falls from Jesus' lips with unanswerable authority. "Never man spake like that." Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Such words never fell from the lips of a mere man. The world would spurn forever such a blasphemous wretch; but they sound natural when he speaks them. He can claim all authority and power in earth and sky, and promise to be with us to the ends of the earth and forever, and our glad hearts bound with joy. How natural it all seems. How wonderfully he has fulfilled his promise during all these intervening years. If you wish an answer, ask William Carey, ask Adoniram Judson, ask J. Hudson Taylor, ask Melville Cox, ask J. W. Lambuth, ask the faithful missionaries on a hundred mission fields, and they will all tell you that not one word of all his faithful promise has ever failed. David Livingstone walked with him through the jungles of Africa, and was kept by his almighty power in every trial. Bishop Thoburn spent a life of toil in India, and was never alone; but like Enoch of old, he walked with the God-man.

The last three verses of the lesson burst with meaning. The disciples did not understand Jesus, but thought that

he had come to establish an earthly kingdom on the throne of David. He did not rebuke them, but bore with them in their want of vision; for there was a coming blessing that would clear up all these matters, and enable them to understand the purpose of his coming. The promise of the Father, the baptism with the Holy Ghost, would set them right, would change their vision from an earthly to a heavenly kingdom. Instead of a temporal throne, there must be an eternal throne: instead of a human king, there must be the Divine-human King. Instead of building for time, it would teach them to build for eternity. The day of Pentecost was to be one of the greatest days in all the Church, because it would introduce her into the dispensation of the Holy Spirit—a dispensation that would surpass in glory, power and blessing all that the Church had ever known. It would be the endowment of power, the starting point in all her future achievements, wherein she would do greater works than her Lord had done while he was on earth.

There is so much here that we had better tarry awhile. The disciples were saved before Pentecost; but they were not ready for their work. I imagine that eager Peter would want to rush out and begin preaching just as soon as he had been "begotten again unto a living hope by the resurrection of Jesus from the dead." How he must have fretted during those fifty days of waiting. But Jesus knew better; and Peter learned better after the waiting was over, and the Spirit was poured out upon them. Would God that the modern Church could some way learn this lesson. There is an awful want of power for the work before the Church; but she thinks to do the work by organizing and educating, collecting much money and building costly structures. If these things could save the world, we should be having the greatest revivals the world ever knew; but they are not here. In proportion as the Church increases in these temporal things, her spiritual power wanes. When she had neither silver nor gold, she could say to a cripple: "Rise up and walk;" but she cannot do that now.

Here is the greatest missionary need of the hour. The Church is living in the times of the dispensation of the Holy Spirit, and should be filled with his power; but she is almost a stranger to that power. "The salvation of the world awaits the sanctification of the Church." How long, how long, O Lord, will she endeavor to do Thy work in her own power! What failures she has made where she should have succeeded! What glorious successes she has won when she has been full of the Holy Ghost!

MINNEAPOLIS MINNESOTA.

Just closed two special meetings with Evangelist W. R. Cain, of Wichita, Kansas, and Evangelist Paul B. Hegstad, of Jamestown N. D. In both meetings of two weeks God saved souls and sanctified believers. Evangelist J. M. Humphrey, of Los Angeles, California, commences a meeting with us November 13. This is the fifth time the people of Minneapolis have called Bro. Humphrey back for a meeting.

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the Nazarene Church, both preached for us, also Brother Bud Robinson. God blessed their messages to the salvation of souls. Address all letters of the coming meeting of inquiry to 915 W. Broadway. Rev. J. A. Dooley and Wife.

Evangelist Lyman Brough, of Pottersville, Michigan, will hold a meeting with us December 10th to 23rd. Remember us in prayer. This is our 25th year preaching and living holiness. We were sanctified at Springfield, Ill., under the preaching of Evangelist B. Carradine and we have never got away from it. The Blood cleanseth from all sin.

J. A. Dooley and Wife.

CAMPTON, KENTUCKY.

We have just closed a revival meeting at Bear Pen, which is said to be the greatest meeting held at this place in the history of the church. After the third night of the meeting, several wept sitting in their seats, and began to come to the Lord. Many souls were born into the Kingdom, praying through at the altar, in their seats and at home. The membership of the church has been doubled, and more to come in later on. The meeting will ever be remembered for the presence and power of the Spirit of God. Shouting was almost continual throughout the meeting. The pastor did the preaching, being assisted by his wife and several earnest workers from Campton. To God be the glory. Yours in his name, S. R. Mann, P. C.

THE WEST TEXAS CONFERENCE.

The West Texas Conference closed a good session at Gonzales, Texas, in which a fine spirit of fellowship and harmony prevailed. The preaching was of a high order and along straight old gospel lines. This scribe being a supply was left without a job. Having my home in Austin I find it impracticable to move at this time, still the fire is burning in my soul and I long to spread the good news of salvation. I shall be glad to answer calls to hold meetings anywhere at most any time. If any of my old friends in Louisiana and Arkansas should chance to see this please write me a line. I stand for a whole Bible, whole gospel, and a clean Christian life.

God bless The Herald and its readers. Rev. Sam J. Franks, 4302 Avenue C., Austin, Texas.

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Miss Hattie R. Safford, Natchitoches, La., desires to get in touch with some Christian woman to make her home with her and render her such attention as is necessary, as she is an invalid from rheumatism. A moderate salary will be paid, and a good home for the right party. Any one interested may address Miss Safford as above.

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LOVE NEVER FAILETH.

Fred Williams, Evangelist.

Some years ago while holding a meeting, the crowds were good, with good attention and God was giving the writer some powerful messages, and yet there seemed to be something lacking and we were not at peace nor content about the progress of the meeting. We summoned self before the bar of conscience for examination, but found no guilt, neither omission, nor commission, and we prayed then wirelessly headquarters for instructions, and the same night we were awakened, we know not at what hour, and this is what we received, as we firmly believe, from God. There was a good woman who would never be called handsome as far as physical features were concerned, but who knew, and enjoyed the love and fellowship of the Master, but she had no children, though she possessed great love for them, but as a compensation, she had been endowed with a sweet voice and pleasing personality.

Finally after a consultation with her husband they decided to adopt a child, and so at the first opportunity she visited an Orphan Asylum, where, as she was well known as a Christian woman, she was warmly received and shown into the room where the children of the age she desired to adopt, were playing, and after looking them over, she saw but one that appealed to her, a little war orphan from the fields of devastated France, a very quiet little miss, who seemed

aged and sobered, and who did not romp and laugh, as did the other children. The Matron who was present, said she was afraid that the child to whom this woman was strangely drawn would not go to her as she was so easily frightened, but this woman's heart went out to this little one, who had lost both of her natural parents in the dreadful toll of war. So she tried to make up to the child, but as she spoke no French, and the child no English, she was not able to gain the little one's confidence. At last she suddenly gathered the child up in her arms, hoping to soothe her by caresses, but the child screamed, and struggled, holding at arm's length an old torn, dirty remnant of a doll, her only treasure, a relic of her life before the removal of her parents by death. Not able to soothe, or in any way pacify the child, she remembered the talent God had given her, and started to sing. At first her voice, so low and sweet could not be distinguished, because of the child's screams, but as her voice poured out the love that was in her heart, the child ceased to struggle and scream, and the hand which had held the dolly out at arm's length, slowly dropped, the muscles relaxed, and the dolly, unnoticed slipped out of her hand and fell to the floor forgotten. As the woman stopped singing, the child who had been looking into the singer's face, and saw there what the woman had not been able to convey in language, threw her little arms around the woman's neck and

cried in her own language, "Sing some more! Sing some more! Oh don't stop, Sing some more!" Love Never Faileth!

Here was the secret I had not known how to convey to the waiting people, the heart of the Gospel. Love never faileth. The woman wanted the little girl. She never noticed the doll, expecting to provide the child with a much better one. He who gave himself for us wants you and me. He doesn't want our dolly, our earthly treasures, to which we cling with such frightful tenacity. How we do, like the little girl, cling to our earthly idols, when he not only wants to give us his great Love that passes all human understanding, But also gives us, all things?, Just stop and recall his promise, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This woman, Spirit-filled, sang to this little girl who could not understand her language, but the Spirit language, the language of Love, they both understood.

Yes, many were at the altar, and the writer is firmly convinced that in the Day of Judgment we will see many more in whose hearts the love seed was sown in that and subsequent meetings. Oh the richness, the sweetness of his love, and best of all, we may have it unmeasured.

Brethren, I count not myself to

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have apprehended: but this one thing I do; forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And the greatest of these is Love! Love Never Faileth.

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Gilberton, Pa., Nov. 18-Dec. 2.
Ionia, Mich., Dec. 5-23.

HIVINE, J. W.
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Address, 140 W. 73rd Street, Chicago, Ill.

JACOBS, G. F.
Bloomfield, Ia., Nov. 4-Dec. 2.
Home address, University Park, Ia.

JEFFERS, A. R. AND LELA.
Hamburg, Ills., Nov. 11-Dec. 20.
Metropolis, Ills., Jan. 6-27.
Home address, 800 Grove Street, Evansville, Indiana.

JOHNSON, ANDREW.
Askafoosa, Ia., Nov. 16-26.

JOHNSON, A. H. AND WIFE.
Springfield, Ill., Nov. 25-Dec. 9.
Alliance, O., Dec. 30-Jan. 13.

KENDALL, J. B.
Timber Lake, S. Dak., Nov. 12-Dec. 9.
Memphis, Tenn., Dec. 19-23.
Home address, Lexington, Ky.

KIEFER, R. J.
Fostoria, Ohio, Nov. 4-25.
Nellie, Ohio, Dec. 2-16.
Home address, 1515 Cleveland Ave., Columbus, Ohio.

LACOUR, E. A.
Muscatine, Ia., Nov. 1-18.
Address, University Park, Ia.

LEWIS, M. V.
Hurlock, Md., Oct. 30-Nov. 18.

LEWIS, M. E.
North Chili, N. Y., Nov. 11-25.
Wessington Springs, S. D., Dec. 2-16.
Address, 421 South 16th St., Terre Haute, Indiana.

LITRELL, V. W. AND WIFE.
Windom, Kan., Nov. 15-Dec. 2.
Open date, Dec. 6-23.
Home address, 425 N. Summer Street, Beatrice, Neb.

LUDWIG, THEO. AND MINNIE E.
Arnel, Colo., Nov. 5-18.
Wray, Colo., Nov. 20-Dec. 9.
Laird, Colo., Dec. 10-23.
Home address, 772 N. Euclid Ave., St. Louis, Mo.

MARVIN, VICTOR.
Booker, Texas, Nov. 18-Dec. 2.
Wichita, Kansas, Dec. 5-23.
Richards, Colo., Dec. 30-Jan. 14.
Home address, 537 South St. Clair, Wichita, Kansas.

McBRIDE, J. B.
Lynn, Mass., Nov. 1-18.
Washington, D. C., Nov. 20-Dec. 9.

McCALL, F. F.
Burnsville, Va., Nov. 5-18.
Open dates, Nov. 25-Dec. 23.
Open date, Jan. 6.
Home address, Jasper, Fla.

McCord, W. W.
Easley, S. C., Nov. 5-25.
Colfax, N. C., Nov. 26-Dec. 2.
Open date, Dec. 3-16.
Sale City, Home, Dec. 20-31.

MACKEY SISTERS.
Forgan, Okla., Nov. 11-Dec. 2.
Clarksburg, Ontario, Can., September.
Home address, New Cumberland, W. Va.

MANLEY EVANGELISTIC TEAM.
Pottsville, Pa., Oct. 28-Nov. 18.
Millersville, Pa., Nov. 25-Dec. 16.
Millersburg, Pa., Dec. 27-Jan. 20.
Home address, 168 Chicago Avenue, Thompsonville, Mich., Nov. 13-Dec. 9.

MILLS, F. J.
Some open dates on account of three meetings being cancelled.
Home address, Station A, Box 81, Lansing Mich.

MILLER, L. J., AND MILAN, D. WARD.
Palatka, Fla., Nov. 11-26.

MINCLEDORFF, O. G.
New Britain, Conn., Nov. 7-18.
Home address, Wilmore, Ky.

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

MOLL, EARL B.
Gulfport, Miss., Nov. 14-21.
Permanent address, Box 308, Meridian, Miss.

MOORE, GEORGE A. AND EFFIE.
Crawfordsville, Ind., Nov. 18-Dec. 2.
Open date, Dec. 9-23.
New Castle, Pa., Dec. 30-Jan. 13.
Chester, W. Va., Jan. 20-Feb. 3.
Elwood, Ind., Feb. 10-21.
Home address, 1204 Comer Ave., Indianapolis, Ind.

NIXON, FREDERICK AND ERNA O.
Russiaville, Ind., Nov. 5-18.
Gray, Ind., Nov. 19-Dec. 2.
Vermillion Grove, Ill., Dec. 3-20.
Janna, Ill., Dec. 21-Jan. 3.
Noblesville, Ind., Jan. 3-20.
Hortonville, Ind., Jan. 21-Feb. 5.
Home address, Wichita, Kan., Gen. Del.

PETTICORD EVANGELISTIC PARTY.
Mausfield, O., Nov. 4-25.
Akron, O., Nov. 27-Dec. 16.

QUINN, IMOGENE
Green, Kan., Oct. 7-Nov. 1.
Helena, Okla., Nov. 18-Dec. 9.
Home address, 909 N. Tuxedo, Indianapolis, Ind.

RICH, N. W.
Archbald, Ohio, Nov. 18-Dec. 2.
Bradford, Ohio, Dec. 3-23.

ROBERTS, T. P.
Dayton, O., Nov. 8-25.
Marathon, O., Dec.
Address, Wilmore, Ky.

RUTH, C. W.
New Castle, Pa., Nov. 14-25.
Minneapolis, Minn., Nov. 30-Dec. 9.

SANFORD-GUYN PARTY.
Combs, Ky., Nov. 7-18.

SELLE, R. L.
Rosedale, Kan., Oct. 30-Nov. 18.
Home address, Winfield, Kan.

SHELL, J. L.
Newcomertown, O., Nov. 11-25.
New Carlisle, O., Dec. 2-23.
Home Address, 1305 Dayton Ave., Springfield, Ohio.

SHANK, R. A. AND WIFE.
Whittier, Cal., Nov. 4-18.
Fomona, Cal., Nov. 18-Dec. 2.
Home address, 191 N. Ogden Avenue, Columbus, Ohio.

SHELHAMER, E. E.
Home address, 5419 Isleta Drive, Los Angeles, Cal.

SHEPARD, BLANCHE.
Webberville, Mich., Nov. 25-Dec. 23.
Detroit, Mich., Jan. 6-27.

ST. CLAIR, FRED.
Vancouver, Wash., Nov. 4-Dec. 16.
St. Maries, Idaho, Dec. 30-Feb. 3.
Permanent address, Cor McKinley and Bancroft, Berkeley, California.

SWEETEN, H. W.
Seymour, Ind., Nov. 22-Dec. 8.
Jerry City, O., Dec. 9-23.

THOMAS, JOHN.
Beverett, Mass., Nov. 12-31.
Perkasie, Pa., Nov. 23-Dec. 2.
Toronto, Canada, Dec. 5-16.
Permanent address, Wilmore, Ky.

VANDERSAIL, W. A.
Holstein, Neb., Nov. 8-18.
Bever Oak, Kan., Nov. 21-Dec. 9.
Address, Seneca, Neb.
ATHENS, Ark., October-November.

VAYHINGER, M.
Solisberry, Ind., Nov. 4-25.
Home address, Upand, Ind.

WELLS, KENNETH AND EUNICE.
San Antonio, Tex., Nov. 18-Dec. 2.
Temple, Tex., Dec. 4-23.

WHITCOMB, A. L.
Topeka, Kan., Nov. 18-Dec. 2.
Manhattan, N. Y., Dec. 9-23.
Home address, University Park, Iowa.

WHITNEY, I. E.
Hartford City, Ind., Nov. 14-Dec. 2.
Russiaville, Ind., Dec. 3-30.
Fountain City, Ind., January.
Home address, Bluffton, Ind., 317 South Bennett St.

WIGGANS, E. E.
Auburn Ind., Nov. 4-25.
Home address, 30 Laurel Street, Richmond, Indiana.

WILLIAMS, J. E.
Wayland, Mich., Nov. 5-Dec. 2.
Hopkins, Mich., Dec. 3-23.
Olivet, Ill., Dec. 25-30.
Address, Olivet, Ill.

Practical Spiritual Illustrative

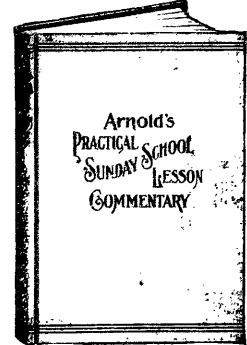
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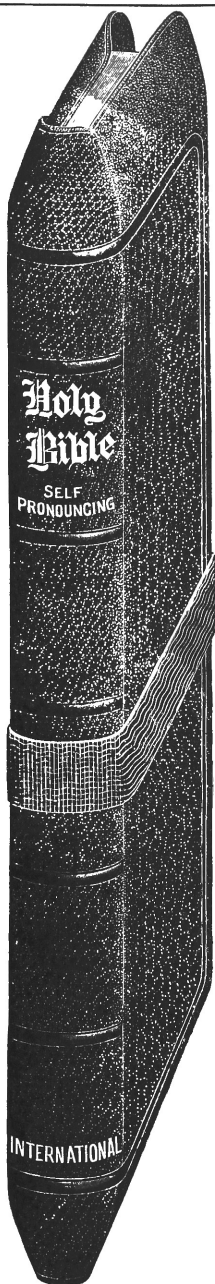
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Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size $4\frac{1}{2} \times 6\frac{1}{2}$ in. thick.

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PENTECOSTAL HERALD

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

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A VITAL EXPERIENCE.

By The Editor.

ONE of the greatest needs of the times and of the individual Christian is vital godliness. There must not only be belief of the Holy Scriptures and belief in the Lord Jesus as the Son of God, but there must be a vital, living faith in him for personal salvation.

One of the chief beauties of the religion of Jesus Christ, one of the marks of its superiority over all other religions, is the fact that saving faith brings a full assurance. God wills, Jesus works, and the Holy Spirit witnesses. Those who come into a saved relationship may have a full assurance that their faith is accepted and that Jesus does save.

There is great need just at this time that more emphasis be laid in our Sabbath schools, pulpits, Christian colleges, and religious literature upon the personality and work of the Holy Spirit. To ignore the Holy Spirit is a fatal mistake. The Jew who rejected the Son lost the Father. God withdrew himself from all those Jews who rejected his Son, whom he had sent. And Jesus must withdraw himself from those who reject the Holy Spirit, whom he has sent. The Holy Spirit cannot perform his office work for those, and in those, who do not recognize him and seek his incoming and abiding.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." In order to true spiritual worship, the Holy Spirit must be with and in those who worship God. He "maketh intercession for them with groanings which cannot be uttered." Many a poor Methodist preacher, whose intellect is as light and shallow as his spiritual life, has spoken lightly of that vow that Methodist ministers take to "groan" after perfect love, until they have obtained the same. This is a most significant word. It is loaded with deep and holy meaning. The Holy Spirit begets within the soul a blessed agony of desire to be free from sin, a deep longing for purity, and the peace and joy that purity brings; a travail of prayer, desires so deep and high that they cannot form themselves into language, and the soul groans out its longing in a language unutterable here, but fully understood up yonder where prayer is heard and answered.

Let us take time to read the Scriptures, to search the Scriptures, to pray, to let our souls stretch themselves in desire and longing for the blessings that God can give, for the baptism with the Holy Spirit that will cleanse us from all sin, that will establish us in the faith, that will make us equal to all emergencies, that will make us more than conquerors, that will admit us into the secret places of his love and power. O the depth

and height of the riches in Jesus Christ! Let us learn to worship the blessed Trinity, to praise as well as pray. There is a statement so deep, so high, that we hesitate to repeat it; it sweeps out like a vast, immeasurable ocean—"To be filled with all the fullness of God."

Laymen to the Front.



HERE are a few facts that we must have the candor to look full in the face, and the courage to state clearly to the people. These are important facts which lie at the very foundation of Christian civilization. Let me state them plainly.

1. We have in many pulpits and schools throughout the nation preachers and teachers who are making frontal attacks upon the Bible and the Christ of the Bible. They are denying the inspiration of the Scriptures and the deity of our Lord Jesus; and these false teachers are far more numerous than many persons suppose, and are very busy with their propaganda.

2. Unbelieving teachers in our colleges and unbelieving preachers in our pulpits, sowing broadcast the seeds of skepticism, will soon produce a generation of skeptics. As a matter of course, the people believe what they are taught by the preachers in their pulpits and teachers in their schools. This is true of those great countries in Europe that have been enslaved by Romanism and led to believe in the transubstantiation of bread and wine into the body and blood of Jesus, in the effectiveness of prayer for souls after they have left the body and are in the fires of torment, in the infallibility of the pope and many other heresies that have been the blight of Spain, France, Italy, Austria, South America, Mexico, the Philippine Islands and every country where these false preachers in pulpits and false teachers in schools have had opportunity to pour their unscriptural teachings into the minds and hearts of the people.

3. Where the preachers in the pulpits and the teachers in the schools have promulgated false and heretical teachings with reference to the Holy Scriptures, denying their inspiration and, with reference to our Lord, denying his deity and atonement, the people have become skeptical, immoral and, I may say, scientific savages. I have only to refer you to Germany and to the intellectuals of France who have broken away from Romanism. Volumes might be written on this subject in proof of the statements made above.

4. German rationalism, an old infidelity, with a new and deceptive putting, has broken into many pulpits and schools in this nation.

It has made, and is making, fearful headway in Methodism. Left alone to spread its blight it means the destruction of the faith; it means lawlessness of every kind, Sabbath desecration, a flood of divorce, the breaking up of the sacred ties and restraints of the family; it means the destruction of our civilization, the downfall of our republic and the loss of countless millions of souls. Shall we sit still! Shall we be cowed into silence by that cheap and cowardly sneer, "Heresy hunters"!

5. There is a fifth fact to which I desire to give special emphasis. There is a great body of Methodist people in the laity, men and women, north and south, east and west, who are intelligent, loyal and self-respecting. They love the Church, support the Church, and feel they cannot do without the Church. And they cannot. They must rear and train their children in the Church. These people believe the Bible is the inspired Word of God; they believe in the Virgin Birth, deity and atoning merit of Jesus Christ's death upon the cross. They believe in his resurrection and intercession at the right hand of the Father; trusting in Jesus as represented in the Holy Scriptures, they have found in him personal, conscious salvation. The Holy Spirit has witnessed to them the saving power of the Lord Jesus. This is not a matter of human philosophy, guesswork, or "mob psychology," as certain blasphemers in Methodism and many of the schools are teaching. This faith in Jesus has brought a divine power into the hearts of men which has made sober men out of drunkards, truthful men out of liars, honest men out of thieves. It has lifted bloated bums out of the gutter into flaming evangelists in the pulpit. It has made pure and happy women out of harlots. It has broken the prison doors and liberated untold millions from the prisons of vice and brought them out into the pure atmosphere of Christian peace and happiness. To charge this mighty work of the Holy Spirit in regenerating and sanctifying power to "mob psychology" is to blaspheme the Holy Spirit, is to trample upon the blood of the Everlasting Covenant. The men engaged in this sort of thing are the most deluded and dangerous human beings running at large. A church that will protect, support and send forth men into such work is not the Bride of Christ, but a blind and deluded organization under the power and dominion of Satan.

That body of laymen to whom I have referred can use a powerful influence to turn back this tide of false teaching. It is time to be up and doing. If there is a preacher in your pulpit or a teacher in your schools in sympathy with this false teaching and taking part in it, write to your presiding elder or superintendent; write to your bishop; write to your Church paper.

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OF ASBURY THEOLOGICAL SEMINARY

Old-Time Religion.

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

WE hear much nowadays about the "new theology," the "new age," the "new ethics," "new thought," etc., but we observe none of these new things are bringing about any striking cases of regeneration; they are not healing the world's sores, nor changing the hearts of the masses, nor are they bringing humanity nearer God. Superficial thinkers and preachers may say the world is getting better, and all is well with the age, but lying prophets are they. "Our civilizations," says George Russel, "are a nightmare, a bad dream; they have no longer the grandeur of Babylon or Nineveh. They grow nearer and nearer as they grow into cities."

In Church life and activities the tendency is to fall in with the time; to depend more upon programs and methods than the Holy Spirit. What Dr. A. J. Gordon said of his day has the deepest significance for our times:

"What we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How little dependence is there on supernatural power as all sufficient for our work! How much we are coming to lean on mere human agencies!—upon art and architecture, upon music and rhetoric and social attraction! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, what new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce; or what new coruscation can be left off from the pulpit to dazzle and captivate the people? Oh, for a faith to abandon utterly these devices of naturalism, and to throw the Church without reserve upon the power of the supernatural!"

We believe the most urgent need of our times is a return to the old-time religion; and we believe there will be no great revival of religion till there is a returning back to the old paths. (Jeremiah 6:16).

Bishop Ryle said, "Our chief medicine for the spiritual diseases of the century is a bold and inderant inquiry for the old paths, old doctrines, and the faith of the days that are past."

1. The old time religion will bring revivals back to the churches.

In the great revival of 1858 it was said of New York city "that there is a most astonishing interest in all churches, seeming as if that great and populous and depraved city was enveloped in one conflagration of divine influence and the large cities and towns generally, from Maine to California, are sharing in this great and glorious work. There is hardly a village or town to be found where a special divine power does not appear to be displayed."

In one of the noon-day prayer meetings in New York one day a gentleman from Philadelphia rose and read that revival song which became famous in those days, entitled, "What's the News?" Two of the stanzas are as follows:

"Where'er we meet, you always say,
What's the news? What's the news?
Pray what's the order of the day?
What's the news? What's the news?
Oh! I have got good news to tell;
My Savior hath done all things well,
And triumphed over death and hell,
That's the news! that's the news!"

Talmage, preaching on Ezek. 36:25-27, said: "I think in trying to adapt the Gospel to the age men have crippled the Gospel. Starting with the idea that the people will not come to church if the old-fashioned doctrines of grace are presented, they have not sufficiently insisted upon the first theory of the Gospel, namely, the utter ruin and pollution of the natural heart. We have harped on the theory of development and hoped that man, who according to the scientists began as a monkey, will go on improving until after a while, under each arm will be felt sprouting the feathers of an angel's wing. There is nothing but a little pimple on the soul, which needs a piece of court plaster."

Prof. Max Muller, eminent scholar of Oxford, in his late years wrote the following: "How shall I describe to you what I found in the New Testament? I had not read it for many years and was prejudiced against it. The light which struck Paul with blindness on his way to Damascus was not more strange than that which fell on me when I suddenly discovered the fulfillment of all hopes. If this is not Divine I understand nothing at all. In all my studies of the ancient times I have always felt the want of something, and it was not until I knew our Lord that all was clear to me."

Higher Criticism or the New Theology knows nothing about the power that made Methodism the great spiritual force that swept through the world in Pentecostal flames for almost a century. The New Theology knows nothing of mourners' bench or revival meetings. The New Theology knows nothing of the grace of God that brings salvation and redemption to the human soul.

Some day we hope some good man will write a natural history of Higher Criticism, and this is the story that he will have to tell: Higher Criticism has robbed the young convert of his joy, the student of his faith, the preacher of his message, the evangelist of his fire, the Church of its glory. It has thrown fog and mist and darkness around the Bible, robbed it of its inspiration and made it a book human not divine. It has put out the fires of revival, silenced the voice of prayer and made the shoutings of Zion to cease. It has turned many a watered garden into a desert place and filled up the wells of salvation. It has slain souls by the thousands and turned whole sections of Zion into valleys of dry bones.

Dr. Nathaniel West in a most remarkable address against the Higher Criticism, at one of Mr. Moody's Conferences at Northfield more than thirty years ago, said: "The Higher Criticism rests on assumptions, pre-suppositions and postulates and inferences and deductions from false premises, all of which are subversive of the authority of both Testaments and destructive of the authority of the Lord Jesus Christ. We are not frightened although we are aroused. If there is anything under heaven for which a man and woman ought to fight it is that Eternal Truth of God which was purchased by the blood of God's dear Son, baptized by the consecrating spirit of his grace, and which, like incorruptible seed, is sown by the living God in the hearts of his people, there to germinate, bloom and bring forth fruit in time and eternity."

"His work's reviving all around—
That's the news! that's the news!
And many have redemption found—
That's the news! that's the news!
And since their souls have caught the flame,
They shout hosanna to his name
And all around they spread his fame—
That's the news! that's the news."

2. The old time religion will exalt the cross and make much of the precious blood. In Wales a young man was preaching in a chapel, and there happened to be in the congregation one of the oldest and most experienced Welsh preachers. This young man ought to have been nervous, I suppose, but he was not; he was rather thankful, and he preached, hoping afterwards to get the benefit of the old man's counsel. When they met afterwards, the young man ventured to ask that experienced Christian to criticise his sermon, not in any desire for praise, or

with any thought of vanity; he wanted that man's counsel and criticism. "Well," said the old man, "I liked your sermon—it was very well worked out and expressed, but I did not hear anything about the Atonement in it." "No, sir, you see, that was not in the text; that was not my subject." "My dear young friend, you take on old man's advice, and, whatever your text may be, be sure to make a branch line from it to the cross."

3. The old time religion will put a new emphasis upon Bible preaching and the sermons will be upon serious questions and eternal issues. It is said of Jonathan Edwards' sermons that they were on the most impressive and august subjects, such as: "God Glorified in Man's Dependence," "The Reality of Spiritual Light," "Ruth's Resolution," "The Many Mansions," "A Strong Rod Broken and Withered," "The Justice of God in the Damnation of Sinners," "The Future Punishment of the Wicked Unavoidable and Intolerable," and others even more terrifying in statement.

Think of that famous sermon of his preached at Enfield when hundreds were converted. The subject was: "Sinners in the Hands of an Angry God," a terrific overwhelming message, entirely impersonal, not in any sense vindictive, but proclaimed with the intensity of conviction of an Old Testament prophet. Yet in it was "the pathos and pity of the gentlest of men weeping over the senseless folly of those who, blind to impending destruction, refuse repeated invitations of safety." The congregation when assembling "was thoughtless and vain. The people hardly conducted themselves with common decency. They were apathetic to all spiritual impressions." But as Edwards preached there came a succession of waves of deepest feeling, "wave on wave of horror, each more overwhelming than the one that went before." On the original edition is printed "at the time of great awakenings, and attended with remarkable impressions on many of the hearers; preached at Enfield, July 8, 1741." Truly hell-fire preaching, but if Christ's revelation of hell is true is it any too strong, is it not fully warranted, is it not the deepest heart of love that so warns, and so preaches?

Dr. Chalmers, in one of his four celebrated lectures, in the University of Edinburgh, says: "Give me a band of men, who never walked, as you have done, the halls of a university, whose only library is the inspired oracles of God, whose only tutor is the Holy Ghost sent down from heaven, and let them loose on some wild moral territory, and they will do more, ten to one, than our college-trained ministry, who must utter every truth and shape every Gospel enunciation according to *The Rule and Square of a Rigid Orthodoxy*."

4. The old time religion will bring seeking souls into many rich and exultant experiences of God's saving and sanctifying grace. Bishop Hamline, speaking of his sanctification, said: "For a few moments the deep of God's love swallowed me up; all its waves and billows rolled over me."

Bishop Foster, when pastor at Cincinnati, sought this experience by faith and this is his testimony: "Here again the Spirit seemed to lead me into the innermost sanctuary of my soul * * * into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions that had given me such distress were dead—taken away, that not one of them remained."

George Fox, the founder of the Friends,

said: "I knew Jesus and he was very precious to me. But there was something in my heart that would not always keep sweet, gentle and kind. I cried to him for help and he came and took it away and then he locked the door."

Let us add one more testimony to the Gospel. Earl Cairns was three times High Chancellor of England. He said, in an address to workmen among whom were not a few agnostics and infidels: "Every day I rise with a sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread and his Spirit reveals to me that all this peace is only the beginning of joy, which is to last throughout eternity."

5. The old time religion will make real to the Church and the people the *unsearchable riches of Christ*.

The above is a Pauline expression. Paul at times grew extravagant in language. He had thoughts, conceptions, ideas concerning Christ and his salvation too big for utterance. The unsearchable riches of Christ are:

- The Riches of Grace.
- The Riches of Prayer.
- The Riches of Faith.
- The Riches of Love.
- The Riches of Glory.

A farmer who had two sons, lived on a little farm that would hardly keep the family in cabbages. The old man wore his life away grubbing in that little farm, and then he never got anything at that. After his death the boys were digging out some rocks when one saw something that looked like gold. They took it to town and found that it was rich gold ore. At once they began to develop their resources. In a short time they were living in fine houses and enjoying all that the world could afford. What was the difference? Did they have more than their father had? No, it was all his before it was theirs, but they found and made use of what he had passed by.

6. The old-time religion will bring on

many social changes and restore many family altars. The social life of our age is demoralizing. The magazine and funny pages of the daily take the place of the Bible, and the auto takes the place of church, and the Sabbath is turned into a day of pleasure more than a day of worship. Great changes will take place in the home life when the old-time religion comes back. Some years ago we read the following incident. The speaker said:

"I remember when I was a young man I was one of a house party at a country house, the home of a young friend of ours; and we were having what we called a good time, playing cards, and dancing, and all worldly amusements of that kind, when at dinner one evening the butler handed our host a telegram. The face of our host as he read the telegram, was a study. He appeared glad and he appeared confused, and presently he said, 'My dear old mother will be here in an hour, on the next train, and all this dancing and card playing has got to stop.' 'Why,' he said, 'I would not have her grieved by our doing any of these things in this house where she has lived for so many years for anything.' And he told the butler to get every card in the house and burn it up. Presently she came; a dear, sweet-faced old saint, and we all fell in love with her at once, and as the evening drew to its close she told her son to bring the family Bible, and she said, 'You read and I will pray.' I noticed it took him a long time to find the place, but at last he did find it, and then she knelt down and prayed. Well, we remained there about a week after that, and the whole life of that house from that moment was keyed to the fact that this godly old saint had come among us. Everything took color from her presence."

7. The old-time religion will bring back the power of God.

Dean Hodge once said, "The Church threatens the world with the Presbyterian finger, and with the Methodist finger, and with the Congregational finger, and with the

Baptist finger, and with the Episcopalian thumb, and the devil is not hurt." No use to threaten the devil of infidelity and the devil of immorality, and the devil of unbelief and worldliness with the denominational finger. What is needed is the Finger of God! "But if I," said Jesus, "with the finger of God cast out devils, no doubt the kingdom of God is come unto you."

8. The old time religion will make life victorious and dying triumphant. It is related of a London minister that, when waiting his end, he was questioned as to the solemnity of death. In reply, he said that though, in the past, interested in literature and learning, genius and wit, these things were nothing to stand by a dying man. "Nothing short of the good old plain truths of the Bible—the unchangeable love of God, and the vicarious sacrifice of Christ—are the foundation of my faith and hope." "Here," said the dying man, "is *terra firma*; I say, here is *terra firma* for a dying man!"

Listen to the testimonies of dying saints: "Children, as soon as I am released, sing a psalm of praise to God."—Susannah Wesley, mother of John and Charles Wesley. 1 Cor. 15:57.

"I want nothing, I am looking for nothing but heaven."—Melancthon.

"The great conflict is over, all is done. To live is Christ, but to die is gain."—J. Harvey. Phil. 1:21; 2 Cor. 5:1-4.

"I am going up, up, up."—R. V. Lawrence.

"How beautiful it is to be with God."—Frances E. Willard.

"There now, it is all over. Blessed rest."—Frances Ridley Havergal.

"How long, O Lord, shall darkness brood over this realm? How long wilt Thou suffer this tyranny of man! Lord Jesus receive my spirit."—Patrick Hamilton, first martyr of the Reformation in Scotland. Rev. 6:10.

"Faith and patience held out."—E. Payson. Matt. 24:13.

"Victory! Triumph! Triumph!"—John S. Inskip. 1 Cor. 15:57.

Knowing All That's in the Heart.

W. Evans Burnett.

"Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chronicles 32:31.

ACCORDING to the Bible, and the teaching of some of the most spiritual and successful men and women of all ages, the most important reason why anybody should know all that is in the heart is that this is absolutely necessary for the carrying out of the plan of salvation in that particular heart. We are informed by the Word of God that the heart is 'deceitful above all things and desperately wicked,' and the question is asked, "Who can know it?" These days, especially, we can find out by reading the daily papers that the heart is desperately wicked and deceitful above all things, even though the Bible might not have given us this information.

Surely a complete cure cannot even be attempted until the full extent of the disease is known; I mean intelligently attempted, of course. This day of X-ray pictures is an apt illustration of this fact when it comes to diseases of the body. There are a certain class of people, however, who pursue the same course toward folks in a spiritual way that some doctors do with patients who are desperately ill and looking into eternity; they try to keep them doped up on something because they say that if the patient is told of

their real condition the shock would cause sudden death. But the Holy Spirit is not that kind of Specialist, and intends that we shall know the real truth about our condition.

It will require no deep study at all for us to find out that the man spoken of in our text was afflicted with pride remaining in his heart, for the Bible plainly tells us this fact. God adopted the plan of leaving the king for possibly just a short time that he might know his true condition just in the same way that he must have stepped aside in Abraham's case on the mount after giving the command for Isaac to be offered up on the altar, and in just the same way that he steps aside in our case. Some people call it "fighting things through on dry faith without any feeling at all," and some become bewildered when these tests come, and fail to fight it through with more than overcoming victory. Many times, and for a short time, precious souls cannot understand that God is doing them a great favor by permitting them to see their true condition, and there are possibly thousands who resent it to such an extent as that they never get delivered and are finally lost in a bottomless hell forever.

FIRST, as in Hezekiah's case, great prosperity, either spiritual or temporal, occasioned by marvelous victory given us by the Lord, becomes a snare to us; something remains in the heart that cannot stand it, and, if nothing more serious happens outwardly to us, pride is manifested, and the joy of the victory is dissipated entirely. Some one tells

us that really one great difference between the sanctified and unsanctified heart in times of victory and prosperity, is that one will *FEEL* as well as act more humble, while the other will at least *FEEL* proud and lifted up if, indeed, they do not act that way so that all can see the pride of their heart.

SECOND, on the other hand, adversity or persecution many times is God's method of revealing the true condition of the heart to us. "If thou faint in the day of adversity," the Bible says, "thy strength is small." No doubt there are instances on record where both laity and preachers have sold out to the devil because of lack of faith in God, when it seemed they would come to actual want for the necessities of life. Read again what the poet has written about an experience that holds good in just such a serious place as is mentioned above:

"In every condition, in sickness and health, In poverty's vale, or abounding in wealth, At home or abroad, on the land, on the sea, As thy days may demand, shall thy strength ever be."

The following true incidents will serve better, possibly, to show how persecution and temptation are sometimes used to reveal what is in the heart than anything else I might say in this article: In a western city in about the year 1893, a certain young business man was remarkably converted, and at once commenced working for the Lord. Re-

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Crucifixion of Christ.



SEMI-MONTHLY SERMON.

REV. JOHN F. OWEN.

Matt. 20:18-19: "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock and to scourge, and to crucify him: and the third day he shall rise again."



HIS prophecy was spoken by the meek faced Christ to his disciples, as he journeyed with them from Jericho to Jerusalem a few days before his crucifixion. For the third time he foretold to them the fact of his approaching death. He foretold in brief but infallibly accurate outline the very manner and order of his trial, condemnation, and execution. He turned his face toward Jerusalem and the cross, knowing that there awaited him the kiss of the betrayer, the condemnation unto death by the highest ecclesiastical authority of his own countrymen, and the brutal execution of the death sentence by the Gentile Roman government.

With sober mien and majestic bearing he faced the crisis event, in the full consciousness of his predestined mission to die for the redemption of the race. His incarnation, his life and ministry among men, his pending suffering and death were not to him dark riddles of doubtful import and uncertain sequence. With full understanding of Old Testament prophecy, he knew himself to be the Messianic hope of the world. Through the continuity of his conscious Deity, he knew that he had surrendered and was destined to take again, a *glory* which he had with the Father before the world was, and that his Redemptive Sacrifice for man was foreordained from before the foundation of the world.

The death of Christ bespeaks the *Redemptive Love* of God for the race.

Calvary expresses a boundless redeeming love, trinitarian in its origin. It is love from the Father, love from the Son, love from the Holy Spirit. This redeeming love prompted the Father in the foreordination of the plan of human redemption. This love prompted the Son in giving himself a willing Sacrifice that man might be redeemed. This love has prompted the Holy Spirit in all his redeeming ministries.

Christ is the Lamb slain from the foundation of the world. The probation of the race was ordained of God under the provision of a redemptive covenant to be made effective through the atoning death of the Incarnate Son—and through the redeeming energy and agency of the Holy Spirit. God has never had any other plan for the rescue of a fallen race from sin and death.

The Death of Christ expresses in full measure the Redemptive Sacrifice of God for the race.

Again Calvary reveals a Divine and Vicarious Sacrifice for man, trinitarian in its origin. A sacrifice that expresses the infinite concern of the Triune God for man alienated and cursed through sin.

The agony of the Son of God in Gethsemane and on the cross was more than the suffering of his sensitive human nature. It was the suffering of his divine nature, shared by the Father and the Holy Spirit. There was in that suffering the soul travail of a human brother—and the soul-agony of a divine Savior. His soul was made an offering

for sin, and through the measureless agonies of his sacrificial death he has redeemed us.

That cup of anguish was pressed to the lips of the Son by the hand of the Father. The Son drank that cup to the bitter dregs of a vicarious atoning death through the sustaining energy of the eternal Spirit.

The sacrificial death of Calvary's Lamb is the costliest sacrifice the Triune God could make for the redemption of a fallen race.

Through the death of Christ is expressed the Divine Estimate of the Nature and Desert of Sin. Sin by decree of God, means death, physical, moral, spiritual and eternal death! Calvary confirms and affirms God's eternal disapprobation and condemnation of sin. So heinous, so repulsive, so blighting, so degrading, so destroying is sin in human heart and life, that God at immeasurable sacrifice would redeem man from its tragedy and ruin.

God condemned sin from the very beginning, the Holy Spirit was in the world from the beginning to strive with man and to convict him of sin. But when the Father gave his Son to die on the cross as the sacrificial Lamb whose soul was made an offering for sin, he climaxed his expression and revelation of the nature and desert of sin. Calvary proclaimed the heinousness and guilt of human sin to be of such tragic nature that an infinite divine sacrifice was necessary for its atonement. To lose the vision and message of Calvary would be to lose God's fullest expression of the damning nature of sin. To rob by a false unscriptural interpretation, the death of Christ of its vicarious atoning purpose and merit is a long step in the direction of a Christless, bloodless, unitarian creed, and such a creed knows no Divine Christ and counts the blood of the covenant wherewith we are sanctified an unholy thing.

The Purpose of the Death of Christ was to Atonement for Human Sin.

The Lamb of God taketh away the sin of the world. "Christ died for our sins." "But by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Every work of grace, of salvation, of redemption is provided through the death of Christ. Every soul that has ever been saved from sin has been saved through the Son of God as Divine Lord and Redeemer, and every soul that Christ has ever saved has been saved through the merit of his atoning death at Calvary. In no other capacity than that of the Lamb slain from the foundation of the world, did Christ ever mediate between God the Father and a lost race. But in that capacity he has been our Savior and Redeemer from the very beginning of human sin, with its consequent tragedy and death.

Christ went to Calvary with full consciousness of the foreordained purpose of his death. He foreknew and foretold just when and where and why and how he should die! He did not blindly grope his way to an untimely death, through a too zealous opposition to the spirit and temper of an infuriated Jewish tribunal. He went to the cross on purpose to die for man's sin, after having talked with Moses and Elijah on the mount of transfiguration, and after having heard from that mount the Voice of God the Father saying: "This is my beloved Son."

The *Atoning Merit* of the Death of Christ is fully Commensurate with the *Atoning Purpose* of His Death.

By his death he atoned for the sin and the sins of the whole world. The merit of his atoning death is the only ground of human redemption from beginning to close of human probation. The Son of God himself de-

clared with an emphasis, that admits of not one possible exception, that spiritual and eternal life can come to the human soul only through his own broken Body and shed Blood. "Except ye eat of the flesh of the Son of Man and drink his blood ye have no life in you." "I am the way, the truth, and the life; no man cometh unto the Father but by me."

St. John shut the whole race up to this one medium and source of eternal life: "He that hath the Son hath life, and he that hath not the Son of God hath not life." St. Paul knew but one Mediator and Redeemer—and but one method of redemption: "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

Blood redemption through the atoning death of Christ is the only method of Redemption God has for man and this method of Redemption has been operative from the first hour of man's sin. Every soul redeemed from sin during the Old Testament era, was redeemed through Christ as the Lamb slain from the foundation of the world. The Israelites in the wilderness "drank of that spiritual Rock that followed them: and that Rock was Christ." Isaiah said: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "When thou shalt make his soul an offering for sin." The writer to the Hebrews said: "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

These passages put the death of Christ in vital causal relation to the redemption of every soul that has ever been redeemed—clear back to Adam. From the beginning of man's sin Christ the eternal Son of God has been on the scene as Savior and Redeemer. Through the merit of his atoning death the fountain for sin and for uncleanness has been open to the race from the first hour of man's tragic fall into sin.

Through the merit of his atoning death he is as truly the Savior and Redeemer of Enoch, Noah, Abraham, Moses, Job, David and Isaiah, as of Peter, James, John and Paul.

On the ground of the universal application of the merit of his atoning death, he is to judge the whole race, and he is to be the Head of all the Redeemed Race for Eternity.

The millions redeemed from sin, during the Old Testament age, are yet to have their redemption consummated through their bodily resurrection and through their glorification into the deathless image of him who has redeemed them through his own blood.

These immutable truths out of God's Word should bury in eternal oblivion every theory of the atonement that denies the vicarious significance and merit of the death of our Lord. We are not saved merely by the moral influence of the incarnate Christ. Christ did not die merely to persuade men to be willing to be saved. He did not die merely to show men how willing God the Father is to save them, but he died to atone for the sin of the whole race and of the whole world. And in the vital causal sense in which his death is vicarious and meritorious it has the same significance in the redemption of every soul from Adam to the last man of the race that will ever be redeemed from sin.

John heard the redeemed generations and nations, in eternity's redemption chorus singing: "Thou wast slain, and hast redeemed us

to God *by thy blood* out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests."

And the emphasis that stirs the blood-rejecting Unitarian to carnal sneers in this world, sets ten thousand times ten thousand unfallen angels about the throne of God in heaven, to singing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." In the final consummation of man's redemption, all the redeemed of the Pre-Calvary and the Post-Calvary centuries will exultingly sing together the Christ crowning anthem: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

There will be no Unitarian anthems sung by the redeemed about the throne of God in eternity, but every redeemed harpist and songster of every race and of every age will ascribe his redemption to the Paschal Lamb, whose soul was made an offering for sin, and who by his death on the cross, made a full, final, offering and oblation for the sin and the sins of the whole race. Thou Christ of Calvary, thou Lamb of God which taketh away the sin of the world. Thou art worthy to be crowned in the hearts of the redeemed for time and eternity, as Redeemer and Savior, as "King of kings and Lord of lords." "Salvation to our God which sitteth upon the throne, and unto the Lamb." Let the blood washed of all the nations say, "Amen!"

Quiet Talks on the Simple Essentials.

S. D. GORDON.

NO. 19.—BODILY HEALING.

The race is sick, bodily sick. O, there is more health than disease, more strength than weakness, more life than death. Yet it is true that the world is sick.

There is a science of healing today. There are poor preachers and poor lawyers, and poor physicians. A vast amount of medical practice is confessedly experimental, and very costly in suffering and in life. And there is an increased tendency toward commercialization in all these noble callings.

Yet there is a real science of bodily relief and healing. Countless hosts have been benefited by its gracious ministrations and the world made a vastly better place. The debt to medical science can never be paid. Still, it remains true that the race is in bad shape physically.

Christ healed men's bodies when he was here. The twenty-four instances given, out of possibly some few thousands summarized, are nearly all incurable. He healed, instantly, perfectly and permanently.

Does Christ heal men's bodies today? Let the abrupt brevity of the answer make the emphasis greater—yes. It is his first will that we should be pure in heart, true in life, poised in judgment, and strong and well in body. The teaching of the Book here is full and clear.

But—softly—the Church of Christ has not been true to the full Gospel of Christ, with exceptions. I say that with pain in my heart as a lover and member of the Church.

And so false systems of healing have sprung up. There is one that holds the center of the stage today. I do not need to name it, it is so well known. It uses Christ's name freely, and quotes, or more accurately, misquotes the old Book of God.

And the striking thing to mark is that some are healed through its ministrations. Within certain sharp limitations healing goes on. But it should be carefully noted just how this is so.

There are five ways in which healing may come to one's body. There is a natural heal-

ing, without human co-operation. If you cut your finger instantly there is a power within that begins to staunch the flow of blood and knit up the wound. The Creator has put a healing power in every man's body.

There is this natural healing, with human understanding and co-operation. The mental attitude has an incalculable influence in swinging nature's healing power into action. There is natural healing, assisted by expert human knowledge and skill. Here is the wise physician's place. "Man tends: God mends" is thoughtfully displayed over a large Eastern hospital.

Then, very thoughtfully, there is Satanic healing. "Ridiculous! Satan heal?" you say. "He is bad. And healing is good." Yes, a bad Satan will do a good thing for a bad purpose, to get and to tighten hold on the unsuspecting.

A mongrel cur in the back alley disturbs your night. You throw out a piece of good meat with some bad poison. The dog has no discernment between the good and bad. He eats the good meat and gets the bad poison. The garbage cart has a job. And your sleep is unbroken now.

The false healing spoken of combines two of these ways, the natural healing with an instructed co-operation, and the Satanic. There can be no question of the Satanic healing in this connection. And most folks could claim unwilling kinship with that back-alley mongrel, so far as spirit discernment is concerned. We haven't been taught.

There is a fifth way in which healing comes, through our Lord Jesus; three natural ways, two supernatural.

But how shall we untaught folks know what teaching and what healing to accept? And the answer is quick and clear. It is never right or wise to accept any supernatural healing except where the deity and the blood of Christ are emphasized.

True supernatural healing is only through the God-Man who died. There is no red tinge in the false teaching named. And any supernatural healing, otherwise than through Christ's blood, brings a bondage of mind and of life that can be broken only through Christ, and often only through protracted spirit struggle.

There are conditions attached to healing by Christ. Of course, there are always conditions, whether its banking, or cooking, or motoring, or what not. These are so simple as to be almost laughable.

Trust Christ as a Savior. Yield to him as a Master. In a sane wholesome way make it your passion to please him. Then when the need comes to go to him at once, direct. Ask for what you need. It is his first will to heal the body as to forgive the sins.

But what about the use of means? Ask him? He'll tell you. You may be ignorantly abusing your body, or depriving it of something vitally necessary. You may need an expert to help you. Modern cookery and commercialism have robbed our foodstuffs of much nourishment put into them by a thoughtful Creator.

The thing to mark is this: Christ heals today, sometimes through means and skill, sometimes directly without either. Sometimes when the physician frankly confesses that it's beyond him.

And it should be keenly noted that there may be a waiting time. The book of Job fits in here. The healing Christ is concerned for our spirit health as well as the bodily. Some of us need discipline. There is a distinctly disciplinary use in much bodily suffering.

Some bodily healing is delayed until we intelligently bring our stubborn wills into strong touch with his wise loving will. God has a hard time with some really saintly folks to get them to go his way.

But the outstanding thing to mark is that Christ hasn't changed. He heals today. It is his first will that we should be strong and healthy in spirit and life and body.

A Week at Asbury.

MRS H. C. MORRISON.



It was my privilege to spend the week just passed with the faculty and students of Asbury College, at the same time, have the pleasure of being with my husband whom I had not seen for almost five weeks.

It was a happy, restful week, as I laid aside the work of THE HERALD office and entered into the various services while there. It was an inspiring sight to see the wonderful growth of the school, there being an increase of about 150 students since last year. Our spacious dining room is crowded to the limit, feeding some 430 professors and students. I wish every reader of THE HERALD could hear them sing as the crowd is gathering; often one rises for a word of praise for victories gained or a new experience of grace. These represent the students who are rooming on the campus, while there are some 245 rooming outside of married students and some who could not be accommodated in the dormitories until the new Theological Hall, named "Morrison Hall," is completed.

How fitting it is that this Theological Hall should bear the name of Dr. Morrison, for he has prayed, dreamed, labored and longed for this structure in which our fine body of ministerial students could be more thoroughly trained for preaching the blessed Gospel, and so today as it nears completion we are filled with praise that God, through his people who love his Word and desire it to be taught in its purity and fullness, should have given us this building just when we needed it so much.

While I am writing I am reminded that Dr. Morrison has made an earnest appeal for a Thanksgiving Offering for this building, as we shall need several thousand dollars to complete and furnish it, and I do hope every one who reads these lines will realize the importance of rallying to his help at this time, that the building may be finished and free of debt within the next two or three weeks. My personal check is going at this time, for I realize the deep solicitude of those who are bearing the burden of this great and important work. How many will rally to Dr. Morrison's assistance and thus lift the load from his heart and present his *namesake* free from debt, when completed. Surely, we all have much to be grateful for and may we not express it in a substantial way that will please our heavenly Father and bless the generations to come. It will be unlike our devoted readers of THE HERALD not to respond promptly and liberally to this heart appeal for the Kingdom of God. I already see the hand-size cloud which will widen into a shower of substantial blessing for this most important and gracious work.

My heart was touched most deeply the other day when I received a letter from a devout woman, saying: "I am sending my tithe of money received for washing, and wish it to go on the new Theological Building at Asbury College." It would be too sacred to use, save for this great work that is being carried on for the extension of Christ's kingdom in the world, so cursed by sin and deceived by the false teachings of the present day. Friends, how much of the spirit of this devout follower of Jesus have we? Let each answer in the secret place where all hearts are made bare. Amen!

Many people claim that John Bunyan's "Holy War" is a greater book than his "Pilgrim's Progress." We have a limited number of copies of "Holy War" that we are offering at 50c each, postpaid, which is one-half price. Don't fail to get your copy.

KNOWING ALL THAT'S IN THE HEART.

(Continued from page 6)

turning to his office one day after the noon hour, and dismounting from his horse, he stooped down to tie the bridle rein in a ring fixed in the sidewalk, when suddenly something smashed him in the side. Looking up, startled and in distress because of the blow, he saw that a drunken bully, in order to have some fun, had thrown a large boise de arc apple at the horse to see the animal run, and hit him in the side instead of the horse. By way of explanation and apology for this act, the drunken man told the bookkeeper to shut up or he'd smash him again, thereby adding insult to injury. In just about the millionth part of a second, so to speak, something else other than a holiness camp meeting broke loose in that young man's heart, and he started inside for a hatchet that he knew was there with which to work on the insulting tough, when something said "murderer." He never got outside the store with his weapon, but sought a place of prayer. On the inside was devil's dynamite, you see, and all it needed was just the right kind of a jolt to cause an explosion.

After this affair the young man sought and obtained the experience of perfect love. After having received this experience, one day a man riding by where he was standing called him for a conversation, as he thought, and suddenly struck him over the eye, cutting him quite severely with a ring that he was wearing on his hand. Instead of getting angry again, as on the other occasion with the bully, he looked up at his persecutor, with the blood running down his face, and said: "The Lord bless you, Joe; if it will do you any good, hit me again." But the second blow was never struck, and Joe apologized later.

It may be pride, impatience, sensitiveness, discouragement, or a traitorous propensity does not trouble you so much as other things that could be mentioned. Let us not become resentful or discouraged when these things are revealed to us by the True Light, but do as this young bookkeeper—who is today a well known holiness preacher—and seek deliverance from everything on the inside that causes defeat and death.

Japan's Disaster.

BY W. E. BIEDERWOLF, D. D.



HE disaster at Yokohama beggars description. Any horror you may have imagined through newspaper report you may double and double yet again and you will not have an exaggerated conception of the severity and awfulness of what has really taken place. Proud, magnificent city of Tokyo bay, a city a few days ago of 450,000 souls, prostrated tonight in one vast spread of silent, pathetic ruins.

We steamed into harbor during the forenoon of October 4 and what a sight! The world-renowned wharf, with its huge cement piles sunk down through the sea into the bowels of the earth, with its wide concrete walks and driveways, its mighty steel girders and its wonderful arcade bazaars and stores, now partly sunk and the rest a twisted torn mass of wreckage.

The scene at the landing was pathetic indeed. Not a large number and yet a good many were waiting for the ship and as the great vessel drew near and they recognized a father perhaps or a husband or a son leaning over the railing, theirs was a joy that brought tears instead of cheers. The mother or the wife here and there would hold up a little Japanese kiddie to wave a welcome to father or husband who would use his hand-

kerchief first for a return salute and then carry it to his eyes.

But many of them on board found no one there to welcome their coming. The steps were lowered and we went down and over the temporary pontoon bridge to gaze in hushed emotion on the terrible scene. I went up over a hill where had been a magnificent hospital and one of the Japanese passengers was going in the same direction to see the place where his home had been and where he had left his wife and two little children. I met him later coming down the hill with a little piece of blue saucer in his hand. "This," he said, "I found among the ruins. My home and family are gone."

Another came back holding a bunch of keys. He was a Eurasian—his father a Jew and his mother a Japanese. His look of anxiety while aship had changed to an expression of sorrow that bespoke something of the awful agony through which he had gone. The keys of the old home were all he could find. Not one stone left upon another, and with the home, father, mother and all the family gone. He stood on the corner where his father's big store had stood, and where every day sharp at 12 had met him with a group of business men for lunch. "There under that pile," he said, "I know my father lies." The quake had come at noon—just three minutes after 12.

As I picked my way up among the ruins, the stench from the decaying bodies hidden under the debris forced me to walk with nostrils closed. Today they are still cremating the bodies of the dead. Yesterday an automobile was brought up from the harbor's depths containing four bodies. Scores of autos on the pier and avenue skirting the bay were swept into the ocean by the terrible tidal wave that followed the quake.

Devastation reigns everywhere. Not less than 50,000 lives were lost in this one city alone. Not a single house or building remains from humble hut to magnificent stone building. A few skeleton structures stand here and there with roof gone and windows out. The quake came at noon when the gas was turned on and the noon meal was being prepared. Fire broke out in eighty-seven places, and with the water mains broken by the bulging, rolling earth what could be done? What the earth's emboweled fury began fire finished.

Yesterday I went down to Tokyo, and here, it was even worse. 90,000 people dead and 120,000 still unaccounted for. Tokyo is the fourth largest city in the world and has a population of 2,250,000 and three-fourths of this vast city was laid in ruins. I have taken many photographs and purchased many more. Some are so ghastly the government has prohibited their further sale but through a Japanese friend I have been able to procure even these. One of these is the awful tragedy of the 34,000 who were burned to death when huddled together in the barracks enclosure. They had fled here for refuge, but from every side came the crackling, hissing sheets of flame, and trapped, as it were, in a red hot oven, they died the horrible death that can better be imagined than described.

The night after our arrival there was another slight quake—to W. E. B. it didn't seem quite so slight. I had gone to Niko. No one must ever say "magnificent" until he has seen Niko. I wanted to get away from the awful depression of Yokohama and Tokyo. I wanted once more the restful inspiration of the solemn grandeur of the lofty, forest-belted mountains which tower above this place where art and nature and religion have worked together with such harmonious result; I wanted to see again the barbaric splendor of the temples and mausolea enshrined in their noble groves; I wanted to feel the austere charm of the plunging, brawling, ever-changing Daiya river—and

of course I wanted again to see the world-famous "Sleeping cat" and the even more-famed Simian trinity, the "mi" monkey who will see no evil, the "kika" monkey who will hear no evil, and the "iwa" monkey who will speak no evil.

I was sitting with three others by the fire-side in the Kanaya hotel at 10 o'clock at night, when suddenly the building began to tremble, then to sway—the swinging doors went back and forth, the chandeliers turned pendulums, while the whole weird performance was accompanied with the uncanny music of an unearthly—and yet earthly sure enough—growl. What did I do? What do you suppose? I did two things—the only proper things for a self-composed gentleman from Indiana to do. I sat stiff for about three seconds, and then I started to beat it for the door. The assuring smile of the proprietor helped a little. He said, "It's not so bad; we may have worse tomorrow." I became hysterically poetical; I said, "My kingdom for a horse;" I thought, "Oh, for a lodge in some vast wilderness." I sang, "Hoosier terra firma is good enough for me," murmured "Good-night" and went off to my room, handed my "boots" to a silent-footed, pretty giggling *nesan* (serving maid), put on a Japanese kimono nightgown provided by the inn-keeper according to custom, slipped into bed and slept the sleep of the fearful to the murmuring music of the rushing, tumbling, Daiya, the prettiest mountain stream in all Nippon running under the Sacred Bridge at the foot of the hotel grounds, sacred to all but the small boys who monkey-like scoot over it by the light of the moon. The thing that gets me is how these doughty little Japanese can live and smile over a mighty immeasurable growling reservoir pent up with a T. N. T. power raised to the *nth* degree, which practically spells omnipotence and is liable to go off any minute.

You have seen the little hand hill made by the ants scattered by the pick of a thoughtless boy, and the tiny toilers, nothing daunted, began again to build it up. The Japanese are at it now just like that.

Stewardship.

By Clyde Edwin Tuck.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter, 4: 10.

I am the steward of a King,

Who has intrusted me with gold—

Not wantonly away to fling,

Nor yet to hoard in some stronghold;

But to apply with greatest care;

To help a brother on the road

To better things, that he may bear

A light heart 'neath fate's heavy load.

I am the steward of a King,

Who gave me talents—not to hide—

But to be daily used to bring

Sheaves to his storehouse from off wide

Fields of the ripened grain, that he

May pour his blessings on mankind;

That all his children here may be

Drawn nearer, and truth's riches find.

I am the steward of a King,

Who gives me of his boundless love,

That sad souls may be made to sing,

And light from sun-washed skies above

Descend on those, who, slaves to fear,

Are warmed by sympathy divine;

And courage comes, with peace and cheer,

Reflected to their hearts from mine.

Thus I, the steward of a King,

Must put upon my mission go;—

Life's vernal moments, swift of wing,

Give way tomorrow to the snow

Of age. Perchance some one may fail

For lack of that which I could give—

A love-filled cup—the Holy Grail—

Who might take hope again—and live!



WORKERS TOGETHER WITH GOD.



DESCRIPTION OF THE TRIP.

By Homer A. Rodeheaver.

With the exception of the first two days out of Los Angeles, our trip to Honolulu, the first lap of our tour of the world was beautiful. We had the most delightful weather and the ocean was exceedingly smooth. On the boat going over we put on two or three musical programs for the entertainment of, and at the request of our fellow passengers. We sang all of the old familiar hymns and melodies together, in unison and by parts, solos and otherwise. An era of good feeling and congeniality was thus instigated, as all group singing is bound to do, especially if it be of a religious nature, and I am glad to say that this kindly spirit of friendship endured to the end of the voyage.

It is a beautiful sight as you approach the Islands and see them gradually taking shape on the horizon. The famous Diamond Head first comes into view, and as you 'turn the corner of the island,' as it were, you begin to appreciate some of the wondrous beauty of these islands, which every geography and book of travel dwells on at length. Waikiki Beach, one of the most interesting spots to the average tourist, we passed on the way into the harbor. Because of the national Regatta-Day ceremonies the harbor was filled with boats of all sorts and descriptions, and these loaded to the guards with spectators for the races. Thousands of people attend these Regatta-Day celebrations; they are truly a national event. Several of our friends were there to greet us in the usual Hawaiian way, by saying 'Aloha,' pronounced ah-lo-hah with the accent on the second syllable. It is a term of greeting and signifies kindest wishes and best regards.

Dr. Klinefelter, the superintendent of the Methodist work among the Hawaiians, was one of the friends who met us on the dock. He was accompanied by Mr. Erdman, the secretary of the church board. They had made all the arrangements for the entertainment of our party, some of whom they placed in the beautiful Alexander Young Hotel in the heart of the city, and the rest in the series of small cottages at the seaside bordering on the famous Waikiki Beach.

The city of Honolulu is an interesting one, quaint in some respect, but doesn't differ from the average American city as much as you would expect. The street cars run upon the streets in very much the same manner as they do at home, and they charge only five cents to ride. The stores are much the same; traffic rules are similar to ours, as are many other customs and usages. The city itself is very old and the streets are therefore quite narrow and utterly inadequate to accommodate the ever increasing number of automobiles. The residential section of the city is extremely large and quite out of proportion to the business district. This is accounted for by the fact that all of the plantation owners and many people from the other islands have taken up their residence here.

Our meetings started formally Sunday morning with Dr. Biederwolf preaching in the First Methodist Church. I went first of all to the Hawaiian Church, which was formerly the church of the royalty of the old dynasty. The services here were entirely in Hawaiian, the minister introducing me in Hawaiian. I only knew that he was talking about me when he turned his head and nodded. Ruth and I both sang here, and then we hurried over to the First Methodist Church and sang here in the beginning of the service. Then we hastened to the Christian Church, where Miss Grace Sax was speaking, and we sang at the close of this service. At five o'clock we had a meeting for the boys of the Y. M. C. A. at which Dr. Biederwolf spoke and I sang. Many young men and young women seem ready and anxious and willing to publicly accept and confess Christ as their Savior.

NORMAL ILLINOIS CAMP.

The Normal camp meeting one of the old camps in Illinois is one of the best. It has for its president that venerable old warrior of forty years in the Holiness Movement and one of its most successful evangelists for years, Rev. Wm. A. Ashbrook, a Kentuckian by birth, and an all-round Christian gentleman. He has a great many years over his head, but is in his youth; as a Christian, he is one of the most amiable men we have ever been associated with, a great camp meeting manager. His noble wife is the secretary, and is well fitted for any place in the work. She and Brother Ashbrook sang several special songs that brought the glory down on the camp meeting. She is also a good pianist, and served in that capacity well in the meeting. Their daughter also assisted at the piano. A nobler and more courteous people cannot be found than those who go to make up the Normal camp. We have not space to mention all their names, but the Lord knows who they are. There were many visiting ministers of different denominations—Free Methodist, Methodist, Nazarene, Evangelical, Baptist and others. Rev. John Knapp, of Cincinnati, bought us a splendid message, which was well received. The financial Agent of the Free Methodist College at Greenville,

Illinois, whose name has slipped my mind for the moment, brought us a very strong, and helpful message one day. The pastor of the local F. M. Church, and Sister Martha Howell of the local Nazarene church, both of Bloomington, were a great blessing to the camp. Rev. T. H. Agnew, Rev. J. A. Smith, of Kingswood, Ky., and Rev. Johnson, of Oskaloosa, Iowa, were among the ministers from a distance. Most all of the Holiness Colleges were represented. The Springfield Redemption Home in Springfield, Ill., was represented by Brother Ashbrook, its president for 20 years. This is one of the finest Rescue homes for wayward girls in the land; multiplied hundreds having found a friend, and full-salvation within its walls. Uncle Sam Bennett represented the Wabash Mission at Springfield of which he is the superintendent. All who know Uncle Sam know that he is out and out for God.

This camp for grounds, equipment, and care, can hardly be surpassed, and they have no debt. Brother and Sister Bare has made this camp possible by large gifts in the way of grounds and money. They are among God's elect; they pray, shout and give. The camp is within the city limits of Normal, and only two miles from Bloomington. A number were pardoned, reclaimed, sanctified or healed.

The workers were Rev. Jack Linn and wife, Brother and Sister Stretch, Mrs. McBride, and myself. Sister Linn had charge of the singing, and did splendidly. Sister Stretch had charge of the children's services, and no better children's worker can be found. Brother Stretch had charge of the morning prayer meetings. He is a very fine, and safe leader. In all, we can say that there was harmony, victory, and salvation all the way through the camp. We had a number in attendance from the First Illinois Holiness Association camp, where we have labored for the past two years. We look forward to 1924 as a time of great soul-saving in the Normal camp. Let all who are in any reasonable distance begin now to prepare to attend. God bless our holiness camps. J. B. McBride.

WACO CAMP MEETING.

Owing to the tragic death of my son at Hurley, New Mexico, immediately after the close of the meeting no report of the results has been furnished The Herald.

We had a good meeting; some wonderful sermons by Bro. L. L. Pickett on important themes—usually neglected. Though not so young as when he preached at Waco years ago, his sermons were forceful, educative, illuminating and effective. They were greatly enjoyed and appreciated by his hearers.

Rev. W. B. Garriott was prevented from being with us by sickness in his family and his absence, though unavoidable, was much regretted. Rev. Albert Branscomb had charge of the music, and faithfully discharged his obligations. There was an advance in numbers attending, the crowds at night especially being larger.

The numbers newly converted or sanctified were not so numerous as is usual at Waco Camp, but a few were graciously blessed—and many who had grown cold were happily renewed and raised to higher ground.

The financial obligations were all met without difficulty, and soon we hope to be out of debt, with a good sum in the treasury for improvements. The various denominations worked together in Christian fellowship and harmony, for the good of the cause; and among those who constantly attended the services there was a noticeable advancement in the divine life. The children were faithfully served by Sister Catherine Hines. A band of Bro. Upchurch's girls from the Baraca Home at Arlington, did faithful and much appreciated service in song, testimony, prayer and effort in the altar services.

Though handicapped by the failure of Brother Garriott to reach us, all in all we had a good meeting, for which we praise God, and look forward to 1924 for another gracious victory for our blessed Christ and his full salvation. B. F. Gassaway.

ENCOURAGING NEWS.

Beginning September 23, and closing with October 7, the Lord gave Wesleyan Methodist Church, Akron, Ohio, a gracious revival. Rev. John W. Cooper of Binghamton, N. Y., was the evangelist in charge, assisted by Brother Joseph Markey who led the singing. Good sacred selections in music both vocal and instrumental by various ones were rendered during the meetings, the evangelist contributing his good share. Brother Cooper brought the old-time truth in the old time Holy-Ghost way and yet his sermons were the most unique in character ever delivered at this place. Truly he exemplified what the Lord taught, "That every wise scribe should bring truth both old and new out of the treasury." The general attendance was good all through the series.

A special feature of the meetings was the afternoon services on Sundays. There were three such meetings and each successive meeting was better than the one preceding. On the second afternoon a sermon was preached on divine healing and a ser-

vice of anointing followed which was blessed indeed. On the last Sabbath afternoon, the evangelist brought a timely message on the Second Advent of our Lord. The house was crowded and a time of melting and conviction with good results followed. It is scarcely necessary to state that seekers came at every altar call and many of our young people were helped while both young and old were saved, sanctified and reclaimed.

We are happy to say that our revival is lasting and we feel that it is our imperative duty to bring fuel to the fire and keep it going and make it everlasting. Another good omen of the meeting was the generous response of the people in the offering to the evangelist and the meeting of the incidental expenses incurred. The Sunday School gave a free-will offering of \$75.00 to the new church enterprise in Japan. This was followed by another special offering in the church service of nearly \$200.00 and still the people remembered the pastor likewise and came on with almost the usual offering for him. Good prayer meetings are held at different homes and at the church, the last two averaging almost fifty present for each. Both church and pastor are greatly encouraged and are pressing forward in the good work with a good prospect for a substantial gain in membership. H. H. Davis, pastor.

REVIVAL NOTES.

It was the writers privilege to assist Rev. J. L. Lobaugh, Pastor of the Evangelical Church at Terre Haute, Ind., for three weeks ending Oct. 28. This is an unusually spiritual church for several reasons. The pastor is a sanctified man and preaches the doctrine in clearness as is evident because so many of his people are in the experience. He has also a Junior Church, consisting of children up to 15 and has led most all of them into the experience of sanctification. It is truly wonderful how these Spirit-filled children sing, pray, testify and do personal work in the meeting. They were indeed a valuable asset to the revival campaign. The older members are spiritual and steady. The attendance was splendid, a full house all through the campaign. There were 84 seekers for salvation, reclamation or sanctification. Fourteen united with the church and more to follow.

To God be all the glory for this wonderful manifestation of his power.

Evangelist R. J. Kiefer.

PRESSING TO COMPLETION.

A large part of the new Theological Building has received the last coat of plaster and the carpenters and painters are busy on the finishing work. Our pay roll now runs close to \$500. per week. Please help us in the good work by sending in your contribution at once. It will be most gratefully received. I feel bold to ask the lovers of our Lord to help in this work. It is so important, the need is urgent; we must meet this skeptical age with a Spirit-filled ministry. We have about 200 students studying theology; there are hundreds more who want to come. Help us plant this school to stand through the years a monument of faith and prayer, and an open door to those who come to learn and go out to preach a full, free, saving gospel. Help us now, that the good work may go forward.

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(Continued from page 1)

I appeal to our laity throughout the nation, in all Methodism, don't be brow-beaten, run over, ignored and cowed into submission to these skeptics. Rise in your might. Speak out in meeting and flood your bishop's office with letters of protest. And if any one intimates that you are too ignorant to speak on the subject, that because you have not graduated from a German university, you haven't intelligence enough to give you a right to speak a word in defense of your Bible and your Christ, only speak the more positively.

The simple truth is this talk about the "common people" having no right to speak out in defense of their Bible and their Christ is the merest and most contemptible cant. The common people fought the battles of the Revolution, saved the nation from dissolution, plow the fields, feed the multitudes, build the cities, construct the railroads, dig the canals, pour their money into the coffers of the Church and they have a right to speak. No group of intellectual skeptics has any right to deny them the privilege of standing up bravely for God's Word and God's Son and the glad salvation that it brings to the souls of men. Under no circumstances, ought God's believing children to support these skeptics in pulpit or school. The time has come to draw the line and draw the sword. If we will arise now we can check this riot of unbelief and ruin: if we delay, directly it will be too late.

Let the skeptical teachers who deny the inspiration of the Word of God, the deity and saving power of the Son of God, get out of our churches, build their own schools and their own churches and have their own destructive way among themselves. It is cowardly, irreligious, and wicked to submit to them or to support them.

It will not be long until we have the meeting of the General Conference of the M. E. Church and that will soon be followed by the General Conference of the M. E. Church, South. If the people will rise up now in protest, if they will write thousands of letters to bishops and editors, if they will speak plainly to college presidents and pastors, if they will show themselves consecrated to God and courageous for the truth, ready to rise and fight to the last ditch for the only things that can save and preserve the integrity of

the individual, the home, the Church and the nation, we can unsaddle these skeptics and shut the mouths of these conceited and boastful unbelievers. We can bring in a new era of faith and hope and revival. We can save our public schools and colleges from being centers of skepticism. We can rescue the perishing by the million. We can glorify God, lift up the banner of the cross in our great country and send it with songs of triumph throughout the heathen world. What we can do, we must do, or we shall stand guilty and condemned in that great day when God shall judge all men.

WHAT ABOUT THAT THANK-OFFERING?

Thanksgiving Day will soon be here. Are you going to make a thank-offering to God in the form of a gift, large or small, to our Theological Building at Asbury College? The need is great. Dr. Clark was telling me the other day that it took about six hundred dollars to pay off the army of work hands on Saturday evening; that it only left about one hundred dollars in bank to the credit of the Theological Building. He was wondering where the next week's pay would come from, and in came a check from a dear friend for \$500.00. It made him very happy. He told me with a shining face and moisture in his eyes and we got happy together.

It takes a great sum of money to complete a building like this. When it comes to the finishing lumber and inside workmen we strike the most expensive part. If we are able to push this work to completion and come out with bills paid, a host of people will have to help us and help us soon. Now, my friend, you have something you can give for the Lord's work as an expression of genuine thankfulness to God for his blessing. Let us hear from you soon, and as liberally as possible. We are hoping that the Thanksgiving Offering will be of a character that will make our hearts glad and enable us to press the work with vigor to completion. Help us just as liberally as possible. This is the Lord's work and every dollar is being used with great economy. You may send your offering to H. C. Morrison, care Pentecostal Herald, Louisville, Ky.

Faithfully your brother,
H. C. Morrison.

Ho to the Holiness Convention.

The Kentucky Holiness Association will hold a convention in Asbury College Tabernacle in Lexington, Ky., December 12-16. We hope to make this a great occasion of blessing and victory. Begin to pray right now for the blessing of God upon us and for a large attendance and the setting on foot of aggressive work to kindle the fires of revival in old Kentucky.

A number of persons have promised to be present and we are believing for the largest and best meeting in the history of the Kentucky Holiness Association. We cannot expect free entertainment to any large extent, but we will be able to find comfortable boarding houses at reasonable rates, and there are many restaurants and eating stands in Lexington where we can get our food at a moderate price. Make up your mind to attend this Convention. We will be able in the next issue of THE HERALD to give more specific directions with regard to the coming Convention. Plan to come, spread the news, pray the blessing of God to rest upon us graciously.
H. C. MORRISON.

Our Foreign Students.

I believe one of the most important, far-reaching, and abiding works done by Asbury College since I have been its President, is the educating and sending out of sanctified young men of the various heathen countries to administer the pure Gospel to their people. We now have some very fine young men in the Philippine Islands, Japan and China who are burning and shining lights of gospel grace and power. We have others in training, who are very choice young people. They are consecrated and know the Lord; they are

hard workers and will count for salvation among their native peoples.

We have been so interested in our Theological Building that I have neglected to ask the people to help us with these foreign students. I am sure there is a host of good people who will be glad to give us some assistance in the education of these students. When we are dead and gone they will be lifting up the standards of a full gospel in many foreign countries. We are in great need of some money for them right now. Please send in your donation at once. You may send it to Mrs. H. C. Morrison, care Pentecostal Herald, Louisville, Ky., and she will see to it that every cent of your donation is properly applied. Do not fail us at this time in this good work. If you want to reach your hand across the ocean to help somebody who may appear with you at the Judgment Seat of Christ as a witness to your loyalty and devotion to your Heavenly Master, help us with these dear people. The time has come to send out a full gospel to the ends of the earth.

Important Resolutions.

The resolutions adopted by the Synod of the Presbyterian Church, U. S. A., at its annual meeting in Maysville, Ky., on September 26, are entitled to the careful and serious consideration of all right-minded citizens. Similar resolutions were adopted by the Conference of the Methodist Church at Lexington. The Synod and this Conference are composed of many of the leading ministers and laymen of these great churches, and they are men who could not be influenced by any but the best interests of the people of the Commonwealth.

Whereas, The State Board of Health, as now organized and administered, has advanced and conserved the public health to a degree that has commanded the confidence and support of the Commonwealth; and

Whereas, Certain selfish interests within the ranks of physicians and without are seeking to undermine and overthrow this Board, and to discredit the great work of Dr. J. N. McCormack, whose services are of lasting benefit to the people of this State and nation;

Therefore, be it resolved, That it is the sense of the Synod of Kentucky of the Presbyterian Church, U. S. A., that the State Board of Health is entitled to and should receive the active as well as the moral support of the members of this body, and that our influence, individually and collectively, be exerted to protect the State Board of Health against any attack made upon it at the coming Legislature.

The Magdalen.

HOWARD W. POPE.

Our Lord once sat in a banquet hall;
A curious crowd stood round the wall
To hear the music—what guests might say,
For that was custom of ancient day.
They saw our Lord with a pure, strong face,
And kindly speech and a winsome grace;
When from the crowd, a girl of the street,
Burst into tears and fell at his feet.

She kissed his feet—not a word was said—
Then wiped them with the hair of her head;
From costly box of rare perfume sweet,
She poured it lavishly on his feet.

And then she heard Christ to Simon say,
"You asked me here as a guest today;
You gave me no kiss, as was your just meet,
But this poor girl kissed even my feet";

"My head thou gavest no ointment sweet,
This contrite girl anointed my feet;
Her sins though many, are forgiven,
And she enjoys the peace of heaven."
To her he said, when Simon did cease,
"Thy faith hath saved thee—now go in peace!"

Two striking sinners met Christ that day:
One gave up sin—one went his own way.



Art Velvet Mottos



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

A Beautiful Yuletide Gift



This new motto is a triumph in art. The message of the text, "Peace on Earth," will keep the beautiful story of the Christ-child ever before you, and help you to enjoy your Christmas more fully. The wording and decoration are of white enamel on a background of rich blue velvet, a very pretty combination. The picture is a beautiful scenic inlay of colors that harmonize nicely with the background. The demand is sure to be great. Size 10x13. No. 5605. 50 cents, postpaid.

Christ's Passion Series

Size, 10x13 inches. Corded.
Price, 45 cents.



TEXTS.

No. Aa-5515—Not my will but thine be done.
No. Aa-5516—Even Christ pleased not himself

Home Blessings

Size, 10x13 inches. Corded.
Price 45 cents.

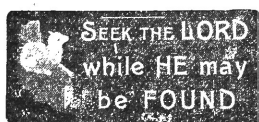


No. Aa-5501.
The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red, green and brown velvet background gives it a striking effect.

Size, 4½x10 inches, 20 cents.

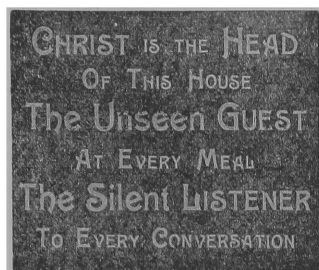


TEXTS.

No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Christ The Head

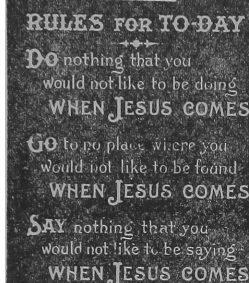
A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches.
Price, 40 cents.



TEXT.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

Rules For Today



No. 5402—A striking motto for the home. gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size, 10x12. 40 cents.

Bible Jewel Series



Every one will admire this series. Text No. 5135, is ornamented with a panel in colors showing two little children in prayer at mother's knee.

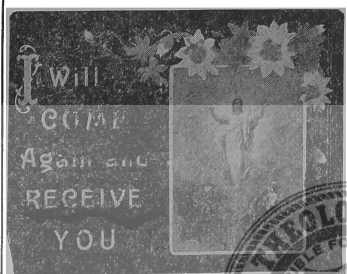
No. 5136 shows Christ the Good Shepherd leading a flock of sheep with a lamb in his arms.

Size, 4½x10 inches.
Price, 20 cents. Corded.

Texts.
No. 5135—Pray one for another.
No. 5136—The Lord is my Shepherd.

Christ's Coming Series

It is richly embellished with an artistic cluster of white and green hand-colored passion flowers stamped on the red velvet cardboard. Texts in white enamel letters.
Size 10x13 inches. Corded.
Price, 45 cents.



TEXTS.

No. Aa-5518—I will come again and receive you.
No. Aa-5517—Jesus shall so come in like manner.

Sunday School Reward Series

Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

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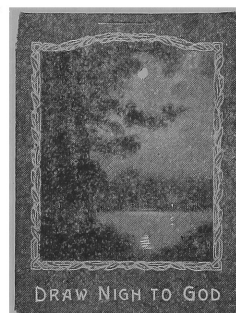
Heart Shaped.
Love One Another.
He Careth For You.
Give Me Thine Heart.

Cross Shaped.
Christ is Risen.
He Died For You.
Draw Nigh to God.

Star Shaped.
Come Unto Me.
My Best For Christ.
Rejoice in the Lord.
Shield Shaped.
I Will Watch and Pray.
Be of Good Courage
Serve Him With Gladness.

Meditation Series.

Size, 10x13 inches.
This beautiful view, "Where Silence Reigns," is a new "meditation" motto. The texts, "Draw Nigh to God," and "Rest in the Lord," are expressive of the feeling of calm content and peaceful quietness inspired by the perfect eventide.



TEXTS.

No. 5607—Rest in the Lord.
No. 5608—Draw Nigh to God.
Price, 50 cents.

Nativity Series

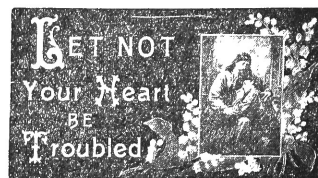
Size, 10x13 inches. Corded
Price, 50 cents.
No. 5609.



This beautiful shepherd scene picture mounted on high grade cream colored velvet and surrounded by a border of rich green with holly and holly-berries at corners combines to make one of the most pleasing mottos we have ever made.

Lily-Of-The-Valley Series

A motto that appeals to every one who sees it. Text No. 5320 has a panel showing Christ in the Garden of Gethsemane. Size, 6½x12 inches, 35 cents.



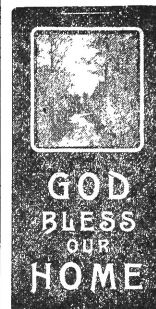
TEXTS.

No. 5320—Let not your heart be troubled.
No. 5321—God hears and answers prayer.



No. 5615—He first loved us.
No. 5616—Hope thou in God.
"On Moonlight Bay" is the name of the picture on this new series. The name of this picture, coupled with such wonderful texts, suggests the convincing beauty of these mottos.
Size, 10x13 inches. 50 cents.

Home Series



This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

Size 6½x12 ins.

Corded.

Price, 35 cents.

TEXTS.

No. Aa-5326—Home sweet home.
No. Aa-5327—God bless our home.

Precept And Promise Series

Size, 10x13 inches. Price 45 cents.



No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you admit a little Tennessee boy into your happy band of cousins? After writing once, and my letter escaped the eye of Mr. W. B. I have decided to write again. My father has been a subscriber to *The Pentecostal Herald* for eleven years. It is a fine religious paper. He enjoys reading it and so do I the Cousins' page. My father is a Methodist preacher. I go with him quite often to his appointments. When I do not go with him I go to Sunday school. I go to school and my teachers' names are Miss Esther Gilliam and Mrs. Pearl Meadows. I am in the fourth grade. Who has my birthday, June 22? Who'll guess my age, between 8 and 12? I will ring off. Good bye, one and all.

Southside, Tenn. Paul Knowles.

Dear Aunt Bettie: I love you all though we are strangers to one another. I want to tell you how God has been blessing me in my body. I had not been able to do my own work nor to go to church for some time, but it is such a treat that we can talk to Jesus in our homes, and I asked him to sanctify my soul, which he did. After that I was greatly burdened for souls. I said, O, Lord, I would like everybody to be saved, but it seems there shall be many lost. O, dear Father, what can I do? What do you want me to do? I felt that he wanted to heal my body for his glory. If I would let him do this some would take notice and think more about God and maybe get saved. I said, O Lord, I want you to heal me so I can work and go to church. I stopped all medicines and trusted in God. Now I work and go to church. I never get through telling others for I want him to have all the glory. Dear readers, if any of you aren't saved, let me kindly urge you not to wait another day, and don't stop until you let him make you holy. "Without holiness no man shall see the Lord."

Mrs. Sherman Russell.
Irondale, Ohio.

Dear Aunt Bettie: I will write you for the first time. My mother takes *The Herald* and I like to read it, especially the Boys and Girls' Page. You had better hurry up, boys and girls of Alabama, or the other states will beat us. I am between nine and fifteen. Who can guess my age? George Neal, I guess your first name to be Samuel.

Theo Lee Reach.
Belle Ellen, Ala.

Dear Aunt Bettie: This is my second letter to *The Herald*. Some of you may remember me, as I received letters from several. I am sixteen years old. Our school started last Monday, and I sure was glad. I am in the tenth grade and study spelling, biology, geometry, English, Latin, and home economics. To the ones I got letters from, I wish to express my thanks. I hope you did not get offended for me not answering, but I received so many I couldn't answer all. I think *The Herald* gets better all the time. I had better go before Mr. W. B. sees this.

Grayson, La. Moise McKeithen.

Dear Aunt Bettie: I was 14 years of age October 11. I have dark, curly hair and a bit dark complected, so you cousins may know how I look. Aunt Bettie, please print your picture in *The Herald* for us, I want to see how you look. I belong to the Methodist church and go every Sunday I can. I am in the second year in High school. Will close hoping to hear from any of the cousins who care to write.

Grayson, Ky. Edythe McKeithen.

Dear Aunt Bettie: I still love *The Herald* better than ever before. I don't think I could get along without it. Just think what a help it is to the boys and girls that are sick. Every boy and girl ought to write a letter

for the sake of the sick boys and girls. I love Jesus better than I did when I wrote before. O, how I love to trust him. Any of the boys and girls who read this paper that are sick and can't enjoy life like I do, remember I am praying for you. I wish everybody could love Jesus. He is my strength day by day and without him I would fail.

Cartersburg, Ind. Martha Pringle.

Dear Aunt Bettie: This is my first letter to *The Herald*. I enjoy reading it. I am 13 years old, 4 feet 1 inch tall, weigh 92 pounds. I have light hair, blue eyes and fair complexion. Who has my birthday, December 19? Hurry up, Virginia boys and girls! We don't want the other states to get ahead of us. I am in the seventh grade. Whoever guesses my second name I will send them my picture. It has five letters in it, first letter is E.

Rosy E. Carter.
Macespring, Va.

Dear Aunt Bettie: Please let a little Wisconsin girl join your band of boys and girls. I am 11 years old and in the fourth grade. I go to Sunday school every Sunday I can. I am a Christian and love Jesus with all my heart. My father takes *The Herald* and I enjoy reading the Boys and Girls' Page.

Elsie Seller.
Edgeton, Wis., Box 44.

Dear Aunt Bettie: This is my first letter to *The Herald*. My name is Marion Morrison King. I am named for Dr. H. C. Morrison. I go to Sunday school every Sunday. I weigh 66 pounds. My age is nine. I like to read all the cousins' letters.

Marion Morrison King.
Muncie, Ind., 314 Dill St.

Dear Aunt Bettie: I go to Sunday school and like to go. I go to school. I am 8 years of age. My teacher's name is Mrs. Hazzard. I have brown hair and eyes and dark complexion.

Opal Marie King.
Muncie, Ind., 314 N. Dill St.

Dear Aunt Bettie: Hello there. How are you and the cousins? It is quite a cold day today, isn't it? Maude Hamner, you have my brother's birthday, Nov. 18. Mine is Nov. 19, and my other brother Nov. 20. I have three brothers named James, John and Andrew. They are all Bible names. There are nine children in our family and seven of them are Bible names. Margaret, Crawford, I guess your age to be twelve. Am I right? I go to the Nazarene church. I am thirteen years old and am in the sixth grade. I have light brown hair and weigh 100 pounds. I am going to start reading the New Testament. Who has my birthday?

Clara Hayslip.
Memphis, Tenn., 181 Market St.

Dear Aunt Bettie: I am Grandpa Taylor. As I was once young, but now I am old and well on my eightieth year, and would love to speak a good word, especially to the young people. I love to see the interest taken in the letters on the Boys and Girls' Page. I think that is a good way to keep in touch with each other and with our Lord, who has done so much for us, and is waiting ready to do all things for us which we need, and to restore unto us all our heavenly inheritance. For he says, "He him that overcometh shall inherit all things." Rev. 21:7. And also a good word for *The Herald*, as I have been a reader of *The Herald* for many years, and it has brought me so much good, wholesome, spiritual food and is a safe religious, holiness paper. The Lord grant that *The Herald* may be a blessing to the millions yet to come.

St. John, Wash. Grandpa Taylor.

Dear Aunt Bettie: I hope you will welcome a letter from Maryland. I



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UNBREAKABLE POINTED TOP STYLE (patented). The only cups that enable the communicant to partake with head bowed (no tipping back necessary). The only cups that can be washed and sterilized in bulk—no wiping or polishing required—saves hours of work—no breakage—Trays are noiseless and dust-proof.

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have been reading the *Pentecostal Herald* for two years and haven't seen any letters from Maryland. I am 50 years old, have been married 30 years and have four children, two boys and two girls. Both girls are married; boys are at home. We live on a farm near Henderson. I do all my work. I believe in the sanctifying power because I have the blessing. I am the only Christian in the home at present. The entire family have been saved, but somehow have grown cold. I am hoping to see the time when they may come back to the Father as I am praying for them. While the old world is going in such a rush I am glad God has a few faithful ones.

Henderson, Md. Mrs. Joseph Harris.

My Dear Aunt Bettie: We are not taking *The Pentecostal Herald* now, but I would like to and want to subscribe as soon as we can. I think it a good paper. We see so many who seem never to think of God.

I want to be a sunbeam, everywhere I go.
I want to shine for Jesus, in this dark world of woe;
Then some day up yonder I will meet my Jesus dear,
I'll meet him there shouting his praises everywhere.

I want to be a worker every day I live.
I want to strive for Jesus and always try to give.
Then in that home up yonder my record will be clear,
I'll meet my Jesus shouting his praises over there.

I want to read the Bible, and understand it true,
And never miss record it, but rightly divide it too,
So I'll be accounted worthy, to stand before the King,
And he the Book will open and cannot find a thing.

Dear Jesus, keep my record, ever pure and clean,
Keep my heart happy, singing praises to the King.
Help me to fight the devil, and resist every form of sin.
Then I can go to heaven shouting praises to the King.

Pontotoc, Miss. Beulah Plunk.

Dear Aunt Bettie: I thought I would write to the Boys and Girls' Page, as I haven't seen any from this part of the State of Mississippi. Wonder what I will find the boys and girls doing? I hope that you all are not going to dances, card playing, and everything like that. I am glad so many are reading their Bible. I have read the New Testament through twice and started back. How many of you girls like to crochet and tat? I sure do. I make some for sale. I tat baby caps for \$1.25 and crochet caps for \$1.00. I furnish the thread and pay the postage. If any one wants samples of my work, I will send them if you will write with stamp enclosed. My mother takes *The Herald*, and we all think it a grand paper. I am still blessed with father, mother, four sisters and three brothers. Auntie, please print this for me for I would like to sell some of my work.

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Sweatman, Miss., Rt. 2.

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Dear Aunt Bettie: I hope I am welcome to join the cousins. I see letters from some of the older ones and just felt as if I would like to write too. I have wanted a good holiness paper for some time, so at our camp meeting I subscribed for *The Pentecostal Herald* from Bro. Dodson, who was our preacher this year. It was a trial offer until January 1. I don't know now how I could do without it one week. O, how my soul gets fed and blessed. The articles on front page written by Bro. Morrison are a great blessing and help to me. We have four churches in Pleasant Hill, our town, but none believe in holiness. I get more good out of the paper than I would to listen to a sermon preached without the Holy Spirit. I would like for every Christian who reads this to pray that my children may be saved. I want to take them all with me when I rise, to meet Jesus in the air, for some sweet day he is coming to claim his own, and I am going to meet him when there'll

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Mrs. E. Puterbaugh. Pleasant Hill, Ill.

Dear Aunt Bettie: As I stand here and look at all of you well and happy Herald people, it almost breaks my heart to look back into the doors of one of my neighbor's homes and see the picture there. There sits a poor invalid woman almost helpless and blind. She sits in a little rocking chair with shawls and quilts wrapped around her. Her bed is close by her side. She manages to hop from bed to chair. She has crept out on her porch twice this year. She has a negro girl that waits on her. Her room is dark and lonely. I think she needs to be told more about the Master. I asked her one day did she ever get letters. She said, "no, nobody don't care anything for me." She is childish and I suppose feels like we would feel if we were in her place. Now, all of you good people write the poor woman a letter. They will be read to her. Tell her about the Master, for she is weary and worn.

"The day lies behind her in the shadow,

And only the evening is light! Light with a radiant glory, That lingers about the West.

Her poor heart is awary, awary, And longs, like a child, for rest." Some of your letters would be the cause of drawing this poor invalid nearer to God.

Address your letters to Miss Nan-nie Hall, North Magnolia St., McComb, Miss.

Ere we part, one lesson I can leave you for every day;

"Be good, sweet one, and let who will be clever;

Do noble things, not dream them, all day long;

And so make life, death, and that vast forever,

One grand, sweet song."

Mrs. L. E. Westbrook.

MILTONVALE, KANSAS.

We have been assisted in a meeting by Miss Mary Oliver and Miss May Paul which proved a great success. "Little Mary," as Miss Oliver is known, preaches a full gospel and

many were graciously blessed. Other churches cooperated in the meeting and were greatly benefited. The last night we had to move to the Christian Church and then many were turned away for lack of seating room. There were 21 additions to the church, and the entire membership greatly refreshed. All wish that "Little Mary" and Miss Paul would come again to Miltonvale next August.

Harry Riley, Pastor.

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Praise continually. Ps. 34:1.

Triumph always. 2 Cor. 2:14.

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Fruitful in every good work. Col. 1:10.

All wisdom and blessing, patience and long-suffering, with joyfulness. Col. 1:9-11.

Perfect and complete in all the will of God. Col. 4:12.

Giving thanks always for all things. Eph. 5:20.

Full of the spirit, faith, power, wisdom. Ac. 6:3, 5-8.

More than (or, exceedingly) conquerors. Rom. 8:37.

Borrow vessels, not a few. 2 Kings 4:2.

Abounding in faith (Col. 2:7), hope (Rom. 15:13), giving (2 Cor. 8:7), love (Phil. 1:9), every good work (2 Cor. 9:8), and always (1 Cor. 15:58); the sufferings and consolation of Christ (2 Cor. 1:5); "These things" (2 Pet. 1:5-8).

Careful for nothing. Phil. 4:6.

Sanctified wholly. I Thess. 5:23, 24.

Perfect peace: Isa. 26:3; Phil. 4:6.

Open thy mouth wide. Ps. 81:10.

Complete ("all") obedience. Ex. 40:16.

No corrupt speech. Eph. 4:29.

All bitterness, wrath, clamor, evil

speaking, malice, put away (Eph. 4:31).

All things possible. Mark 9:23; Phil. 4:13.

Perfect in love. 1 John 4:17.

Without spot, wrinkle or any such thing. Eph. 5:27.

Full of mercy and good fruits. Jas. 3:17.

Trust forever. Isa. 26:4.

P. R. Nugent.

THE THORN.

Charlotte B. Leasure.

Isaiah 55:13, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

Dear Child of God: Is there not in your life a thorn that should come up a fir tree? Is there not, dear reader, a briar whose cruel sting should come up the myrtle tree of victory? Jesus wore a crown of thorns. Paul had his thorn in the flesh, and, though we know not what it was, we do know thrice he besought the Lord to take it away, and yet he said, "My grace is sufficient for thee."

Thank your Heavenly Father on bended knee for the thorn which shall keep you from being too highly exalted; and for the sting of the briar whose sting shall be as harmless as the viper that clasped Paul's hand branding him for the time as an enemy and an awful criminal.

Again his grace was sufficient for Paul and shall be always for all the dear children of God. Let the thorn pierce deeper and deeper if need be. Clasp it tighter and tighter till the pain occasionally shall cause you to say, "Blessed Lord, not my will but Thine be done."

It may be the sting of ingratitude or physical pain, or deformity, blindness, being misunderstood by loved ones or friends. It may be an over-strenuous life, an unutterable loneliness. Perhaps it is something you want very much, and this something is as impossible and inadvisable to get as the moon for a crying child. It may be remorse for an unforgiven wrong or the thoughts of an unforgivable wrong. It may be a great disappointment or desire never possible to gain. Or a loved one snatched away without warning; a haunting memory of some one or something.

Ah, reader, you yourself know best what it is that sometimes gets between you and the face of Jesus. Perhaps it is an idol, or material thing. Dear Child, can you not tear it away, and thus glorify God? "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

Dear reader, saved or unsaved, whatever it is in your own life that constitutes the thorn or the sting of the briar, shall you not get strength to wear a myrtle wreath of victory through prayer at the throne of grace? As the thorn pierces, as the briar stings, shall you not cheer and help others, and lead into the fold of God many for whom Christ died?

Perhaps there are some to whom you have neglected to speak who have drifted into eternity. Shall not the thorn that has placed you in the class of the lame, halt and suffering lead you into such a Spirit-filled life that many precious souls shall be born into the Kingdom of God.



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"And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 55:13.

"The cross is not greater than his grace,

The storm cannot hide his blessed face;

I am satisfied to know That with Jesus here below,

I can conquer every foe."

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OF ASBURY THEOLOGICAL SEMINARY

Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson IX—December 2, 1923.

Subject.—The Power of the Early Church. Acts 2:1-4; Acts 2:37-42.

Golden Text.—Whosoever shall call on the Lord shall be saved. Acts 2:21.

Time.—A. D. 30.

Place.—Jerusalem.

Merely as the time of the Jewish feast of first fruits the Pentecost has little meaning for the Church; but as it marks the time of the outpouring of the Holy Spirit upon the one hundred and twenty assembled in the upper room in Jerusalem it is full of meaning for the Church for all time to come. Like the call of Abraham, the passage of the Red Sea, the entrance into Canaan and the birth of our Lord, it is one of the great epochs in the Church. At such times and places she could raise her Ebenezer. Such events are her milestones along the way.

The occurrence given in our lesson had long been promised. In Joel 2:28 God had said: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." Isaiah had also spoken of this outpouring of the Spirit, and Malachi had seen the vision as a refiner's fire purifying silver and gold. John the Baptist had declared that Jesus would baptize them with the Holy Ghost and fire. The night before his crucifixion Jesus had promised the disciples another Comforter who was already with them, but told them that the world could not receive him. He had even told them that it was expedient for them that he should go away in order that he might send the Comforter to them. After his resurrection, he commanded them to tarry at Jerusalem for the promise of the Father. All this must have made their hopes run high. It was hardly to be believed that they could understand what was coming upon them; but they were obedient to the Master's orders; that is, one hundred and twenty obeyed. At that time there were more than five hundred believers. We know not what became of the others, as they are no more mentioned in Scripture, except that St. Paul says, "He was seen of above five hundred brethren at once." It seems that God had to take the one hundred and twenty to begin and to carry forward the work of the early Church.

The outpouring of the Spirit came in a singular manner. It was about nine o'clock on the morning of the tenth day of their tarrying that they heard a sound as of a rushing, mighty wind coming down from heaven. Soon it filled all the house where they were sitting, cloven tongues like as of fire sat upon the head of each of them, and they were all filled with the Holy Ghost. It is said that they began to speak with other tongues as the Spirit gave them utterance. They spoke the language of the multitudes who had come up to Jerusalem from the four winds of the earth to the feast; and they so spoke that every man heard in his own dialect the wonderful works of God. Mind you, they spoke languages, not gibberish that no one could understand. I must confess that after much investigation, I

do not believe that there is such a thing on the earth today.

What was this blessing that came to the one hundred and twenty on the day of Pentecost? The meaning turns upon whether the disciples were converted before that day, or not. If they were not converted before, that was their conversion; but if they were converted before, that was something else. At one time Jesus ordained twelve men to preach his gospel, and gave to them power to heal the sick, cleanse lepers, raise the dead and cast out demons; and at another time he ordained seventy others, and gave them similar power; and they all went out and did what he sent them to do. When the seventy returned to him, they were rejoicing because the demons were subject unto them; but he told them to rejoice rather because their names were written in heaven. Now these do not favor unconverted people. But Mary Magdalene, out of whom went seven devils, and the mother of our Lord, Mary, were in that upper room, and received the same sort of a blessing that came to Peter and John. Were they unconverted? Hardly; that is absurd. Then we are told that when he ascended, the disciples "worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Surely they were very soundly converted. In John 17 Jesus tells his father that he had lost none of those whom the Father had given him, but the son of perdition, which was Judas the betrayer. He tells the Father that they were not of the world, even as he was not of the world; then he prays the Father to sanctify them; and if I am not seriously mistaken, he was in that prayer looking forward to the outpouring of the Spirit on the coming day of Pentecost. Surely the one hundred and twenty were converted previous to Pentecost. Any other conclusion is untenable.

Some things are undoubtedly true concerning the blessing that they received on that day. Before that, they were cowards: after that, they were full of moral courage. Before that, they loved the world; after that, they were free from world love. Later on when Peter is speaking of the Spirit's coming upon the household of Cornelius, he gives us to understand that the outpouring of the Spirit on the day of Pentecost purified the hearts of the one hundred and twenty. One thing is certain: Nowadays we find converted people cowardly, and many of them having a fearful battle to overcome worldliness in their hearts; but when they are baptized with the Holy Ghost, they are delivered from these things. There is an innate timidity that remains in some after they have received the baptism with the Spirit; but it is very different from that moral cowardice that is due to the presence of the carnal nature in the heart.

Jesus had made a special promise of power to the disciples after that they had received the Spirit, which was fulfilled completely. If the

Church ever had to face deadly opposition, it was on that day; but by the power of the Holy Ghost in them they overcame all opposition, and won three thousand souls for their Master. According to the Master's promise they were able to so witness for him that these sinners were cut to the heart and cried for mercy; and some days later there came another anointing, when another large group found the Savior. The promise of Jesus was Yea and Amen to them. Some of us who win souls for our Lord have learned a good deal about this lesson. We have found out that it is almost impossible to get sinners converted without a Spirit-filled Church to back up the work of the pulpit. Dr. Samuel Chadwick says that he has seen many a church in which the conversion of a soul would have been a calamity; and the Doctor is right about it. He said it would be exactly like putting a newly born babe to the breast of a dead mother to be nursed. It would draw poison instead of milk. O how those words burn the modern Church. In many, many places it seems almost useless to try to promote revivals; for if a number of young souls are converted, nearly all of them will soon go back to the world whence they came. These things ought not so to be; nor would they so be, if the Church were full of the Holy Spirit. It is as necessary for babies to be nourished as it is for them to be born. The early Church had power for both the birth and the nourishing. That is God's plan. Why should they be allowed to perish? God has no power for the Church that is adequate for her work except that which he gives through the fulness of the Divine Spirit. All her learning and all her organization will only prove a failure without this gracious equipment. Our plan is failing: let us try God's plan.

We notice again to our great joy, that this blessing was not to be confined to the one hundred and twenty, nor to the day of Pentecost. Peter declared to the people present on that day: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." So then that takes in us who live in this good year of grace 1923. Strange how hard men have worked to get rid of these blessed truths. But why do men dislike this experience? I know of no reason, except that it calls for crucifixion. Jesus said: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Those are hard words for world lovers. Paul cried: "I am crucified with Christ; I no longer live." Again he said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It may be that this crucifixion is the secret of the hatred that men feel toward the baptism with the Holy Ghost; for it calls for a separated life. It is in line with what St. John says: "Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him." St. James is rather severe when he exclaims: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God." It is farewell to human ambition. It is to be lost in the will

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December 9th

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Opportunity

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For programs and information address

American Bible Society
Bible House, New York City

of God. It is to be emptied of all earthly notions and "filled with all the fulness of God;" but remember that "He is able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us." The present day Church has a right to the same sort of power that the early Church received on the day of Pentecost; and she must have it, or fail in her God-appointed task.

OLMSTEAD, ILLINOIS.

Rev. Jordan W. Carter has recently held a meeting in the Methodist Church, South, at the above place which was the best the town has ever had. The membership was almost doubled; ten families were received into the church, and many of the leading men of the town united with the church. Brother Carter is one of the general evangelists of the Methodist Church, South, and stands foursquare for the fundamentals of religion. He is one of the strongest men we have ever had to assist us in a meeting. His personality and fine spirit won the people. He is able to fill any pulpit. He does not fight denominations but fights the devil and sin. Although the evangelist is gone the revival is still going on, as we had three conversions in a cottage prayer meeting. Pray that the good work begun may continue.

C. F. Corzine, Pastor.

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EVANGELISTIC AND PERSONAL.

Rev. Walter G. Harbin is in a good meeting at Cairo, Ill., which will continue until November 18, after which time he would be glad to assist some one desiring his services. Bro. Harbin is a man of prayer and believes in a deep and genuine work of grace. His home address is Center Point, Tex.

Rev. Rufus H. Gleason, one of our Asbury boys, writes that in the meetings he has recently held many have found the Lord in saving and sanctifying power. He is now with Brother Wilcox in Indiana, Pa., where he will hold forth until December 2.

Rev. Will N. Hill is having a fine start in a revival at Trilby, Fla., Rev. Redfern, pastor. There are 1200 church folk within a mile of the Methodist Church at Trilby. Rev. Hill held a good meeting at Columbus, Ga., in which a number were saved. His next engagement is at Lacombe, Fla. His permanent address is Wrens, Ga.

Rev. E. C. Allen has recently closed a splendid meeting at Iuka, Kan., in which a number prayed through to victory. Rev. Darby, an old Asbury boy, is pastor, and is much beloved by his people. After Nov. 24 Brother Allen will go to Cullison, Kan., for a campaign until Dec. 4.

Rev. Homer S. Jenkins who has been the traveling companion of Dr. L. B. Bridgers, is a song leader of twelve years' experience and is available for tent, union and church meetings. He is one of the best music directors and soloists in the field. Address him, 206 Ware Ave., East Point, Ga. He has the month of December open.

A gracious revival has recently been held in Green, Kan., singing and preaching being done by Evangelist Imogene Quinn. The church was packed and many sought the Lord at the altar of prayer. She is now in the M. E. Church, Palco, Kan., and desires the prayers of The Herald readers.

R. J. Kennedy and wife, singers, have some open dates for the coming year either for camp meetings as singers, Mrs. Kennedy doing children's work, or assisting pastors in meetings as singers. They have closed a good year having held seventeen meetings with gratifying results. Address them 225 W. Jefferson St., Dallas, Tex.

Rev. H. E. Copeland recently closed a fine meeting at Hawkins, Wis., resulting in seventy conversions. He is now with Rev. O. C. Seavers, Corbin, Ky., and the prospects are good for a genuine revival. On account of cancelled date Bro.

Copeland has an open date after Nov. 25. If you need first-class help avail yourself of this opportunity.

Rev. W. A. Swift, General Evangelist, who served Carroll Street Church, Nashville, until conference on account of the death of one of the city pastors, returns to his regular work of evangelism. Pastors who desire his services in meetings will address him 1108 Chofel Ave., Nashville, Tenn.

At the session of the Louisville Conference Rev. Robert Johnson was appointed conference evangelist and he, with his wife, is ready to assist any one who needs a revival meeting. Their address is Vine Grove, Ky.

Rev. Richard W. Lewis has closed a fruitful meeting at Louann, Ark., resulting in 63 professions, making up to date a total of 17,740 in his revival work. He began at Clinton, Mo., Nov. 11, and requests prayer for his work there.

Miss Marie Gleason, 323 West Sixth St. Larned, Kan., is available for revival meetings as singer and soloist. Miss Gleason is a consecrated woman and will do good work in a revival campaign.

Rev. Jack Linn and wife have open dates in February, March and April which they would be glad to have filled. They preach and sing, hold children's meetings, and also work with young people. If you want a Bible-planned revival, conducted in the old-fashioned way, they invite correspondence. Address: Rev. Jack Linn, Oregon, Wis.

Walt Holcomb, who expected to leave this month for an Evangelistic tour of the Orient, has had his engagements in Japan and Korea cancelled on account of the earthquake. Bishop H. A. Boaz had arranged for a six months' campaign in his Episcopal District, but cabled Dr. W. W. Pinson, of the Home Board to cancel the engagement with Mr. Holcomb. The change of plans in the Orient will leave some open dates in Mr. Holcomb's slate, as he had planned to be away for the next six months. The Evangelist has just closed a successful revival at Newman, Ga.

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I wish to make my slate for the coming six months in a half dozen states joining Kansas. For next summer I wish to slate in the New England States and east of the Allegheny Mountains. Please to address all calls to Mooers, N. Y. I have fully recovered since my illness last winter, having labored in eight camp meetings during the summer. Many years yet I trust to win souls.

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March—He Is Risen—Deschamps.
April—Christ Weeping Over Jerusalem—Limont.
May—Jesus and the Woman at the Well—Hofmann.
June—The Widow's Mite—Hugo Mieth.
July—Daniel's Answer to the King—Riviere.
August—And They Followed Him—Wehle.
September—Christ Blessing Little Children—Schmid.
October—Golgotha—Mathauser.
November—Christ's Entry Into Jerusalem—Plochhorst.
December—The Star of Bethlehem—Blake.

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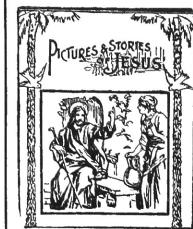


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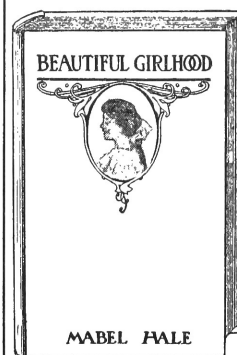
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Classics For Children in Words of One Syllable

There are five volumes neatly and attractively bound, about 100 pages each, with an illustration on most every page, large type, size of book 6 1/2 x 8 1/2, with an attractive jacket printed in colors, and the titles are as follows: "The Boyhood of Jesus," "Black Beauty," "Aesop's Fables," "The Good Samaritan," "Story of Jesus Told in Pictures." These books are splendid values for 50c or 75c each, but we are offering them at a very special net price of 35c each, or the five volumes postpaid for \$1.50. They are very attractive books for children from 5 to 12 years of age.

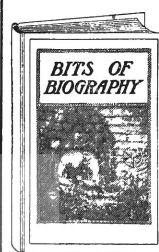
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This is a wonderfully interesting story, written by the author of "Probable Sons," and the subjects treated are "Thoughtless," "Thinking," "Starting," "Telling," "Growing," "Working," "Praying," "Reaping." The story is well illustrated and will prove very interesting to any boy or girl, age from 6 to 16. The reader will notice from the above contents, that it is not only interesting, but very suggestive and helpful spiritually. The book is published at a net price of 75c; our special price is 50c, or 6 copies postpaid for \$2.50.

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Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.00 each. We are offering them at 60c each, or the seven volumes postpaid for \$4.00. These are excellent books for young people from 9 to 18 years of age.

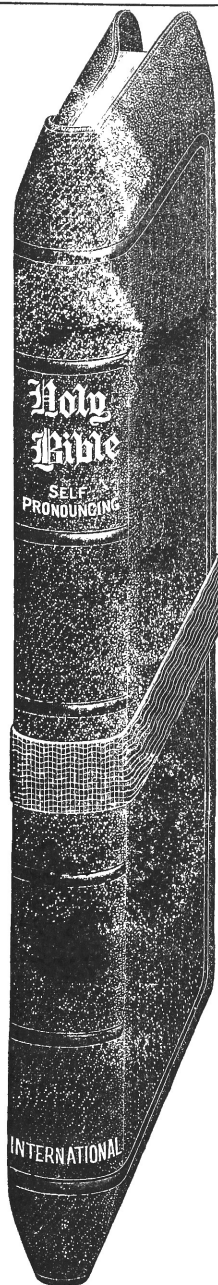


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Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc. 160 pages. Cloth bound, 75 cents.

Pentecostal Publishing Company, Louisville, Kentucky.

IDEAL CHRISTMAS GIFTS



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement.

MAROON BIBLE
Illustrated Scholar's Pocket Bible. Size $3\frac{1}{2} \times 6$ inches. Clear, black ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. **\$2.45**
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This is unquestionably the ideal scholar's Bible—a beautiful book. Size $5\frac{1}{2} \times 7\frac{1}{4} \times 1$ inch thick. The binding is very fine looking and is a durable solid leather; it is linen lined to edge, stamped in gold on side and backbone, overlapping edges, silk headband and marker.

The type is large, black face minion, easy to read, and self-pronouncing, chapter numbers in figures. The names of the books are printed on outside corner of page making the Bible self-indexing—easy to find any book quickly.

There are 16 full-page illustrations printed in 8 colors, also 32 full-page one color illustrations, frontispiece of Moses and the tablets of the law, presentation page and family record.

4500 revised questions and answers on the entire Bible, making a wonderful study. It has complete Bible concordance in clear readable type, 14 full-page maps in colors. Hebrew, Phoenician, Greek and Latin alphabets.

All the words of Christ are printed in red, thus making this portion especially impressive. It is printed on a fine white opaque Bible paper, burnished red under gold edges. The Bible is a splendid \$4.50 value.

Our price, postpaid..... **\$2.75**
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Same style of Bible as described above without the red letter feature, at \$2.50 postpaid.

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Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{1}{4}$ of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this **\$1.50**

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

Regular price, \$6.50. **\$3.50**

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Most Complete Bible In the World

PAPER—Fine white, thin Bible paper, durable.

BINDING—Flexible Morocco, with overlapping edges.

TYPE—Large, clear, self-pronouncing long primer.

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CHRIST'S WORDS are printed in red, very impressive.

HELPS—4,000 questions and answers, combination concordance, including all the regular teacher's helps.

REFERENCES—40,000; seventeen maps; family record

SIZE—Only $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{2}$; weight, less than three pounds.

PRICE—Sells by agents at \$8.00.

Our price, postpaid..... **\$5.00**

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Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed in long primer type. It is self-pronouncing.

It is bound in Persian Morocco. It is silk sewed guaranteed not to break in the back.

It is leather lined to edge.

It is printed on fine India paper.

It has references, concordance, maps. It has silk head-band and marker.

It is $8\frac{3}{4} \times 5\frac{1}{2}$ inches, weighs 22 oz.

It is only 15-16 of an inch thick.

It is sold regularly at \$10.20. **\$7.50**

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Improved thumb index, 50c extra.

Name lettered in gold, 50c extra.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black face

minion type, size $5\frac{1}{2} \times 7\frac{1}{4}$, weight 20 oz. Regular agent's price, \$9.00. **\$7.00**

Our special price.....
Greatest value ever offered in a Bible.

Old Folk's or Home Study Bible

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

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50. **\$3.50**

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Your name in gold, 50c extra.

Large Type Concordance Bible

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

of low price of.....
With patent thumb index, \$2.75.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is $\frac{1}{2}$ of an inch thick, and size $4\frac{1}{2} \times 6\frac{1}{2}$. It has very readable minion type, splendid morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid.... **\$4.00**

Your name in gold 50c extra; index 50c extra.

The same Bible as described above, with a complete Bible concordance **\$5.00**

Special price.....

Thinnest Bible In the World

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size $5\frac{1}{2} \times 8$ inches, weight 12 $\frac{1}{2}$ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk headbands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. **\$7.50**

Our special net price, postpaid.....
Your name in gold, 50c extra.

Same as above with concordance, \$8.50

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Splendid clear minion type, overlapping edges, red under gold edges, silk headband and marker, flexible morocco binding, stamped in gold. **\$1.50**

A Real Bargain at

Old Folk's Testament and Psalms Illustrated

Very large, clear pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship.

Special Net Price, Postpaid.... **\$1.25**

Same as above in fine morocco binding, \$2.25.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size $4\frac{1}{2} \times 6\frac{1}{2}$ in. thick.

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Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners red edges. **60c.**

A Real Bargain.....

500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type, **30c.**

Only

Ideal Vest Pocket Testament.

Solid leather binding, overlapping edges, size $4\frac{1}{2} \times 2\frac{1}{2}$. Thin, self-pronouncing clear nonpareil type, thin Bible paper, stamped in gold, round corners, red under gold edges—a splendid book and it looks good.

Regular \$1.25 value. **75c.**

Our Special Price.....
Same style as above with the words of Christ printed in red, 90 cents.

The Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables one to find the verses on any subject in the New Testament; or to find any verse in the New Testament. It is $4\frac{1}{2} \times 6$ in size, bound in leather, overlapping edges, can be rolled without injury to binding or sewing. **\$1.75**

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Seventeen Jewel Testament and Psalms

The jewels are:

The largest and most readable type in a small book.

Fine India Paper, very opaque, edges don't stick.

Fine genuine morocco binding, overlapping edges.

Silk sewed, with silk headbands and marker.

Stamped in pure gold on side and backbone.

Beautiful red under gold edges.

Chapter headings at edge of pages, making it self-indexing.

The chapters are numbered in figures.

The size is only $2\frac{1}{2} \times 4\frac{1}{2}$ in. thick.

The weight is less than 3 ounces.

Eight blank pages on fine bond paper for notes.

Fits the hand.

It is self-pronouncing.

It contains the Psalms.

It is made with the best flexible glue.

The price is only \$1.50, postpaid, or 5 copies for..... **\$6.00**

Pentecostal Publishing Company, Louisville, Kentucky.

PENTECOSTAL HERALD

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

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A TIME OF THANKSGIVING.

By The Editor.

WE have again come to that period of the year when we are called upon by the chief executive of the nation to set apart a day of thanksgiving to God for his many blessings, both spiritual and temporal. We need to be constantly reminded that God is, and that he is the giver of every good and perfect gift, and that we are entirely dependent upon him for life and all the blessings that come to us.

We should often stop and remind ourselves of the constant stream of mercies flowing from the throne of divine grace. It has been our privilege to be born in the greatest land beneath the sun; the variety of climate, the diversity of products, and the wonderful climatic conditions that enable one to have almost perpetual summer, and at the same time, offers high mountainous regions of protection from excessive heat, with the wonderful and varied resources of the country, is cause for constant gratitude and praise to God for the privilege of living in this wondrous land under the best flag that has ever floated over a people.

It is sometimes wise for us to contrast our country and conditions with that of multitudes of our fellowbeings who have been less fortunate in place of their birth and the conditions which surround them. Of course, we all recognize the fact that our government is not perfect, that much is not as it should be in this goodly land; and yet, contrasting our nation with other nations, and our conditions with other peoples, we have great reason for gratitude to God that our lot has been cast on this continent and that we are permitted to work out our life problems under conditions which exist in great, good, glorious America.

We are living in a great age. Methuselah lived something over 900 years, but he had nothing on us. We can live more in ten years than he lived in nine hundred years. I came down from New York City to Cincinnati a few days ago in twenty-one hours. It would have taken Methuselah a good long stretch of that long life of his to have made this trip. I doubt if in the more than nine hundred years of his life, he covered the distance that I covered in twenty-one hours. We, in one year's time, can travel more miles, see more world, touch more people, get acquainted with more books, look upon more beautiful art and splendid architecture than Methuselah could in the more than nine hundred years of his life. The person who lives right, who is wide-awake and active, can live a great deal in ten years today. We ought to be profoundly grateful that we were born in this country, and that we are permitted to

live in this age, so crowded with opportunities for development and for service.

Let us never forget to give God praise. Let us teach our hearts the sweet lesson of gratitude. Let us receive and enjoy every good thing as a gift from God, as a token of his boundless love and infinite mercy. Above all things, let us constantly remind ourselves of the unspeakable Gift—the Lord Jesus—who gave himself for us to redeem us from our sins, to bring to our souls peace and love and joy. How wonderful it all is! And then, there is eternity! What a stretch of endless ages opens up before us. In it there is unceasing growth and wondrous discovery, ever advancing, always enlarging, getting better views of our Creator and Redeemer and untold marvels of his wisdom, his power, and his love. Long as eternity is, it will not be long enough for us to express the gratitude and gladness of our hearts for the unspeakable Gift of God. Let every day be a thanksgiving day. Let the train of life go up to the grand central depot of the universe loaded down with gratitude, praise, thanksgiving, and consecrated service to him from whom comes every good we enjoy.

Spread Scriptural Holiness.

TO spread scriptural holiness throughout the world was the call and task of Methodism. While she remained true to her calling, she was the most powerful evangelistic force in the world.

A church to succeed, grow, become secure in her foundation, and to spread her influence abroad, to win souls to Christ, and build them up in holiness of heart and righteousness of life, must have a well defined system of doctrine resting upon the sure foundation of God's Word that are preachable, that can be understood, that appeal to the intelligence of men and that meet the longings and aspirations, the hunger and cry of the heart of humanity.

Methodism had such a system of doctrine. No church was ever more clear-cut and positive with regard to what she believed were the essentials of salvation, and no ministry ever more constantly and heroically proclaimed and defended the doctrines they believed and creed they espoused than the early Methodist ministry. Original Methodism insisted that the human race was a fallen race; that the universal human heart was corrupted and defiled by sin; that apart from Christ there was no redemption; that in the Atonement

made by our Lord Jesus on the cross there was free and full salvation from all sin.

Original Methodism taught as the Scriptures teach, that each individual must be born again; that the regenerated have within them remaining sin. Methodism insisted that in the program of the salvation of a soul there were two events in the individual experience; one was a birth, the other was a death. The new man must come in by regeneration; the old man must go out by crucifixion; two very different figures representing two very distinct transactions. One was the bringing in of a new life; the other was the casting out of an old life.

Methodism was so faithful to this teaching of the Word of God and to the experience of men, and so jealous for the preservation of these doctrines and its promulgation among her people, that she compelled all ministers who entered her conferences in full connection to pledge themselves with a solemn oath to seek after the experience of entire sanctification or perfect love which, in Methodist terminology, means the same thing,—to groan with earnest desire for this full deliverance from sin until they obtained the experience and, of course, to preach and defend this Bible doctrine, this blessed human experience.

This doctrine of Christian perfection, perfect love, or entire sanctification was the distinguishing mark of Methodism. It drew the line between the Methodist Church and other denominations who believed that we must remain in a carnal state until death. It set its peculiar seal upon Methodism. It was a high fence of separation between Methodism and all forms of worldliness that destroy spiritual experience and lead the world to lose faith in professing Christians who indulge and delight in the sinful pleasures sought after and enjoyed by the unregenerate.

This doctrine and testimony to full salvation through the blood of Jesus brought upon the early Methodists a degree of persecution, but it also brought down from heaven upon them a wonderful baptism of power which swept the land with gracious revivals of religion. The wonder-working power of the Holy Ghost fell upon the people to convict, regenerate, and sanctify. Her revival fires blazed all over this continent and were kindled in all the mission fields of the world.

Under these powerful influences, gracious leadings, and copious outpourings of the Holy Ghost Methodism was one of the most compact, united, harmonious and powerful organizations for the spread of the Gospel in the history of the Christian Church. There was a scripturalness in her doctrines and a spirit of self-sacrifice in her ministry. There

(Continued on page 8)

“Thou Shalt Remember”---Deut. 8:2.

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

A THANKSGIVING MEDITATION.



It is generally understood that Deuteronomy contains a series of farewell addresses Moses delivered to the children of Israel just before he went up Nebo's heights to meet his God.

It contains some of the finest specimens of Hebrew oratory. Prof. R. G. Moulton says that it exhibits most perfectly that rush of speech which belongs to the true oratory and is superior to the greatest secular orations.

The speaker is Moses, now six-score years old, the audience—the twelve tribes, the sanctuary—creation's mighty temple, the wilderness. Hall Caine once said in an address, “I count him the greatest man who teaches men that the world is ruled in righteousness.” When Lincoln was assassinated Garfield, in a famous address delivered in New York, said: “God reigns and the Government at Washington still lives.”

Moses carried about with him an absorbing sense of God consciousness. “Practice the presence of God!” cried old Jeremy Taylor. No man in all the centuries practiced this perhaps more than Moses, the Hebrew man of God.

Deuteronomy eighth reads like a chapter of American history: “For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines and fig trees. A land in which thou shalt eat bread without scarceness, thou shalt not lack any good thing in it.”

Some years ago a poor boy, son of a foreigner, was taken by some charitable society up the Hudson to a summer camp. As he climbed the hills and looked out with amazement at the expanse of country, he became excited and cried out: “Is all this the United States?” Some one commenting on this said:

“How foreshortened was his vision of our great land. How inadequate was his idea of the immense expanse of the United States, which Gladstone called the finest basis of empire in the world. Little recked he of the long Atlantic Coast faced by hills and woods and cities and harbors; of the lovely Alleghenies with their deep coves and picturesque rivers; of the wide plains reaching from the Great Lakes to the Mexic Gulf; of the range after range of the Rockies and the mountains beyond, and the vast Western Coast region. He had yet to learn of these rich and almost imimitable sections of our vast continent. How his conceptions would expand and his thinking be enriched by further study that would lead him in thought all over the great national domain. And if he should come in later years to visit all parts of the land, how extensive would be his new conceptions compared with that puny idea from the Hudson hilltop.”

America seems to be the Land of Promise springing out of the West.

Romance, Mythology and Poetry have all united in making the West the Land of the Ideal, the Home of the Happy, and the Canaan Land of the human race. Homer placed the Elysian Fields in the land of the setting sun, and Virgil led Aeneas out of the West to behold spirits of dead heroes on their fiery horses ride and leap in the green fields where the sun never went down. The horsemen placed the remains of the dead King on board their lone ship and hoisted the great sail and with torches flaring, the ships sailed out of harbor with its course set towards the great West, where Odin waited to welcome the spirit of the chieftain to the halls of Valhalla.

HARVEST HOME.

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

For the Lord our God shall come,
And shall take his harvest home;
From his field shall in that day
All offenses purge away;
Give his angels charge at last
In the fire the tares to cast;
But the fruitful ears to store
In his garner evermore.

Even so, Lord, quickly come
To thy final harvest-home;
Gather thou thy people in,
Free from sorrow, free from sin;
There, forever purified,
In thy presence to abide:
Come, with all thine angels, come,
Raise the glorious harvest-home.

Henry Alford.

What spirit moved the bards and prophets to place in the far West the home and hope of the Aryan race? Shall we forbear to say the Spirit of the Lord God? The Reformation was a great awakening not only in religious matters, but in things material, intellectual, political. It led on to research, invention, discovery. Had there been no Martin Luther there might have been no America!

America, after its discovery, was visited first, by Spanish adventurers who believed that here they would find the fountain of eternal youth. They dreamed of “rivers of diamonds, trees on which grew pearls and rubies, where all the men were silversmiths, where the women wore strings of golden beads and where the houses were decorated with emeralds and rubies.” No such notions, however, possessed the real settlers—those men and women of the Mayflower. They came in quest of a country where they could work out their own salvation free from the yoke of ecclesiasticism and the blight of formalism, and where one book—the Bible—could be their compass and guide, and they could worship the God of Abraham, Isaac and Jacob in sincerity and truth.

But in a sense truly wonderful America has become the “hope of the despairing, the refuge of the pursued.” A house of bread to the hungry, a home to the homeless, a land of liberty to the oppressed! Where now we have one hundred millions under the Stars and Stripes, it will not be long before twice and three times that number will find their homes and habitation here.

Kossuth, the patriot of Hungary, when in this country, tells of a dream he had in which he saw “Suddenly the sky of the East reddened and boiled with bloody flames, and from the far West a lightning flashed like a star-spangled banner, and in its light a young eagle mounted, soaring towards the bloody flames of the East.” As he drew near, upon his approaching, the boiling flames changed into a radiant morning sun and a voice from above was heard in answer to the question of the dead: “Sleep yet awhile, mine is vengeance. I will make the star of the West the sun of the East and when ye awake from

your cold beds ye shall find the flowers there.”

Over one hundred years ago Shelley, the English poet, sang thus of America:

“There is a people mighty in its youth,
A land beyond the oceans of the West.
That land is like an eagle whose gaze
Feeds on the noontide beam, whose golden plume

Floats moveless on the storm, and in the blaze

Of sunrise gleams when earth is wrapped in gloom;

An epitaph of glory for the tomb.

“Of murdered Europe may thy fame be made,

Great people! As the sands shalt thou become;

Thy growth is swift as morn, when night must fade;

The multitudinous earth shall sleep beneath thy shade.

“Yes, in the desert there is built a home

For Freedom! Genius is made strong to rear

The monuments of man beneath the dome

Of a new heaven. Myriads assemble there
When the proud lords of man, in rage or fear,

Drive from their wasted homes.

Nay, start not at the name—America!”

Of all nations upon the earth today none of them perhaps has a greater reason or cause for remembering God than America!

1. America should remember God for their goodly heritage. The Puritans and Pilgrims with their Bibles founded the American commonwealth and laid the foundation stones of our Constitution.

It becomes us to remember God in the sense and spirit of Kipling's famous hymn, “The Recessional.”

“God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

“The tumult and the shouting dies,
The captains and the kings depart;
Still stands thy ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

“Far called, our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget, lest we forget!

“If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use—
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!

“For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen.”

2. America should remember God for their Gospel inheritance and privileges. Ours is a land of gospel liberty. Preachers have not to seek government sanction to preach the gospel. From ten thousand pulpits the glad tidings of salvation are being preached, not only in the English tongue, but in many foreign languages. The gospel bells are

ringing reminding people all over America that the Gospel is free and full and abundant. We stand in need of a great revival of religion. Multitudes of our people are not appreciating their privileges in the gospel and never attend the church.

3. America should remember God and his Law.

Bishop Mallalieu, of Boston, told the following story:

"Not so very long since we had here in Boston a man, widely known as a preacher, lecturer and writer; and, erstwhile in a pulpit supposed to be orthodox, and somewhat evangelical, this man went out of the way to tell his hearers that the Ten Commandments were too ancient to suit present conditions; that they were given to the horde of slaves escaped from Egyptian bondage, and were long since outgrown by the evolution in human life and society; in fact, they were quite out of date.

"A woman of wealth and social position, a member of an orthodox church, and the owner of an automobile, went away from the lecture in high glee. 'O,' said she, as she clapped her hands with great delight, 'I am so glad the Ten Commandments are done away with; that they were done away with long ago, and now I can go out every Sunday afternoon and ride in my auto just as long as I please, and go where it suits me best.'

"Evidently her special trouble was with the fourth commandment, 'Remember the Sabbath day to keep it holy,' and she did not

have the sense or reason to see that by the method of the preacher to whom she listened with so much satisfaction, all the other commands of the decalogue could be swept away. The simple truth is that the decalogue in all its provisions was never more needed than in this present year of our Lord."

4. America should remember God and His Word—the Bible.

When the forefathers came to settle the country they brought the Bible with them and, it may be truly said, they founded the Nation on the word of God—the Bible. In this day of our prosperity and greatness it is an easy matter to slip the Bible aside and take up magazine and novel. If we forget the Bible and neglect it we shall have to pay a fearful price for it because the Bible is, as Grant said, our "sheet anchor" as a Nation. It is the text book of our morals and the code of our ethics. It is our guide book in righteousness and a lamp to our liberties.

When Webster lay on his deathbed his physician quoted to him the words of the twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me." "Yes," faltered the great American, "that is what I want—Thy rod, Thy staff." Gladstone's estimate has been verified a thousand times: "In sickness and death," he wrote, "the Bible will be there; amid the crowd of the courts or the forum or the street or the market-place, there, too, even there, the still small voice of the Holy Bible will be, and the soul, aided by some

blessed word, may find wings like a dove, may flee away and be at rest."

Of the Bible Scott wrote:

"Within this awful volume lies
The mysteries of mysteries,
Happiest he of human race
To whom God has given grace
To read, to fear, to hope, to pray,
To lift the latch and learn the way."

5. America should remember God gratefully and with Praise at this Thanksgiving season.

"The God of harvest praise;
In loud thanksgiving raise
Hand, heart, and voice;
The valleys laugh and sing,
Forests and mountains ring,
The plains their tribute bring,
The streams rejoice.

"Yea, bless his holy name,
And joyful thanks proclaim
Through all the earth;
To glory in your lot
Is comely—but be not
God benefits forgot,
Amid your mirth.

"The God of harvest praise;
Hands, hearts and voices raise
With one accord;
From field to garner throng,
Bearing your sheaves along,
And in your harvest song
Bless ye the Lord."

Thanksgiving and Wonder.

Rev. Henry Ostrom, D. D.



OT until the element of wonder is in your experience can you know the out-pouring, the heart-giving thanksgiving. As children wonder in the presence of vast mountain heights or the beauties of flower gardens or exhibits of skill and prowess, largely because all this is so above and beyond them; so the element of wonder in the presence of God's dealings with the Christian suggests the child-like spirit before him. Humility and wonder thus live together.

When we credit self-sufficiency, human genius, human toil, and refuse to recognize God as the giver of food and clothing and shelter, the child-like spirit before "God and the Father" is surely wanting. Wonder lies dead in the presence of self-sufficiency. The spirit of self-sufficiency must vacate before the song of praise can live in the heart. Too great in one's own estimation is to be too small to praise.

Do you want to sing? I mean, do you want that poor, tired, tempted heart of yours to sing? You would require to be childlike before the Lord, or the melody cannot be yours. O, how men's minds stretch and climb, when, far from customary scenes, they view the mountain peaks or the chasms or the waves or the more noticeable contrivances of men. But they would remain dozing were it not for the element of wonder. It is when they wonder that they exclaim. And thanksgiving so demands expression that over and over again in the Psalms we have "O"! "O"! "that men would praise the Lord."

But now notice that element of wonder in the messages of God's Word. "God SO loved"! "So great salvation"! "His name shall be called WONDERFUL"! "That glorious hope"! "O, how love I thy law"! "Thy commandment is EXCEEDING broad." "We were eye-witnesses of his MAJESTY"! "The Altogether Lovely." Thus it runs, a strain of wonderment, a succession of astonishments. Yet, many a child in the "household

of faith" seems not to have reached the stage of wonderment. He is not as he was. He is glad of the change. He aims in the right direction. But, O, if he would only see what grace does for him! If he would see how costly the investment on the Cross to save him, how constant, too, the thought of God concerning him, and (realizing the imperative necessity of God keeping him) how God "gets him by" when temptation is strong and subtle, until he would just marvel, as if to say, "Lord, how didst thou do it?"

Ah, the grace of God is his free gift without terms of barter or purchase to prompt it. Yes, and it is not only free, it is exceedingly great. The measure of it is like its Giver. "Great grace was upon them all." We must be lifted until we wonder at it all. We must come where we exclaim "how" as well as "sure." "How great is thy loving-kindness towards the children of men!" How could it be that he loves me so? And saves me so! No longer that tame and dull view of the goodness of God! In its stead, realization, appreciation, and (shall we not say it?) exclamation. Yes, let us say it, for songs of praise buried down in the heart may, like rockets, go God-ward but songs of praise sent forth over the lips, like air-ships may carry others there. Paintings and dummies in store windows serve not to exclaim. But men, redeemed, men saved, men who have accepted Calvary's blood, men of the fullness of God, living men with life abundant, these can sing of the goodness of the Lord. Still, all is spoiled if it be a mere music-box grind. The soul must thrill with wonder, it positively must before it can overflow with sweetest praise. Native to that soul will be the words, "O, how marvelous, O, how wonderful is my Saviour's love to me!"

Borne along in the atmosphere of strangeness, the Christian's faith is continuously witnessed to as a miracle. Instead of sinking into the cold materialism that denies all miracle, it mounts and proves all its attainments a miracle. It is not one score against

one score but it is rather all scores against one. Not that it bids for the freakish and the absurd, nor that it would display a wonder-work just to be wondered at. But it is, it is a surprise. Even those works of healing done by our Lord Jesus, causing the people to say "we have seen strange things today," are eclipsed outright by the wonders of grace in the soul following Calvary and Pentecost.

If we go back to the old Jewish Covenant and join in their great Psalm (the 107th) we find its breath of divine power carries over into the New Covenant. First, that Psalm has a bit of Israel's history and it is all so wonderful that the call goes forth, "O, that men would praise the Lord!" Then here follows (as if it were one other great breathful of Israel's history) statements of the Lord's wonderful providing and dealing with them, only to be succeeded with, "O, that men would praise the Lord!" Then we have a dissertation on God's "healing" of foolish men with the out-burst again, "O, that men would praise the Lord!" Then there is the description of the sailor and the vast sea, and God's accomplishing his home-coming, only to be followed with the acclaim, "O, that men would praise the Lord!" And then comes the comments about God restoring the land and crowning it with plenty, together with a comprehensive summary of his marvelous providences until, "all iniquity shall stop her mouth;" and here, the "O, that men would praise the Lord," is now added; as if to say, surely you are now so filled with wonder, you would not need to be exhorted to praise. You just must do it. "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." And all that sung under the Old Covenant. O, Christian, because of the glory that excelleth, praise ye the Lord.

Our little acts of kindness may be unremembered by our friends and neighbors, yet they are never forgotten by God.—W. L. Watkinson.



Giving Thanks Always for All Things.



Mrs H. C. Morrison.



WHILE the present year has witnessed two most tragic experiences—the death of President Harding and the Japanese earthquake—yet we have to be grateful even for the refining and sobering influence such calamities exert upon us.

We are grateful that Thanksgiving is a distinctively American holiday, and what nation has greater cause for gratitude than our own land of the free and home of the brave? Ever since the Pilgrim Fathers held their Harvest Festival in 1621, following the ingathering of their harvest which saved the little colony from destitution and starvation, the custom has spread until it is now observed as a national holiday proclaimed by the President and re-proclaimed by the Governor of each State, and observed annually on the last Thursday of November.

It will be interesting to read the first presidential Thanksgiving proclamation, and to note that emphasis is placed on matters which are frequently neglected in the present-day manner of celebrating Thanksgiving. In 1789 George Washington issued the following proclamation:

"Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor; and whereas, both houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;

"Now therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of his providence, in the course and conclusion of the late war; for the great degree of tranquillity, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and, in general, for all the great and various favors, which he has been pleased to confer upon us.

"And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all the people, by constantly being a Government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and concord; to promote the knowledge and practice of true religion and virtue, and the increase of science, among them and us; and, gener-

ally, to grant unto all mankind such a degree of temporal prosperity as he alone knows to be best."

We are inclined to make Thanksgiving Day a time of feasting instead of a time of worship. If we could only realize it, the greatest need of our country today is a revival of pure and undefiled religion, a turning back to the God who guided the Pilgrim Fathers across the deep to a country where they could worship him with freedom of conscience. A visitation of divine grace to our beloved America would solve many of the disturbing problems which now confront us and bring us nearer to the stable conditions which characterized American communities in olden times.

The following taken from suggestions by the American Bar Association will give an idea of the opinion of men who serve as executors of the law.

"Thoughtful public-spirited men have repeatedly pointed out in recent times the fact that while man has conquered in large measure the material universe, while wonderful advances have and are being made in utilizing the forces of nature and making them serve more and more our material comfort and prosperity—while man has conquered inanimate objects—he has as yet failed to conquer himself. Patriotic writers and thinkers are therefore properly insisting that less stress be placed upon our material development and more on those spiritual forces without which mere material development may be a curse rather than a blessing. Look at Germany. In 1914 her people were highly educated, cultured, prosperous, but her national rulers at that time regarded her most sacred obligations and treaties as mere scraps of paper. Today she lies wrecked, ruined, impotent and withal impenitent, a horrible example of the reverse of the scriptural injunction that 'righteousness exalteth a nation.'

"Let us, then, have a real renaissance of true religion in America. Thankful as we are this day for the religious influences which have animated our patriots and shaped our policies in the past, let us show our gratitude by a penitent return to divine inspiration and guidance. Only by so doing can we make America worthy of the ideals of our fathers and worthy of our own dreams. A self-governing Democracy cannot thrive—nor in fact long exist—on merely material things and activities. If our Nation is to be blessed with an endless life as we hope and pray, it must have the spirit which alone is immortal. Our healing must come, not through this or that social or political theory, not through violent and ill-considered changes in our form of government, not in the storm and the whirlwind, but rather in the still small voice that speaks to the conscience and the heart, impelling our citizens to a higher patriotism and wider and wiser humanity.

"Thanksgiving and praise, then, be to our Creator for the race that carried to this Continent the idea of self-government; for the mighty men who were makers of our American Government; for the written Constitution which has guided and protected us throughout our miraculous history, and for the unexcelled opportunities and the joy of service that are open to every American citizen through the cultivation and practice of Christian Citizenship.

"For the homes that with purest affection are blest,
For the season of plenty and well deserved rest,
For our country extending from sea unto sea,
The land that is known as the 'Land of the Free'—

Thanksgiving! Thanksgiving!"

Up In Canada.

REV. H. C. MORRISON.



FROM October 7th to 15th it was my privilege to preach in the Christian Alliance Tabernacle in Toronto, Canada. This organization has an excellent tabernacle, well located, grounds and building costing something over forty thousand dollars. A collection was taken during the meeting amounting to something over four thousand dollars which makes the property entirely free of debt. The organization erecting this building and holding services here is only about two years old and has made remarkable growth and has a very hopeful outlook. One of the causes of the rapid growth of the Christian Alliance in this place arises out of the fact that Toronto is conspicuous for the very large number of liberal preachers, men in harmony with destructive criticism.

One will travel a long while before finding a more intelligent, substantial looking people than those who gather in this Tabernacle. I take it that they are very largely Presbyterians and Baptists. This is a mere supposition, but I judge the most of the people of the congregation are of the Calvinistic trend of thinking. I doubt if they understand or accept the Wesleyan interpretation of the Bible doctrine of sanctification, although I met quite a number who seemed quite in sympathy with the message I tried to deliver under some degree of embarrassment.

Toronto is a beautiful city. It is noted for the cleanliness of its streets, the elegance and beauty of its fine residential section, the large number of its handsome church edifices and its record for Sabbath keeping. For many years the street cars were not permitted to run in Toronto on the Sabbath.

Toronto is the capital of the province. The House of Parliament is a splendid building of the strong English type of architecture. In England and Canada they build for the centuries. The Provincial University is located in Toronto. The campus is as fine a park as one could wish to see, and many of the university buildings are magnificent structures, after the old English type.

In many parts of the city, one could easily imagine himself in London. In other parts, among the tall office buildings, one is reminded of New York or Chicago. The city claims a population of some six hundred thousand and is reputed to be the best church city in point of seating capacity in the world. German rationalism has made remarkable headway in this city. I suppose there is no place on the American continent where a dangerous, unevangelistic teaching has made more progress outside of Germany, and has made greater havoc in the spiritual life of the people than in the Methodism of Canada.

One of the most interesting characters I met in Toronto was Rev. A. Sims. He frequently writes something for THE PENTECOSTAL HERALD. He is an old-time Methodist, a man of beautiful character, great faith and devotion. I had some very delightful fellowship with Brother Sims and am glad to promise the readers of THE HERALD frequent contributions from his pen. I found him in fullest sympathy with the teachings of John Wesley and was an inspiration and help to me in my ministry.

One will find the Christian Alliance people everywhere devoted to the fundamental doctrines of the Bible. They stand for the in-

spiration of the Scriptures, the Virgin Birth and Atonement of our Lord. They are enthusiastic in the spread of the Gospel, just now are laying great stress on divine healing, and no doubt their prayers are heard in the healing of many people. They, as I understand, believe thoroughly in a baptism with the Holy Spirit, subsequent to regeneration, but being largely Calvinistic, they do not seem to be in sympathy with the idea of a full cleansing from the carnal nature.

We congratulate all people who believe the Bible, who love the Lord Jesus, who believe in the Atonement upon the cross and who are zealous for the spread of the Gospel, but after many years of experience and very wide travel in this and other countries we are confident that there is no movement in the Church and in the world today that will at all compare with the holiness movement. Take the many pastors in world-wide Methodism who are loyal to the Wesleyan interpretation of full salvation, the camp meetings spread all over this land, the holiness conventions and the revival fires burning in many places day and night the year round among the holiness people, there is no other evangelical movement that will begin to compare with this great work, and there is not the slightest reason why those of us who are firm believers in the Bible doctrine of entire sanctification should make any sort of compromise or lower the holiness flag one iota in order to gain the sympathy, the respect, or the endorsement of anybody. If there was ever a time when we should be absolutely loyal to the Bible teaching on the subject of a full cleansing from all sin in Jesus' blood, that time is now. As for the discourtesies that may be shown us, or the kindly condescension of those who disagree with us, that's the merest trifle, unworthy of consideration for a moment. We have well established Bible doctrines with the stamp of divine approval resting upon them, with a cloud of witnesses who can testify to full redemption from sin. We must preach, defend and propagate these Bible truths without compromise and with holy zeal.

What Shall I Buy For Christmas?

Very soon all over the land the question, "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering, may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience surely nothing could be more suitable as a gift to a member of the Christian fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday school children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased or had given to them years ago when their eyes were younger and keener. To such, a large print edition would certainly be a comfort, and a most appreciated gift.

There are many Sunday school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday school work a joy instead of a drudgery.

Just as a reminder, therefore, we suggest that you include the Bible on your Christmas gift list.

The seventh thousand of "Sermons for the Times" is now on sale. One reason why six thousand copies of this book have been sold in the short time of twenty-four months, is because of its timeliness. It is one of Dr. Morrison's best contributions to this critical period in our religious history. Send \$1.00 to the Pentecostal Publishing Co., and get a copy of "Sermons for the Times."



REV. ROBERT YOUNG, Evangelist.

Successful Soul-Winners.

Rev. Robert Young and his wife are meeting with great success in the evangelistic field. They have many open doors and they give themselves with untiring zeal to the service of the churches where they labor. Bro. Bob Young goes after souls and brings them to the Lord by the score. His wife is a most excellent helper among the women and young people. I commend Brother and Sister Young to any pastor or camp meeting committee needing their assistance. A letter will reach him at Wilmore, Ky. H. C. M.

Quiet Talks on the Simple Essentials.

S. D. GORDON.

NO. 20—THE NEW WORLD ORDER.



WHAT will be the outcome of the present order of things on the earth? There are three common answers. Some say Christ will return, and through his personal return there will be a new order of things.

Some say the world will grow steadily better through the present teaching of the Gospel until a blessed new order of things dominates. And then Christ will return for certain readjustments.

The commonest belief is that Christ will not return in person. He is said to be coming constantly in finer ideals, a truer humanitarianism, more spiritual conceptions, and so on.

The answer of the Book seems to be this: Some day the common crowd will be startled to find the sun's light turning into a shadow. It will be because of the shining of a brighter light athwart the sun light.

There will be a break in the blue overhead, and Jesus will be seen coming back again toward the earth. That brighter light will be the light of his face and person.

When he does come (no one knows when) four events take place. There's a church event, a Jew event, a world event, and a kingdom event.

The church event: that word is used for all in every clime and time who have touch of heart with God. That break in the blue overhead will be followed by a break in the green-brown under foot.

Our loved ones who have been laid away, having warm touch of heart of God, will rise again. Their spirits, now consciously in the

presence of Jesus, will re-enter their bodies, and they will break up the green-brown sod as they rise out of their graves.

Then we who are living in that day, and who have that same warm touch of heart, will be conscious of some change making our bodies answer to a new gravity upwards. We will wait courteously that these who have risen may precede us, then we shall be joined with them, caught up into the presence of our Lord Jesus. This, very briefly, is the church event.

The Jew event: the Jews living on the earth at the time will see Jesus coming through the upper blue. Utterly astonished and dumfounded, they will recognize and accept him as their Messiah, through the Holy Spirit touch upon them. Very briefly, this is the Jew event.

The world event: all the rest remain on the earth after the church group is taken away. The Evil One, with all his demon associates, is put out of action. The effect of that is incalculable. There is a new openness of mind toward good and God. Briefly, partially, this the world event.

The kingdom event: there begins on the earth a new order of things. The common laws of life, and in nature, will remain in operation as now. But there will be certain moral changes, blessedly revolutionary, through the Holy Spirit's presence in unusual power.

God's plan for things will have a good try-out. It will be a time of world-wide evangelization, with the changed Jews like a nation of Pauls in spirit, and some of the church group, with their changed bodies, helping.

But when will all this be? No one knows. It is impossible to know. But the Book plainly gives a simple clue. Three words tell the story simply and adequately—crisis, Christ's coming, kingdom.

All Christian folks pray "thy kingdom come." Some believe it comes through a gradual process, and some through a sharp crisis. The Book lays marked stress on the crisis preceding kingdom.

Five items mark that crisis time. The Jew is re-nationalized again in Palestine, maybe a scraggly minority, whipped back by persecution. There will be a coalition of nations (not all nations) north of the Mediterranean.

There will be a series of armed conflicts north and south at the Mediterranean, between this coalition and another great power or group.

There will be a great king at the head of the coalition, a bad king. Through his leadership the crisis comes, including war, religious persecution, and all attendant horrors.

But the Jew is the index-finger, God's index finger. His racial preservation is the puzzle of the historian and philosopher. When the Jew actually re-nationalizes, and makes a treaty with that coalition king of kings, that's the index-finger pointing.

Then follows a time of armed peace, then suddenly the crisis comes, then the abrupt approach of Christ, and his own caught away; then a very short visitation of judgment, culminating in a terrific siege of Jerusalem. And that abruptly ends with the open visible appearance of Christ, in overwhelming power, on Olivet, with some of his followers. A bit of readjustment and then the blessed new order of things.

The truth of the personal second coming of Christ is a very important, fascinating non-essential. It is non-essential to salvation, to saintliness, to service. But, rightly understood, it is the master-key to the Book of God, and to the present world-tangle.

The true Christian attitude is to go one's daily round faithfully, uncompromisingly true in life to the Man who died, in warm practical touch with one's neighbors, and with the inner heart ever keyed to the Spirit's voice.

No. 21—The Present World Outlook.

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OF ASBURY THEOLOGICAL SEMINARY

A Thanksgiving Message.

REV. J. THOMAS PRICE, B. D.



It has long been the custom of our people to turn to God, in the Autumn season, after the crops have been gathered, and observe a day, throughout the nation, in which to praise "Him for his great goodness and for his wonderful works to the children of men."

And as we approach this National Thanksgiving Day our hearts express a deep gratitude to Almighty God for his love, and care and blessings which have surely been manifest toward us this year, both as a nation and as individuals, and in the words of the Psalmist our hearts cry out:

"Bless the Lord, O my soul,
And forget not all his benefits."

The mercies of the Lord are more than the sands of the sea. Truly he has dealt bountifully with us; and yet man, the most intelligent of all his creatures, does not seem to be impressed by the mercies and blessings of God as he should be. He too often receives what God sees fit to bestow upon him as though he was entitled to it all, and more. And in many cases he wickedly abuses the blessings of the Lord, using them selfishly, and soon forgets them.

Losses and afflictions generally make deep impressions on men while the blessings of God are soon forgotten. We remember the famine and complain bitterly of it, but the years of plenty are soon forgotten. On this day some will see cause for gratitude only in the material benefits which have come to us. The millions of dollars pouring into our country by the nations fighting for their very existence. Their gold is coming to us, and our country is fast becoming the center of commercial activity and financial strength. There is danger in all this unless the Almighty hand of the Omnipotent God direct the destiny of our nation.

And so this Thanksgiving Day should serve to awaken within us a sense of humiliation on account of our sins, and of gratitude to God for all his benefits.

"Awake, my soul, in thankful lays,
And sing thy great Creator's praise;
He justly claims a song from thee;
His loving-kindness, O, how free."

I would suggest that first of all we should lift our hearts to him in deepest gratitude for:—

THE GIFT OF HIS SON.

"God so loved the world that he gave his only begotten Son" to be our Savior, and Jesus Christ came not only to redeem our souls but to redeem the earth, from the curse of sin.

Men do not realize it, but the world rolls on today with her seasons and her harvests, her fruits and her flowers, all for the sake of Christ. We have, as individuals, and as a race, forfeited every right to a single temporal mercy by our transgressions. It is not for our sakes that the earth yields her increase, but for Christ's sake who kept the law. What have we done to merit anything from God through nature? Faithless in our stewardship justice is ever crying out for our ejection and banishment. It is for Christ's sake that the world rolls on through space, the sun shines, the winds waft our ships and cool our cheeks, the valleys laugh with corn, the cattle roam on a thousand hills, and the fruit drops from the laden bough.

How few seem to realize these things. Jesus did not come into this world primarily for the purpose of living a good life and thereby becoming an example or pattern for the world to follow. He came to die. He came to shed his blood, "And he is the pro-

pitiation for our sins; and not for ours only, but also for the whole world." O friends, we are living today because Christ died for us, and may there go up from our souls, a shout of praise on this Thanksgiving Day to God, for the gift of his Son.

I think the next blessed truth, in importance, for which our hearts should be lifted in praise is:—

THE GIFT OF THE HOLY GHOST.

I never come to a Thanksgiving service but that I head my list of blessings with the gift of God's blessed Son, Jesus, to be my Savior, and I always follow this with the next great gift of the Holy Spirit who has done so much to bring light, and peace, and victory, and blessing, to my poor needy soul. These two gifts give value to all other gifts, and without these, I am of all creatures most helpless, and lost, and undone, no matter what other blessings may be mine.

Jesus says: "I will pray the Father and he will send you another Comforter." . . . "Tarry ye until ye be endued with power from on high." . . . "When he, the Holy Ghost, is come ye shall receive power, and direction, and discernment; . . . and ye shall be witnesses for me." You cannot receive the Holy Spirit until you have first accepted Jesus as your personal Savior. You cannot keep the smile and favor of Jesus your Lord, if you refuse to obey his command to tarry; thereby rejecting the Holy Spirit.

The Jews lost God when they rejected and killed his Son, and they have had, no God since that awful tragedy. And you lose Christ as your Savior, when you reject the Holy Spirit who comes, at the prayer of Jesus, to represent him among men. Bishop Berry has well said: "When he is come unto you, to you pastor, to you Sunday school teacher, to you member of the official board, to you father, mother, you will become a storm center of a new and mighty evangelism, and all the forces of hell will not be able to keep back the incoming tides of saving grace."

I think that the next great blessing that should go down on our list, at this time, and for which we should lift our hearts in praise and thanksgiving to God, is:—

OUR HERITAGE OF AMERICAN INSTITUTIONS.

God said to Abraham, "If you will come out from the people and follow me I will make of thee a great nation." And Abraham obeyed. When the appointed time had come God led the Israelites from Egypt into the wilderness, gave them the law and ordinances, and set up a model civilization and practically said to the world, "Behold my ideal of a civilization." And possibly had America in mind at the time.

Our fathers too, heard the call of God to follow him. They crossed the ocean and landing on the bleak New England shores they planted the Cross and sang praises to God, as did Israel, of old, after crossing the Red Sea.

"And amid the storm they sang,
And the stars heard and the sea;
And the echo of the dim woods rang
With anthems of the free.

"Yea call it holy ground,
The land where first they trod;
They left unstained what there they found—
Freedom to worship God."

In time God took the thirteen weak, selfish and quarreling states and amalgamated them into a national unit and our laws, constitution, and our system of Government was taken largely from the model that God set up in the Wilderness. And God turned our poverty into wealth, discord into unity, distrust into love, and local pride into patriotism. God saw and heard Washington, on his knees, at Valley Forge. He heard the prayers of Lincoln while the battle of Gettysburg raged, and out of it all has come the greatest

Nation on the face of the earth. There is no tale so charming, no fiction so strange, no epic so sublime, as the story of our country. I love my country. I believe that God has a great destiny for her, if she will only prove worthy.

There are things abroad in the land that make for our downfall. "Blessed is the nation whose God is the Lord." . . . "But sin is a reproach to any people." Never before in our history have the forces of evil been so arrayed against the right, as today. Never before have the fundamental truths of our holy Christianity been so ruthlessly attacked in high places and low. A coterie of men, mostly in our educational institutions, have formulated and are promulgating a propaganda that denies the integrity, infallibility and authority of the Bible. The precious Word of God is being robbed of the sacred truths which have been the solace and comfort of our fathers and mothers in years gone by. High men in the churches are tapping the fountain of inspiration, and by a steady and constant leakage, the life-giving stream of our Christianity is becoming shallow and dry.

The only hope for the Nation is in the religion of the Lord Jesus Christ. We must return to the old-fashioned faith in the Bible. On this Thanksgiving Day let us thank God for our great country and pray earnestly that in her wealth, and glory, and power, she may not forget the Almighty God who has made her great, lest, in forgetting him, she go upon the rocks as the great nations of the past have done.

GOD'S GUIDING LOVE AND CARE.

God holds the destiny of nations and of individuals. He guided Israel, so Divine revelation declares. He has guided America, so we have learned and so we believe. And as for the individual, David declares: "Thou shalt guide me with thy counsel and afterward receive me to glory." He guided Abraham from the shadowy East to the hills of Palestine and the hills of Glory. He guided Moses from the ark of bulrushes and the river Nile to the River that flows from the Throne of God. He guided Joseph from the envy of his brethren to the throne of the Pharaohs, and the Throne of God. He guided John from his fishing smack on the Galilee to the City with its streets of pure gold and its walls of jasper, and its illumination without sun or moon. He guided John Wesley in his escape from the burning Epworth Rectory to the Palace in the skies which is never in danger of conflagration.

Reader, will you listen to the voice of Jesus as he calls you to open the door of your heart, this Thanksgiving Day, and let him come in? Will you accept his leadership? Will you go the way of the Cross? It will mean that you will walk life's pathway with peace in your heart and victory in your soul. Sorrowful, perhaps, but always rejoicing. Poor, but making many rich. Misunderstood, perhaps, by many of your friends and loved ones, but enjoying unbroken friendship and fellowship with Jesus, the King of kings.

And if we walk with him here, in humbleness of heart, we shall walk with him some day, in all his glory, on the streets of gold.

A New Book by Dr. Ridout

"Amazing Grace" is the title of a new book which is now in press by Rev. G. W. Ridout, our Contributing Editor. The book is unique and from cover to cover is filled with a series of illuminating discussions of such subjects as "The Wonders of Grace," "Faith and Prayer," "The Beauty of Holiness," "Perfect Love," etc.

It is a book for the Home, the Study, the School.

Order "Amazing Grace" before buying any other books. The price \$1.25.

PENTECOSTAL PUBLISHING CO.

EVANGELISTIC REPORTS

TOUCH OF HAWAIIAN LIFE.

W. E. Biederwolf, D. D.

The first touch of Hawaiian life came as our good ship, "The City of Los Angeles" rode into port in the Pearl Harbor of Honolulu. The docks were crowded and as the ship entered harbor a dozen Hawaiian ship-lads ran forward with their Ukeleles and Guitars and climbing aloft in the rigging sat on the cross ropes and lifted their voices accompanied by the instruments in the sweet plaintive strains of Aloha Oe. Many of you have it on a phonograph record. If you ever hear them sing it once you will play it oftener.

The love of music seems inherent in the Hawaiian people and many of their native melodies are of surpassing sweetness. The thing that makes the difference between their music and ours is not in their voices but in the music itself. I asked 200 of them to sing "Nearer My God to Thee" and had I closed my eyes I could have thought any American audience was doing the singing, but when they next took up the Hawaiian there was again that same sweet charm of swaying rhythm and plaintive tone. I heard practically no jazz and was thankful. A pessimist is the man who thinks something worse is going to happen to the world after the craze for jazz music passes away.

The largest army post of the United States forces is just outside of Honolulu. At the Schofield Barracks alone there are 10,000 soldiers while 5,000 more are stationed at other points. Hawaii, as may readily be seen, is a strategic military point. In case of war with Japan or any part of the Orient here is a base of supply furnishing a tremendous advantage point. But Japan has no cause for war with the United States, and anyone who stays over a fortnight in the "Land of the Rising Sun," or comes at all in touch with the Japanese in travel, knows that the little land of ferocious fighters does not want war and wishes to have the United States for her friend. Certainly we have shown ourselves her friend in the awful calamity which has just befallen her.

All this talk of war with Japan is the ebullition of yellow journalism of which there is not a little in both countries. It is true that in Hawaii, as in the United States, there has been a good deal of friction between the Japanese and the Americans, but even Japanese leaders in their homeland have not hesitated to lay its blame where it very largely belongs. If the Japanese expect to live under the protection of the Stars and Stripes they ought to adapt themselves to the customs and manners of America. But instead of this, although American citizens, they have unscrupulously built here and there "little Japans." They seem to see no inconsistency in teaching their children Japanese ideas and ideals whereas they should be taught American ideas and ideals inasmuch as they have been born of American soil and are expected to become future American citizens. Thus they have courted grave suspicion by their strong loyalty to their native country and by their enthusiasm for their tradition customs and manners. Expecting to spend the rest of their lives under the Stars and Stripes and knowing their children are to become future American citizens they seem to see no incongruity in the motto, "Once a Japanese, always a Japanese." Unless these fundamental ideas of Japanese are eradicated no lasting solution of the Japanese-American problem can be worked out. Happily Japanese statesmen and educators in general are agreed to as to this. Baron Sakatani, Viscounts Shibusawa and Kaneko and in fact nearly all moulders of public opinion in Japan have expressed themselves as utterly out of sympathy with the agitation of such sentiments as those mentioned above, and have even gone so far as to suggest the deportation of undesirable Japanese.

We did not find evangelistic work in Hawaii easy; in fact we found it exceedingly difficult. Most of our work was among the Americans and most Americans are there for purposes that take religion little into account. Many go for the climate—for what they call rest and change, and as a rule, especially in Honolulu, the hotel servants get the change and the proprietor gets the rest. Prices on everything but pineapples are as high, if not higher, than in the States. Many other Americans go there for money, and they seem to have gotten it all. Religion seems a secondary matter. The pastors preach to pitiable small groups at the evening service although the morning audiences are fairly well attended. We were kept exceedingly busy holding from two to five services a day, Mr. Rodeheaver singing and "yours truly" doing the preaching. The soldiers were especially receptive to our messages and there were perhaps in all some three hundred definite acceptances of Christ. We also did some work among the Hawaiians themselves, and spoke and sang in practically all the schools and colleges, and of these there are very many.

One hundred years ago Hawaii was steeped in deepest heathenism. Ignorance, superstition and lust—even worship of the impure goddess Kala—abounded everywhere. The missionaries came and as if a magician had waved his wand a change in

these few short years nothing less than marvelous has resulted. But now another change has come and the situation is none too promising.

Worldliness to an appalling extent has come with the advancement of civilization and demands today a large place in Hawaiian life and custom. Then we saw another thing and felt a shudder as we beheld it. I saw the Japanese building a Shinto shrine, and before I got away from Hawaii I realized that this American Territory is again being thoroughly repaganized. We have already told you that Hawaii's population consists of a conglomeration of nationalities, some nine or ten of these nationalities being represented in numbers by no means small, there being five times as many Japanese as any other race. Idols are being imported. Temples are being erected in every nook and corner of the Territory, and Pagan rites are being held. Traditional Sunday observances are giving way to noisy festivals and wrestling tournaments at the temples and shrines.

A third thing is that so-called rationalism or modernism is giving its doubtful tinge to the religious thinking of the Hawaiian Islands. Some of the pastors, native as well as foreign, including the most influential pastor on the Islands, together with not a small portion of the laity, are quite pronounced in their liberalism, and taking this together with the other things just mentioned you can well understand how our work in Hawaii was difficult, but we sailed away for stricken Japan leaving everybody concerned happy over the great things wrought for God.

LARGO, FLORIDA.

At this writing I am again in the state of Florida where we have such a wonderful climate. Closing a fine meeting in Alachua, Florida, Sunday October 21, daughter and I came to this place and by the time this gets in The Herald we will be closing here and will be in Ft. Lauderdale, with H. L. Ezell conducting a meeting for the Methodist pastor, Rev. C. E. Gutteridge, continuing there for something like three weeks, this will about wind up our work for the year, which has been the best we have had in a long time. We have had some urgent invitations to do work in the state since we began here, but we will be compelled to take a much needed rest. Pray for us as I know you will. In his service,

Charles D. Tillman,

EXCELLENT MEETING.

We just closed a very excellent meeting at Brewster, Kansas. We were royally entertained in the beautiful home of Brother and Sister E. J. McBride. Sister McBride was Miss Alice Baird. She attended Asbury College several years ago and still has the old-time power so characteristic of that institution. Brother McBride was never in Asbury College nevertheless he has the old-time power. Rev. Jesse D. Epps is the pastor and a finer fellow never lived. We certainly did enjoy being with Brother and Sister Epps and we expect to be with them again in February at Chardon, Kansas. We believe there was much and lasting good done at the church. The people of Prairie Gem Church are most excellent folks. We were with them two years ago and we would be glad to return again; in fact, we were asked to come back next year. T. F. Maitland.

IN OLD VIRGINIA.

Sunday night, October 28, we closed a successful meeting in the Methodist Episcopal Church, South, at Boyce, Va. Save one rainy night, the weather was ideal throughout, which insured a good attendance on the week nights, and a perfect jam on the Sunday nights, the church being packed to its utmost capacity. The spiritual condition of the church, upon the whole, was deplorable, though some very fine people are to be found in its membership, and a few that were spiritual.

The pastor of the church, the Rev. W. G. Winton, was greatly burdened for his people, and was in search of some one to assist him in his special services. His attention was called to the writer, and after much earnest prayer, he was assured that we were the providential man for him. At the close of the meeting he announced, in public, that more than ever he was convinced that he was led aright in securing our services. On the second night of the meeting four of his most dependable members were at the altar as seekers, and two of them testified to having been reclaimed, and the other two that they were purified. Some of the children of these parents were afterward converted. If many parents would lead the way in seeking the experiences they need, their children would follow their example.

All through that section of country, the influence of the Protestant Episcopal, and Baptist churches is very detrimental to spirituality, since their methods of work are entirely different from those of the Methodist and other churches that work along similar lines. Hence, the people are in gross ignorance, not only of the doctrine and experience of entire sanctification, but of pardon as well. Because of these facts, a very strong prejudice exist against both the experience of pardon and purity. There

is good reason to believe that much of the opposition to these experiences was overcome.

Altogether we had a good meeting, in which a goodly number were converted, reclaimed, or purified, and the membership was helped and blessed. The pastor expressed himself as well pleased with the work and our ministry. Deep conviction was abroad, and the community was stirred on the subject of experimental salvation. The meeting closed in a fine spirit, and some were converted in the last service, while others were under deep conviction that did not yield to the entreaties of the Spirit. The finances came easy and the offering was liberal, and no one felt afflicted by what he contributed.

At this writing we are at home attending to some things claiming our attention, but in a few days will be afield again, holding some rallies under the auspices of the National Association for the promotion of Holiness. Our first meeting will begin at Polk, Pa., Nov. 13, and others will follow in western Pennsylvania and at other places in that part of the country. Our home address is, 1350 Grace Ave., Cincinnati, Ohio. J. L. Glascock.

GRATEFUL AND HOPEFUL.

We are profoundly grateful to the number of friends who are responding to the call for the Theological Building at Asbury College. The work is being done remarkably well. It is our purpose not to put an inferior piece of timber or brick into this structure. The finishing work of a structure of this character is very expensive. One of the very heavy items of expense is the excellent heating arrangement, and the fine lighting system, with cold and hot water for each floor. All of this, with high grade workmen to see that everything is done on a scientific basis, is quite expensive. But it would be much more expensive in the long run, to do the work inefficiently so it would not render first-class service and be constantly demanding repairs. We can conceive of no better way to make some investment for our Lord than by educating and sending forth a consecrated ministry. We now have about 200 studying Theology, and many others are knocking at the door. Help us in this great work at this time of crisis in the history of the religious life of the nation. Since last report, we have received the following:

B. A. Williams	\$2.00
Mrs. G. A. Carson	5.00
Meriam Comesford	2.00
Miss J. Oliver	20.00
Mrs. J. Schreckengast	5.00
Mrs. J. P. Pulliam	5.00
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Mr. and Mrs. C. M. Rosenberry	10.00
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(Continued from page 1)

was the tone of authority in her pulpits, and a joyful note of assurance in her songs. There was a devotion and happiness among her membership that bound her together into a marvellous oneness, enabling her to bring an impact of divine truth and power upon Satan and sin, upon unbelief and wickedness of every kind which shook the kingdom of the devil to its foundations throughout the world.

Then an evil day came. There was political jugglery; unfaithful men got into office, and sanctification, as a doctrine and experience in Methodism, was discounted. To get rid of the doctrine and experience false theories were thrust in upon us. The doctrine of entailed depravity was denied; then followed the teaching that environment and proper training could take the place of the new birth. The doctrine of Christian perfection was nicknamed "second blessingism," berated, held up to ridicule from Lakes to Gulf and from Ocean to Ocean. The champions in the war against "second blessingism" trained their batteries upon holiness camp meetings, conventions, literature, testimony and every phase of the time-honored Bible doctrine and Methodist teaching of natural depravity and the baptism with the Holy Ghost in the sanctification of the Christian's heart, subsequent to regeneration, as a distinct work of grace. Men who had taken a solemn vow to groan after this blessing became its bitterest foes and were elevated to higher positions of authority and influence in the Church, while the faithful men who kept their vows and taught the people that there was a cleansing in Jesus' blood from all remaining sin were humiliated, reduced in appointments, discounted in the Church; in not a few instances, were practically driven out of the Church. This persecution went forward for years. No one acquainted with the facts will deny the truth of this statement.

NOW BEHOLD WHAT SATAN HATH WROUGHT.

A flood of unscriptural teaching has broken into Methodism. One evil has followed swiftly upon the heels of another. Some men are insisting that we need give little or no attention to doctrine at all; that we should emphasize experience, as if a man could take stone up into the air and build a house resting on nothing. A Methodist preacher can now say, "The Bible cannot remain a standard of faith and practice for which it was

never intended," and his character be passed in a Methodist Conference without one word of objection. Nor is this all. Such a man can be given charge of some of the very largest churches in the Methodist connection and spread the influence of his skepticism

THANKSGIVING PROCLAMATION.

By President Coolidge.

The American people from their earliest days have observed the wise custom of acknowledging each year the bounty with which Divine Providence has favored them. In the beginning this acknowledgment was a voluntary return of thanks by the community for the fruitfulness of the harvest. Though our mode of life has greatly changed, this custom has always survived. It has made Thanksgiving Day not only one of the oldest but one of the most characteristic observances of our country. On that day, in home and church, in family and in public gatherings the whole Nation has for generations paid the tribute due from grateful hearts for blessings bestowed.

To center our thought in this way upon the favor which we have been shown has been altogether wise and desirable. It has given opportunity justly to balance the good and the evil we have experienced, in that we have never failed to find reasons for being grateful to God for a generous preponderance of the good. Even in the least propitious times, a broad contemplation of our whole position has never failed to disclose overwhelming reasons for thankfulness. Thus viewing our situation, we have found warrant for a more hopeful and confident attitude toward the future.

In this current year, we now approach the time which has been accepted by custom as most fitting for the calm survey of our estate and the return of thanks. We shall the more keenly realize our good fortune if we will, in deep sincerity, give to it due thought and, more especially, if we will compare it with that of any other community in the world.

The year has brought to our people two tragic experiences which have deeply affected them. One was the death of our beloved President Harding, which has been mourned wherever there is a realization of the worth of high ideals, noble purposes and unselfish service carried even to the end of supreme sacrifice. His loss recalled the Nation to a less capacious and more charitable attitude. It sobered the whole thought of the country. A little later came the unparalleled disaster to the friendly people of Japan. This called forth from the people of the United States a demonstration of deep and humane feeling. It was wrought into the substance of good works. It created new evidences of our international friendship, which is a guarantee of world peace. It replenished the charitable impulse of the country.

By experiences such as these men and nations are tested and refined. We have been blessed with much of material prosperity. We shall be better able to appreciate it if we remember the privations others have suffered, and we shall be the more worthy of it if we use it for their relief. We will do well, then, to render thanks for the good that has come to us, and show by our actions that we have become stronger, wiser and truer by the chastenings which have been imposed upon us. We will thus prepare ourselves for the part we must have in a world which forever needs the full measure of service.

We have been a most favored people. We ought to be a most generous people. We have been a most blessed people. We ought to be a most thankful people.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby fix and designate Thursday, the Twenty-ninth day of November, as Thanksgiving Day, and recommend its general observance throughout the land. It is urged that the people gather in their homes as their usual places of worship, give expression to their gratitude for the benefits and blessings that a gracious Providence has bestowed upon them, and seek the guidance of Almighty God that they may deserve a continuance of his favor.

In witness whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the United States.

Done at the City of Washington, this Fifth day of November, in the year of our Lord one thousand, nine hundred and twenty-three, and of the Independence of the United States, the one hundred and forty-eighth.

throughout the Church. There are those who can look with indifference upon conditions of this kind and there are others, if any one objects, who can raise the silly and sarcastic howl of "Heresy Hunters!" Recently, I was talking with a young minister, a deeply con-

secrated, highly educated, serious young man. He said, "I am dazed. I do not know what to think. I do not know what to do." The widespread skepticism, the false teachings in the Church, the disloyalty to the Bible, the uncertain sound, the trifling with truth among high officials, had so confused this young man that he did not know which way to turn, or where to begin his life work, or how to carry it forward. It is time to send out a cry, "Who is on the Lord's side?"

A Beautiful Wedding.



ON the evening of September 5 at the Methodist Episcopal Church, in the city of Binghamton, N. Y., assisted by the pastor, Rev. Mr. Shaw, it was my happy privilege to unite in marriage Rev. Robert Huling Williams and Miss Polly Burr Haskins.

The church was beautifully decorated and a vast company of the friends and relatives of the bride and groom, many of whom came from a great distance, were present to witness the ceremony. There was a beautiful train of attendants: Best man, William K. Williams, Jr., of Arkansas; Maid of Honor, Miss Grace Emily Haskins, New York; Flower Girl, Mary Louise Keller, New York; Ushers, William Henderson, Pennsylvania, Horace H. Haskins, New York, Samuel J. Williams, Ohio, Judson D. Blakslee, New York, John Moore, Colorado, Thomas E. Moore, Colorado; Bridesmaids, Emma Jane Williams, Ohio, Mary Louise Moore, Colorado, Louise Gray, New York, Ruth Gray, Massachusetts. Mr. Calvert Gray, an uncle from Newtonville, Mass., gave the bride away.

Miss Polly Haskins is the beautiful and accomplished daughter of Mr. Fred H. Haskins, recently deceased, one of the former great merchants of Binghamton, N. Y. The bride's mother, Mrs. Haskins, a woman noted for her profound convictions and generosity, gave her daughter, with a host of relatives and friends, a sumptuous repast immediately after the wedding in the splendid old Haskins' mansion. The feast was provided, tables and decorations were arranged, by experts from New York City.

Miss Haskins, the bride, spent several years in Asbury College, graduating with the large class of 1923. Her unusual intelligence, her kindly and courteous manner, and her devout Christian character, won for her the admiration of the faculty and entire student body.

The bridegroom, Rev. Mr. Williams, a graduate from the Boston School of Theology, is a man of fine physique, handsome face, and consecrated life. He is a faithful and rising minister of the gospel of our Lord Jesus. Bro. Williams met his charming bride while on a visit to Asbury College visiting his sister, an accomplished musician who was with us in Asbury College for several years.

We congratulate these splendid young people on their union and our prayers will follow them in their life work.

H. C. MORRISON.

Rev. S. H. Pollitt, Evangelist.

Rev. S. H. Pollitt, for many years a much beloved and very successful traveling preacher in the Kentucky Conference of the M. E. Church, South, has recently been appointed Conference Evangelist. He has held several successful revivals since the meeting of the fall conference. I have known Bro. Pollitt intimately for many years; he is a devout, earnest and successful preacher. We have had no man in the regular pastorate in our conference who has been a more successful soulwinner. I commend him highly to anyone desiring evangelistic help. He preaches full salvation in a way to attract, convince and save. He can be communicated with at Amelia, Ohio.

H. C. MORRISON.



Art Velvet Mottos



They add beauty and refinement to the walls of any home, and are also appropriate for office, schools, churches, etc. The different styles and sizes are arranged to fit any place on your walls. These mottos breathe an atmosphere of Beauty, Purity, and Truth. Each motto is corded, ready to hang up.

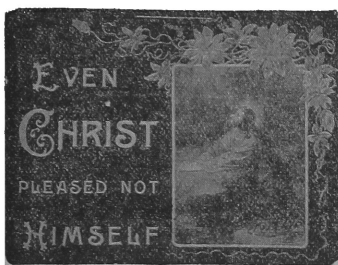
A Beautiful Yuletide Gift



This new motto is a triumph in art. The message of the text, "Peace on Earth," will keep the beautiful story of the Christ-child ever before you, and help you to enjoy your Christmas more fully. The wording and decoration are of white enamel on a background of rich blue velvet, a very pretty combination. The picture is a beautiful scenic inlay of colors that harmonize nicely with the background. The demand is sure to be great. Size 10x13. No. 5605. 50 cents, postpaid.

Christ's Passion Series

Size, 10x13 inches. Corded. Price, 45 cents.



TEXTS.

No. Aa-5515—Not my will but thine be done.
No. Aa-5516—Even Christ pleased not himself

Home Blessings

Size, 10x13 inches. Corded. Price 45 cents.



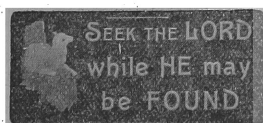
No. Aa-5501.

The crown of the home is godliness.
The beauty of the home is order.
The glory of the home is hospitality.
The blessing of the home is contentment.

The Lost Sheep Series

A pretty motto with a very effective design showing a little lost sheep resting on a cliff. The rich red, green and brown velvet background gives it a striking effect.

Size, 4 1/2 x 10 inches, 20 cents.



TEXTS.

No. 5120—Jesus came to seek and save the lost.
No. 5121—Seek the Lord while he may be found.

Christ The Head

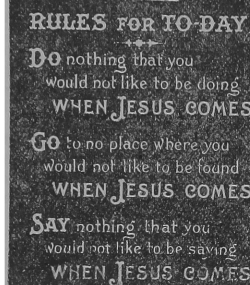
A favorite text printed on the new art velvet cardboard. The white lettering on the red and green cards produces a striking effect. Size, 10x12 inches. Price, 40 cents.



TEXT.

No. 5401—Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.

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No. 5402—A striking motto for the home. gives excellent advice for every day. Ivory-white letters on Art Velvet cardboard. Size, 10x12. 40 cents.

Bible Jewel Series



Every one will admire this series. Text No. 5135 is ornamented with a panel in colors showing two little children in prayer at mother's knee.

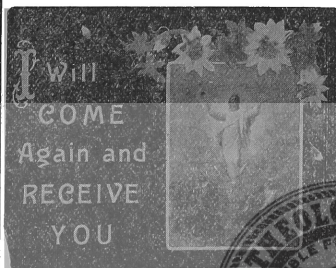
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No. 5136—The Lord is my Shepherd.

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TEXTS.

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No. Aa-5517—Jesus shall so come in like manner.

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Set of twelve art velvet reward cards that appeal to the children. Inexpensive; high quality—an innovation in the Sunday school field.

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He Careth For You.
Give Me Thine Heart.

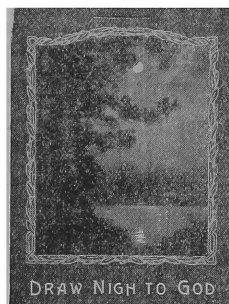
Cross Shaped.
Christ is Risen.
He Died For You.
Draw Nigh to God.

Star Shaped.
Come Unto Me.
My Best For Christ.
Rejoice in the Lord.
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I Will Watch and Pray.
Be of Good Courage
Serve Him With Gladness.

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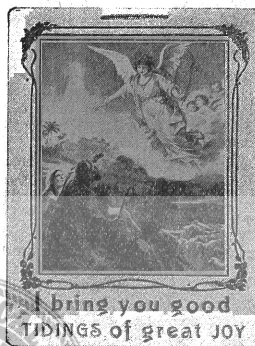


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No. 5007—Rest in the Lord.
No. 5008—Draw Nigh to God.
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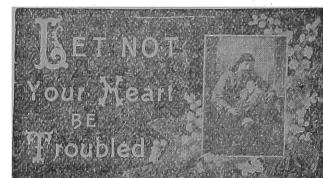
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This beautiful shepherd scene picture mounted on high grade cream colored velvet and surrounded by a border of rich green with holly and holly-berries at corners combines to make one of the most pleasing mottos we have ever made.

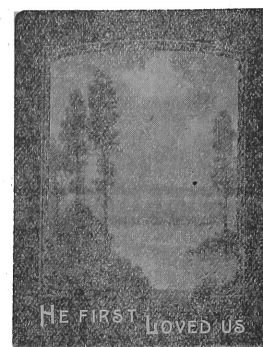
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No. 5321—God hears and answers prayer.



No. 5615—He first loved us.
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This motto is embellished with a spray of attractive flowers around a panel showing a quiet country scene in the foreground of which stands a cozy cottage.

The scene and text are both expressive of home sentiment.

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No. Aa-5326—Home sweet home.
No. Aa-5327—God bless our home.

Precept And Promise Series

Size, 10x13 inches. Price 45 cents.



No. 5510—Be ye kind, tender hearted, forgiving others as God forgave you.
No. 5511—All things work together for good to them that love God.

Pentecostal Publishing Company, Louisville, Kentucky

OUR BOYS AND GIRLS

OUR THANKSGIVING GUESTS.

Mary Rhone.

It was a dreary November day. Little Ella sat by the window watching the people as they passed by her home, and with more than childish wisdom noted their dress and appearance. Some were very thinly clad, and the damp November wind blew their garments about, and seemed to chill them as they went about their various errands.

Then she noticed a little lad with a crippled foot. He was drawing a little wagon, and in it he had some chips and a few pieces of wood that he had gathered, with which to cook their scanty meals. Ella knew this little fellow and had often talked with him as she met him on the street. He was Grandma Black's little crippled grandson, and had neither father nor mother, and she knew they were very poor. While she saw the poor she also saw many comfortably clad, who did not mind the chill weather, but brushed by these poor ones without a nod or a smile.

Little Ella, who was so much interested in the passers-by, was the only child of well-to-do parents who had lost several children, and she was very dear to them, as you will imagine. She had recently passed through a severe illness, and as the Thanksgiving time drew near they were very thankful that she had been spared them, and were ready to gratify every wish if possible. Ella's parents, Mr. and Mrs. Denton, were Christians, and Ella had attended church and Sunday school all her life, and had heard the Bible read ever since she could remember. She now read it herself, for she was twelve years old and could read and understand better than many of her age.

While Mrs. Denton sat sewing and Ella watched the crowd go by, a thought all at once came into the child's mind, and she asked, "Mamma, are you going to have a big crowd at Thanksgiving dinner, as you sometimes do?" "No," said Mrs. Denton, "I had not thought I would. I will invite the new minister and his wife, and we will have a little dinner all for ourselves for once. Why do you ask?" "Well, I thought if you and papa were willing I would like to invite who I wanted myself for once, and have a dinner all my own." "Well," said her mother after a little thought, "If papa is willing you may do this; only you must promise not to invite too many." "Oh," said Ella, "you can invite the minister and his wife, just as you intended and," thoughtfully counting on her fingers, "I will invite just five. I will not tell you until Thanksgiving who they are. It shall be a surprise party for you. That will be more fun."

Well, the day finally arrived. The minister and his wife came first, as greatly mystified as the rest. Then Ella, dressed very plainly, went out and soon came leading Mrs. Black, an old grandma, and the little boy with the crippled foot, little Billie. Mr. Denton himself went out and helped the old lady in and gave her the easy chair with the greatest respect. The next arrival was Mrs. Davis and her two children, a boy and girl, the boy about Ella's age, and the girl younger. This woman had sometimes helped Mrs. Denton when extra work was on hand. She was a widow who was on hand to support her family by her own labor. And while this woman was respectable in appearance, to Mrs. Denton's shame be it said, she had never inquired into her circumstances nor even asked whether she was a Christian. But the new minister, being introduced, seemed very much interested in these people, and soon discovered that Mrs. Davis was an intelligent woman and a Christian and had not been to church because she was a stranger and no one had invited her. But at his earnest request she said she would attend. The dear old grandma, too, was a Christian and

had longed to have some one visit her, until she had given up hope and concluded no one cared for her soul. During this time Ella had been busy with her little guests and had their promise to attend Sunday school. Then the bountiful dinner was served. The children were treated to nuts and candies, and the minister said, "This little girl has been a real missionary and taught us all a lesson. From this time on we will heed the 14th chapter of Luke, especially the 13th and 14th verses. And we shall win souls for Christ and stars for our crown in heaven. 'But when thou makest a feast, call the poor, the maimed, the lame and the blind; and thou shalt be blessed, for they cannot recompense thee.' 'A little child shall lead them,' said he, 'and this one has led us.' I truly hope that we shall follow Christ, and as he did, go out into the highways and byways and bring them."

As that company separated that afternoon they each felt they had spent a happy Thanksgiving day, and had been the means of making others happy, which should be every Christian's object and aim in this life. Let us remember that we shall hear the Master say, "Inasmuch as ye have done it unto these, my disciples, ye have done it unto me."—Wesleyan Methodist.

Dear Aunt Bettie: As I haven't written in sometime I decided I would write again. I wrote to The Herald about two years ago. I have fair complexion, blue eyes and brown hair; am fifteen years old and in second year high school. I wonder why none of the boys never write. I hardly ever see a letter from a boy. Can some one guess my first name? It begins with T. and has six letters. I would like to hear from a boy or girl living in one of the Western states or any other state.

T. Vernus Neal.
Mace Springs, Va.

Dear Aunt Bettie: As my first letter found its way to the Boys and Girls' Page I will write again. I am a member of the M. E. Church, South. I have been working for five years and have a good many things to thank the Lord for; and one is that I have been blessed with good health since I began work. I heard Rev. H. C. Morrison preach at Conference. We had a large crowd. Beaumont would be glad to have Rev. H. C. Morrison come to hold a revival. I'd better quit as I hear Mr. W. B. coming.

Ina Gaskins.
Beaumont, Texas.

Dear Aunt Bettie: How are you and all the cousins. We live on the Ferris poultry farm. I have a little sister Jane six years old, and she is in the second grade. The one who guesses my age I will send them my picture. My age is between six and ten. My teacher's name is Miss Smith. I am saved and want to live for Jesus. Lorraine Ogden Schultz.
Grand Rapids, Mich., Rt. 9, Box 185.

Dear Aunt Bettie: Would you let a little Columbus girl join your band of boys and girls? We take The Herald and like it very much. Did any of the cousins ever hear Dr. Gouthey, the evangelist? I have heard him; he is fine and has moved to Columbus from Seattle, Wash. He has preached several times in our city and we are so happy to know he will live here. I am in the 5th grade at school and my teacher is a Christian. I study religious training at school. My age is between nine and thirteen. Can any one guess it? This is my first letter, so I will not take too much room.
Harriett Giles.
1083 Himberman Rd., Columbus, O.

Dear Aunt Bettie: I am ten years old and am in the fifth grade. I have been reading The Pentecostal Herald for a long time. Grandma gets The

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Herald and she likes it very much. I would like to join your happy band of boys and girls. I go to Sunday school and am in the fifth grade. I like my teacher very much. I know the books in the Bible.
Helene Woods.
Hoople, N. Dak.

Dear Aunt Bettie: May I write to you and the cousins again? I am going to school this year at the Draft. I haven't missed a day. Howard J. Richter, I guess your age to be eighteen. I have received letters from three of the cousins, and answered them all. Delia Howard, I am going to write you a letter this week. Who can guess my middle name? It starts with G and ends with D.

Elizabeth Fauver.

Rt. 2, Box 75, Stuarts Draft, Va.

Dear Aunt Bettie: Will you let a little Tennessee girl join your happy circle of boys and girls? This is my first letter to The Herald. My mother takes The Herald and I enjoy reading it very much, especially the Boys and Girls' Page. I go to Sunday school every Sunday. My teacher's name is Mrs. Lottie Haden. We all like her fine. I am trying to live a Christian. I want all the boys and girls who are Christians to pray for me. I am fourteen years old. Who has my birthday, July 5?

Elsie Turmage.
Brighton, Tenn.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band? I have written to the Page once before. My mama takes The Herald. I belong to the Methodist Church and go to Sunday school every Sunday. I have blue eyes, light hair, and weigh 121 pounds. I have one brother and two sisters. Who has my birthday, March 23? I was twelve years old last March.

Pauline Guthrie.

Dear Aunt Bettie: The other day I was reading a book and mother said, "Well son, what do you see so interesting in your book?" I told my mother everything and told her she should read it too. I said everybody should read the Bible. I can't understand why some people do not read the Bible.

Raymond Porter.
Newark, Del., Rt. 3.

Dear Aunt Bettie: I have come before but thought I would come again. How many of the cousins are Christians? I am. I enjoy reading The Herald. I think it is a fine paper. Every Christian ought to read it. Come on, Aunt Bettie, with your pieces in The Herald. I like to read them.

Cora Jackson.
Trade, Ala.

Dear Aunt Bettie: I go to school. I am twelve years old. I like to read The Herald. I have two sisters and two brothers at home. I have brown bobbed hair, brown eyes and dark complexion.

Emma King.
314 North Dill St., Muncie, Ind.

Dear Aunt Bettie: My father and mother receive The Herald, and I find much pleasure in reading the Boys and Girls' Page. I am fourteen years of age. I have brown hair and eyes. I am in the fifth grade. My teacher's name is Lela Knox.

Ida King.
314 N. Dill St., Muncie, Ind.

Dear Aunt Bettie: Who has my birthday, Nov. 25? The one who has my birthday I will send them a birthday card. How many of the cousins like to read the Bible? I have just been reading it. Who can guess

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my age, between eleven and fourteen? I will write to the one who guesses it. I am glad that so many of the cousins are saved. I am a Christian and belong to the Methodist Church. Rev. E. R. Roach is the pastor. I enjoy going to church and Sunday school. My ambition is to be a schoolteacher, if I don't decide to do something else.
Jannie M. Akin.
Ripley, Tenn., Route 4.

Dear Aunt Bettie: I would like to join your happy band of girls and boys. I am five feet, five inches tall and weigh 102 pounds. I have fair complexion, blue eyes and light hair. I go to prayer meeting every Saturday night and to Sunday school every Sunday. My age is between fourteen and seventeen. I was saved about three years ago. Our pastor is Brother Willingham, and he is certainly a fine preacher. I am in the eighth grade. I am going to try for my diploma this year.

Mayme Budd.
Smithland, Ky.

Dear Aunt Bettie: My father takes The Herald. I enjoy reading the Boys and Girls' Page. I am twelve years old. My birthday is March 26. I have dark brown hair and gray eyes. Has anyone my birthday? If so please write to me. S. Georgia Neal, I guess your first name to be Susan. If I guessed correctly remember your promise. Helen Mylander, you are rather tall for thirteen years to be five feet, two inches. But I am a year younger than you and am five feet, four inches tall and will also be a freshman next year. I hear Mr. W. B. coming. Nellie Mae Skilbeck.
Trenton, Ill

FALLEN ASLEEP

COLE.

Ernest Raymond Cole was born in Newkirk, Okla., Feb. 15, 1901, and passed away at the Methodist hospital, Los Angeles, on the 7th of October, 1923, at the age of twenty-two years, seven months and twenty-two days, survived by his parents, Rev. and Mrs. E. B. Cole, and sisters, Miss Mary Cole and Miss Flora Lee Cole; Rev. Cole being the pastor of the Methodist Episcopal Church of Gardena.

Amid a wealth of bloom all that was mortal of Ernest Raymond Cole rested peacefully without sign of pain upon the placid features at the Methodist Episcopal Church of Gardena, Tuesday afternoon, the ninth of October where hundreds met in the last public tribute to one they loved. Not often in any community is there a like universal outpouring of people, of friends and of strangers with hearts overflowing in tender sympathy for the parents.

The services commenced by the high school representatives of twenty-four young men students singing "Now the Day is O'er" and then "Nearer My God to Thee." A prayer by Rev. Byron H. Wilson, former district superintendent; a song by the quartet, composed of Mrs. Clark Spencer, Mrs. Charles Sheldon, Chas. Sergison and Roscoe Sevier and a short address by Rev. A. B. Horton, who had known Ernest, as he familiarly recalled the name, for sixteen years. The speaker was repeatedly upon the point of breaking down, so deep was his feelings and affections and was finally unable to continue after bestowing the highest praise to the character and kindness of heart of him who had gone before.

The quartet then gave "Some Day We'll Understand," after which Rev. E. C. Delaplaine gave an address ideal and classic in character that equals any in the history of oratory though many times his feelings were visibly affected and with great effort was he enabled to finish some of his most beautiful periods of prose poems.

The closing prayer was offered by Rev. Lewis T. Guild, of Los Angeles, District superintendent, and breathed the same spirit of affection as noted with its tone of deep sympathy with the bereaved.

At the close of the appeal, Rev. H. C. Hurley gave the benediction and the great audience and congregation filed past the bier, which was a catafalque of bloom, for a farewell to the memory of one whom all loved in a stainless life which all should emulate and follow.

The floral offerings were beyond description; the broken column, by the orchestra; the remembrance by the associates in the Pacific Electric shops, at Torrance, and the beautiful cross of the Epworth League were among many of the floral pieces of artistic and appealing and expressions of affectionate nature.

As the sun was sinking toward the west the funeral cortege wended to Inglewood and with sundown came the last farewell token; farewell only for this land; for this world only.

HARRAL.

James B. Harral was born and raised in Middle Tennessee; professed faith in Christ in early life, and joined the Cumberland Presbyterian Church. He lived a devoted life for a number of years. Sixteen years ago the writer held a meeting near his home at which time Bro. Harral professed the blessing of perfect love and united with the Free Methodist Church, and remained a member in said church the rest of his life. The writer often visited Brother Harral in his home and he always seemed to live on the sunny side of life. He lived in the atmosphere of God's presence. He was a noble man, a loving father, a good husband. From his presence there went out an influence to bless and make the world better. November 25, 1860, Brother Harral was married to Miss Mary C. Johnson. To this union five children were

given; four of whom still survive to mourn his death. His first wife departed this life some years ago and he married Mrs. L. F. Goodman in 1891. Bro. Harral departed this life Oct. 2, 1923. The remains were laid to rest in the Grove Hill cemetery to await the final resurrection of the just. The services were conducted by Rev. J. A. Chamblee.

W. C. Bastian.

HIGBY.

Mrs. Mary A. Higby passed from this life on Nov. 1. She was born May 6, 1849, in England and came to this country when but three years old. The old ship she came on took six weeks to make the trip on account of the storms it encountered. Mother was the widow of Rev. Carlton Newton Higby, who was for twenty years a member of the Northern New York Conference and who died on April 17, 1888.

The body was taken by her son, Rev. James R. Higby, of Crystal Falls, Mich., to Turin, N. Y., where she was laid to rest Nov. 5, beside that of father in the family lot. She leaves four children—Mrs. J. K. Yates, of Houston, Texas, Rev. James R. Higby, of Crystal Falls, Mich., W. E. Higby, Minneapolis, Minn., and Chas. F. Higby, of Akron, Ohio.

Mother was a life-long member of the M. E. Church and was a Conference claimant of the Northern New York Conference. She was also a member of the Holiness Association, joining at Red Rock, Minn., several years ago and also an ardent reader and supporter of *The Pentecostal Herald*, which she enjoyed reading. Mother was well beloved by her immediate family, had many friends in various states where she lived with her son. At one time she lived with her son in Wilmore, Ky.

Chas. Higby.

"GIRLS AND THEIR PERILS."

Pastors, evangelists and others who wish to preach a special sermon on "Girls and Their Perils" may obtain up-to-date material and advertising matter from the American Civic Reform Union, 501-4 Caxton Building, Cleveland, Ohio. Full particulars sent on request.

FROM BUDDHA, TO CHRIST.

The above is the title of a booklet by Rev. John K. Aita, to which I called your attention a few weeks ago. We wish to thank those who so promptly responded to his call and bought his book, at the same time sending a nice contribution to help him through school.

Since the last notice Brother Aita has heard the voice of God calling him to return to his native country, Japan, and preach to his distressed people who have so recently suffered from the terrible earthquake. He believes they are in a mood to respond to the gospel and his heart yearns to get to them with the comfort where-with he himself has been comforted. The money sent to me will be used to buy his transportation to the foreign field, which I am sure will meet with the hearty approval of those who were moved by the Lord to help him. We still have a few of his books left and if there are those who wish to help him on his way to Japan they may order one of these booklets and thus assist him on his way. They are only 25 cents, but if your heart wants to make it more it will be gratefully received. He will leave for Japan the last of this month, but I will see that it is forwarded direct to him. Faithfully yours, Mrs. H. C. Morrison.

ON THE GO FOR SOULS.

This Thanksgiving season our hearts are "seasoned" and "filled to overflowing" with thanks and Praise to him who has preserved us through another year in the field of action. We have been privileged to see sinners "pray through" and converts "sanctified wholly," therefore we feel like "traveling on" and making every day a Thanksgiving day.

During the summer we labored in several camps and one tent meeting. We enjoyed the fellowship and association with other brethren of the "household of faith" and joined in thanksgiving as souls came through. We were privileged to see several preachers seek the second blessing, for which we praise the Lord. Each camp has extended to us a call to return for 1924 and as our safe permits we will arrange.

This fall, the Lord has been exceptionally good, as in several of our meetings, there has not been one barren night-service. Each pastor and church have treated us courteously, and labored together with us for the salvation of the lost. Truly, the harvest is great and the laborers are few. Pray ye, therefore, that the Lord will send forth laborers, and do not forget to pray for all the present faithful ones in the field. We solicit your prayers in these days of apostasy, that the Lord will be pleased to grant unto us supernatural demonstrations of power.

Yours, in the battle,

Theo. Elsnor.

GOD STILL ON THE THRONE.

Praise the Lord! God is still on the throne! We are here engaged in a four weeks' meeting with Rev. Rundell, and will say that he is a man of God, filled with the Spirit, and a fearless preacher of the full gospel. Folks are coming, the church is crowded, souls are being born into the kingdom, and believers sanctified. God is pouring out his Spirit on his saints.

We have the singers lined up and have a large "booster" choir, singing the songs of the kingdom with the Spirit and understanding. How they can sing since Jesus came into their hearts. Pray that God may continue to pour out his Spirit here on these good folks, as they are hungry for the full gospel.

We have taken some subscriptions for *The Herald*, and some of the young folks will identify themselves with Asbury College in order to better fit themselves for God's service in the future. Pray that God may put it on some one's heart to give largely to the "greatest college" in Methodism today, so they can do a greater work for our great God and Savior, as the fields are ripe for harvest and the laborers are so few.

From here we go to California, Pa. Pray that God will bless our humble service in that place, and that souls will be born into the kingdom, believers may be sanctified, and God's kingdom be richer in souls through our efforts.

"Praise the Lord my soul is filled with glory,
And how I love to sing the story,
Of his grace that sanctifies me wholly,
And I'm shouting glory till I get home."

May God bless the ministry of *The Herald*, Dr. Morrison and his good

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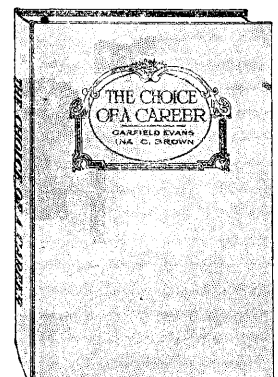
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Sunday School Lesson

REV. O. G. MINGLEDORFF.

Lesson X.—December 9, 1923.

Subject.—The Outreach of the Early Church. Acts 8:4-8; 8:14-17; 8:25.

Golden Text.—Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

Time.—Not definite; but about A. D. 35 or 36.

Place.—Samaria.

Introduction.—We are off the track somewhere. We have lost the spirit of the early Church. There is nothing strange or mysterious about the marvelous achievements of those days. If the Church had kept the pace of the first fifty years following Pentecost, there would not now be an unevangelized spot on earth. But that IF looks like a mountain. We have not kept the pace; nor is there a shadow of hope that we shall ever regain what has been lost. Verily God's plans are not our plans. If we of the modern Church had been in charge on that great day when the Holy Spirit was poured out upon the little band, we would have formed a splendid organization, with Peter as chief ruler over the brethren. All credentials would have been thoroughly investigated. There would have been a big collection called for: how could we save men without large money? In order to give proper dignity to the new institution, Bishop Peter's salary would have been fixed at not less than \$5,000 a year, in order to make the Jewish high priest duly respect the high official. How in the world could we have ever been able to attract and hold the multitudes without fine church buildings? And the idea of starting the work with a group of uncultured fishermen and tax collectors, would have been too absurd for consideration. We would have needed an accredited A grade college and a theological seminary at once. Nothing less than a well trained ministry could have competed with the Scribes and the Pharisees, the Sadducees and the Jewish hierarchy. They were such learned men that common unlettered men would have been laughed out of court in their august presence. It would have taken us at least a generation to get ready to begin the conquest of the world for Jesus.

That sounds almost foolish; but it does represent the notions of our day. There underlies all church enterprise a truth that we seem to overlook. God is not looking for fine church buildings, splendid organizations, stately institutions of learning, nor for very learned men; but for holy men who are full of the Holy Ghost and power from on high. God can use well educated men as long as they are humble and count all human equipment but refuse; but when they begin to put their little endowments into the count, they get in his way. Ever and anon God has to use a gang of ignoramuses to save his church from utter ruin, and to teach learned ecclesiastics good sense. He did that with the men under Wesley in England, and with those under Asbury in America. Gen. Booth with his army of ignorant lads and lasses would have

taught us a few fine things, if we had been teachable. If anything worth while is done for the salvation of America, God is going to have to gather an army of men from the fields and the shops, fill them with the Holy Ghost and send them out to preach the Word in every nook and corner of the nation. They must not wait for credentials and Church imprimatur; they must lose sight of costly homes and fine salaries; but they must have a single eye to the glory of God in the salvation of the lost. If we are to wait on the colleges to furnish such men, the world will be in hell before we can start the campaign. Back to Pentecost! Give us the Holy Spirit! This is God's plan! Human plans are all worthless! O for men filled with the Holy Ghost! We die without them! That is not religious anarchy; it is putting the Church to work under the leadership and power of the Holy Spirit. Pentecost repeated will do it.

The Lesson Proper.—It took some severe persecution to put the early Church to work for the world. The Jerusalem church had grown a bit strong, and the brethren were feeling secure in their position; maybe they were somewhat proud of their church standing. The days of ease and comfort had arrived, and the Church was stagnating; but that did not please God. Soon persecution broke over them as a mighty storm; and they were scattered abroad; but wherever they went, they preached the Word. "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." If you desire to understand the reason for that gracious revival, remember that Philip was a sanctified man, filled with the Holy Ghost; that the critics had not poisoned the minds of the Samaritans against the truth, but that the gospel seed fell into good soil. The glorious fruitage was perfectly natural. They were hungry for salvation, and accepted it. And that leads me to say that there are hundreds of thousands of our people who are hungry for God; but they have been so poisoned by the German rationalism of this age that faith is next to impossible to them. "It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." When God finishes with the destructive critics, they will look small.

There is a great lesson here in regard to the conduct of the Jerusalem church towards the new converts in Samaria. It did not take long for the glad news to reach the mother church; and we read that "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." But why were they sent? The next verse tells us: "Who, when they were come down, prayed

for them, that they might receive the Holy Ghost." They were converted, as we say; for they had received the Lord Jesus Christ, and Philip had baptized them; but the Holy Ghost had not yet fallen upon them. Of course, they had received the Spirit in his regenerating office. He was "with them," and he bore witness to their sonship; but they did not have him in his baptismal office. Strange that so many learned men cannot see this truth; but Jesus said: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is a fearful humiliation; but the wisdom of this world cannot know God.

Peter and John laid their hands on them and prayed for them, "and they received the Holy Ghost." This was, and is, the divine order. People are not saved in order that they may go to heaven, but that they may be baptized with the Holy Spirit in order that they may be of service here on earth. Jesus himself would not begin his ministry until he received the Holy Ghost; but common men have the temerity to rush into the ministry without that qualification. It is just as needful that men 'arry now for the power from on high as it was for the apostles to tarry. Jesus was so profoundly concerned about this matter that in those awful hours of agony the night before his crucifixion, he did not pray for the world, but for the sanctification of the Church. Would that we had his conviction as to its importance. Paul had it when he went to Ephesus and found a dozen who had received the Lord Jesus, but knew nothing about the baptism with the Spirit. Brethren, let me plead in the name of our Lord. We are living in the times of the dispensation of the Holy Spirit. He is Christ's Vicegerent in the Church. He is with all men who have not committed the sin unpardonable, testifying to some that they are lost sinners, and to others that they are children of God; but in his baptismal office he belongs to the Church alone. When we converted souls prepare the way before him, and receive him by faith, he comes to dwell in us in his cleansing and power-giving office.

We read in the last verse of the lesson that when Peter and John "had testified and preached the word of the Lord, they returned to Jerusalem, and preached the gospel in many villages of the Samaritans." They could not do otherwise. The Spirit of God in them was burning as a fire, and they could not endure silence. Were the modern Church filled with the Holy Ghost after the fashion of Pentecost, she would turn the world upside down in less than five years. I am no fanatic. We are dealing with the Almighty; and he has power enough to make his Church sweep the earth as a mighty cyclone; but the Church will not receive that power. She is bent on ease, and pleasure, and worldly honors. She is mixed up with the world, dancing, card-playing, theatre-going, money-loving. God cries to her: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But we fill up our ranks with unconverted members who deny the Lord that bought them. We pack

Bible Sunday

December 9th

Theme

THE BIBLE
REMAKING THE ORIENT

Purpose

The earthquake in Japan has made large areas of the Far East practically Bibleless. Thousands of Bible printing plates in 25 languages and dialects used in Yokohama have been totally destroyed. They must be replaced at once or the whole missionary program will be seriously handicapped.

Need

The American Bible Society needs immediately \$289,000 with which to make good the actual losses, to say nothing of the enlarged opportunities.

Responsibility

is definitely upon the Churches of America, whose agency for Bible work in the Far East is the American Bible Society.

Opportunity

is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

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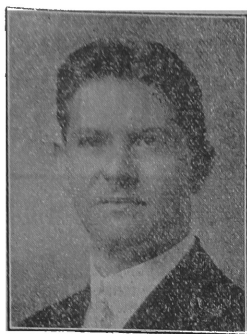
THE CALL OF CHILDHOOD.

Whatsoever ye would that others should do unto you (or unto your children if left desolate) do ye even so unto them.

The children of the Near East must have education now or we shall have battleships later. International application of the Golden Rule and co-operation in our day, or world conflict for our children in the next generation.

Sunday, December 2nd, has been set aside as Golden Rule Sunday when people are asked to prepare a meagre meal instead of the usual Sunday dinner and give the difference in cost to Near East Relief, to help save the orphan wards who are in tragic truth "without a country." Send donations for this fund to Pentecostal Herald, 523 So. First St., Louisville, Ky.

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REV. E. O. HOBBS,
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EVANGELISTIC AND PERSONAL.

Rev. E. O. Hobbs has just closed a successful meeting in Mineral Springs, Ark., assisted by Mr. E. A. Doss, soloist and choir director. Bro. Hobbs is available for meetings and may be addressed Louisville, Ky., Station E, Route 2, Box 377C. Those desiring an efficient helper will do well to communicate with Bro. Hobbs.

Rev. B. A. Few is closing a gracious revival year. He and Mr. Charles Galloway, singer, have open dates through December and January which they would be glad to fill with persons desiring their help. They prefer engagements in South Carolina or Louisiana for the winter. They preach and sing full salvation, and prefer union meetings. They may be addressed Little Rock, Ark., Box 263.

Rev. Will N. Hill, Wrens, Ga., is open for calls to evangelistic work. Rev. W. J. DeBardeleben, pastor Payne Memorial Church, Atlanta, Ga., says of Bro. Hill: "I have had Rev. Will Hill of the South Georgia Conference to assist me in revivals during the past twelve years, and have always found him to be a most effective evangelist. He is safe and sound both in his preaching and methods of conducting a revival. As a preacher, he is in a class all to himself. There is not another like him. Possessing sufficient wit to make his

discourses interesting, he never resorts to rude, vulgar jokes. In his preaching he has the faculty of carrying you back into the eternities. You seem to walk with the saints of old. As for his presentation of Christ, he does it in a manner to make you feel the real presence of the Son of God. His best preaching is upon the themes that deal with the baptism of the Holy Spirit. He steers clear of all extremes or fanatical views, presenting views that are both practical and scriptural. The revivals conducted by Brother Hill not only build up the Church but are effective in reaching the unsaved. No one will make a mistake in securing him for a meeting."

Prof. Melvyn M. Lawton, 2638 Lawrence St., Philadelphia, Pa., is a song evangelist of note and will do efficient service wherever called. He has taken special work in the Practical Training School for Christian workers, Winona Lake, Ind. He began his evangelistic career in 1915, and has been well received in this glorious field of service.

Rev. W. W. McCord and wife, assisted by Miss Essie Morris, gospel singer, have closed a fine meeting at Bowling Green, Fla., Rev. Kendall pastor. There were some 75 saved and sanctified during the meeting, and a number healed of bodily disease. The entire church was placed upon a higher plane and will make a fine report at the close of the conference year.

Rev. H. W. Anderson and wife recently closed a good meeting at Fairbury, Neb., in which a number were blessed. Bro. Anderson and wife are ready to assist anyone desiring their services.

Miss Imogene Quinn has recently held a good meeting at Illmo, Mo., in which the power of God was manifested in the salvation of many souls, and a number of substantial additions to the church.

A revival is in progress in Wickes, Ark., conducted by Rev. B. A. Few and Prof. Charles G. Hood. A Meth-

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THE YOUTH'S COMPANION, BOSTON, MASS.

odist Church with 30 members has been organized, also a Sunday school and Epworth League.

The District Assembly of the Pilgrim Holiness Church was held at Hillsboro, Tex., Nov. 7-10, Rev. B. M.

Kilgore presiding. The reports showed a healthy condition of the district, and a number of evangelists were commissioned for active work. Anyone desiring their services may communicate with Rev. B. M. Kilgore, Hamlin, Tex.

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.

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Price, 20 cents a set of 6 cards in an artistic gift envelope.

Everybody's Birthright.

By Clara E. Laughlin.

A vision of Jeanne d'Arc, illustrated. A wonderfully interesting story and at the same time very helpful and suggestive. Beautifully printed and attractively bound in boards. The very book for your class of girls. Regular price, \$1.00.

Our special price, postpaid, 50c, or 12 copies for \$5.00.

Scripture Text Post Cards.

Lithographed in eight colors, daintily and beautifully done; twelve different designs with twelve different, appropriate Scripture Texts.

Price, 15c Doz. \$1.00 per Hundred.

Daily Light.

(TINY EDITION).

The greatest of all the little daily reading books. 365 pages, printed on thin India paper in clear, readable type, making a tiny volume. Size 2 1/2 x 3 1/4 inch thick. Weight only 2 oz., bound in Morocco, stamped in gold. Regular price, 75c.

Our special price, 50c or 12 for \$5.00.

Bible Stories and A B C's.

LINEN.

For little tots to learn with ease. 18 beautiful pictures printed in many colors, the A B C's are also printed in colors, making the most attractive book possible for children. Size 7x9. It is printed in large type on linen, so the child can't tear.

Price, 50c.

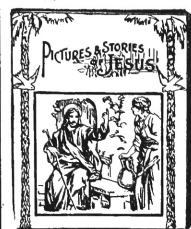
Nursery A B C Booklets



An absolute novelty in juvenile colored booklets. Each book has six colored pages, beautifully colored covers with insert pictures. Board covers. Size 4 1/2 x 8 1/2.

Price, 20c Each.

The Bible A-B-C
Old Testament Stories
New Testament Stories
Story of the Bible
Story of Jesus



BIBLE STORIES And Pictures

Pictures and Stories of Jesus.

Bible Stories and Pictures.

These books are beautifully printed in colors, 8 full-page illustrations in colors, and 4 pages in back with the story under each picture. Size 7x9. We offer them at 10 cents each.

Linen Baby Prayer Book

This little book is printed on flexible cloth, 6 pages of illustrations and prayers, and it can be washed and ironed. The pictures are in colors. It makes a very attractive little book to give to babies and you can make some mothers and babies happy by sending this. It costs only 15 cents.

Christmas Post Cards

Party designs heavily embossed in gold and colors with appropriate texts. The quality of board is the best and you will be delighted with them. We offer them at 15c per dozen. \$1.00 per 100, postpaid.

Christmas Tag and Seal Envelope

Assortment No. 41.

This assortment consists of forty-one pieces of tags, seals, stamps and cards for making your Christmas packages beautiful.

Price, postpaid, 10c per envelope.

The Christmas City Bethlehem Across the Ages

A beautiful and appropriate book to give any one from 15 to 75 years of age. It has nineteen wonderful chapters dealing with "Welcome to Bethlehem," "The Boy Who would Be King," "The Night of Nights," "The Guard of the Silver Star," "Across the Ages," etc.

Ten beautiful illustrations. "Holy Night," "Tomb of Rachel," "The Bethlehem Road," "Altar of the Nativity," etc.

The book is beautifully printed and bound, and a great value for \$1.00.

Pilgrim's Progress.

BY JOHN BUNYAN.

Every man, woman and child should own and read this one of the greatest of books. We have a beautiful illustrated large type edition bound in dark maroon cloth, stamped in gold. 328 pages, coat pocket size.

Our special price, postpaid, 75c.

How John Became a Man.

By Isabel C. Byrum.

Some boys are blessed with many opportunities for education and have everything their hearts desire. Not so with John, the hero of this captivating story. John had to make his own "chances," if he had any. This he did and after a struggle which lasted many years, the orphan succeeded in "becoming a man," as he had longed to do. An incentive to other boys to go ahead and fight against odds, with a determination to conquer.

Cloth, 50c.



An Ideal Book for Girls.

A BEAUTIFUL GIFT BOOK.

It is dedicated to the growing girl, the girl who has problems, heartaches, and disappointments. It is written by a mother who understands girls, and who out of her mother-heart has longed to help them, and who is a successful worker of long experience among girls. So well does the author understand girls that she writes as though she were their big sister.

The girl's heart takes fresh courage as this book companion helps lift her over the hard places and guides her through the valleys.

Some of the Treasures.

Character Building, Making Herself Beautiful, A Sunny Disposition, Sincerity, Ideals, Ambitions, Power of Purpose, When a Girl Goes Out, The Quiet Hour, Choosing a Life-Work, The Full-Blown Rose.

232 pages cloth bound, \$1.00.

PICTURE BOOKS FOR CHILDREN.

Animal Stories With a Moral.

Aunt Martha's Squirrel Stories.

1. How the Chattery Chipmunks Came to Dinner.
2. Pinkie's Cross Monday.
3. Thanksgiving at Grandpa Whiskers.
4. Little Posie: Peacemaker.
5. Johnnie's Right and Left Hand.

A beautiful series of stories for boys and girls, ages 6 to 9 years. With a colored cover and fully illustrated in colors. Each story is told in such an attractive manner that the moral is taught unconsciously. The first story giver. The second book teaches "Be ye kindly affectioned teaches that Biblical truth "The Lord loveth a cheerful one to another," and so on through the entire series. Boys and girls will read one story and want them all. Parents and teachers will give them as rewards or as supplemental lessons.

Size 6 x 8 1/2 inches.

\$1.50 per dozen postpaid.

15 Cents each postpaid.

\$10.00 per 100, NOT PREPAID.

Mother Stories Series

There are two volumes, neatly bound in cloth, size 6 1/2 x 8 1/2, 96 pages each, with 45 full page illustrations, frontispiece in many colors. Printed in large clear type, with a story on one page and a picture illustrating it on the other. The titles are: "Mother Stories from the Old Testament" and "Mother Stories from the New Testament." The regular retail price is \$1.00 per volume; our special price, 75c per volume, postpaid.

Baby's Bible A B C.

This little book has 28 pages with illustrations on each page in the way of pen drawings. The cover is printed in red and green. It is very attractive, and inexpensive. The price is 10c a copy, 75c a dozen, or \$5.00 per hundred.

Aunt Charlotte's Stories of Bible History.

We have sold something like twenty thousand of these and they have given universal satisfaction. One hundred and four stories, taking one through the Bible by reading two stories each Sunday. Over two hundred illustrations.

Neatly bound in cloth. Price \$1.00.

Childhood Bible Stories

There are three series in this set of books, 4 books in each series. Each book has 12 full page Bible pictures printed in many colors. They have large type, printed on good paper, and Series No. 3 sells at 15c a copy, or 50c per set. Series No. 4 sells at 20c per copy or 75c for the four. Series No. 5 sells at 25c per copy, or 90c for the set of four volumes. These will make attractive gifts for Sunday school children of from 4 to 10 years of age.

Classics For Children in Words of One Syllable

There are five volumes neatly and attractively bound, about 100 pages each, with an illustration on most every page, large type, size of book 6 1/2 x 8 1/2, with an attractive jacket printed in colors, and the titles are as follows: "The Boyhood of Jesus," "Black Beauty," "Aesop's Fables," "The Good Samaritan," "Story of Jesus Told in Pictures." These books are splendid values for 50c or 75c each, but we are offering them at a very special net price of 35c each, or the five volumes postpaid for \$1.50. They are very attractive books for children from 5 to 12 years of age.

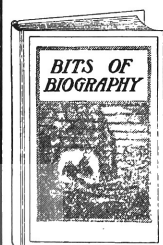
A Thoughtless Seven

This is a wonderfully interesting story, written by the author of "Probable Sons," and the subjects treated are "Thoughtless," "Thinking," "Starting," "Telling," "Growing," "Working," "Praying," "Reaping." The story is well illustrated and will prove very interesting to any boy or girl, age from 6 to 16. The reader will notice from the above contents, that it is not only interesting, but very suggestive and helpful spiritually. The book is published at a net price of 75c; our special price is 50c, or 6 copies postpaid for \$2.50.

Young People's Series

There are seven volumes in this series, each volume containing about 250 pages, with numerous full page colored illustrations, large type, beautifully printed on good paper, bound in a splendid quality of cloth, printed in colors. The titles are as follows: "Uncle Jim's Bible Stories," "The Story of Young George Washington," "The Boys of the Bible," "The Story of Young Abraham Lincoln," "Uncle Jim's Stories From the Old Testament," "The Story of Young Benjamin Franklin," "Uncle Jim's Stories from the New Testament."

Each book has a beautiful jacket printed in colors and they are wonderful values at \$1.00 each. We are offering them at 60c each, or the seven volumes postpaid for \$4.00. These are excellent books for young people from 9 to 18 years of age.

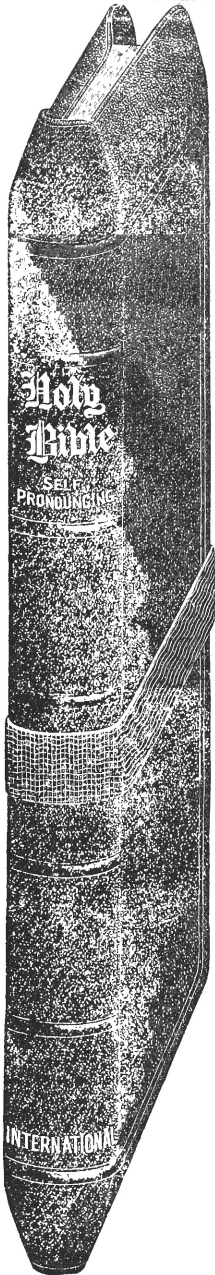


Bits of Biography A Good Book For Boys and Girls

Bits of Biography is a compilation of interesting stories taken from the lives of great men and women. The short narratives are the events particularly of interest to the youth and written in such a style. It takes up a variety of types of character such as great Reformers, Missionaries, Preachers, Statesmen, Philosophers, etc. 160 pages. Cloth bound, 75 cents.

Pentecostal Publishing Company, Louisville, Kentucky.

IDEAL CHRISTMAS GIFTS



This cut shows the style of all the overlapping edge Bibles mentioned in this advertisement

MAROON BIBLE
Illustrated Scholar's Pocket Bible. Size $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Clear, black, ruby type; strong, durable binding at a price within reach of all. Contains Bible Atlas, 16 full-page illustrations printed in colors, beautiful presentation page and frontispiece of a picture of Christ at prayer in colors. It is bound in genuine solid leather cut from heavy, soft hide, overlapping edges, gold titles. This is an ideal gift for a young lady, and we supply it also in a beautiful purple as well as maroon colored binding. **Special net price...\$2.45**

S. S. Scholar's Red Letter Bible

This is unquestionably the ideal scholar's Bible—a beautiful book. Size $5\frac{1}{2} \times 7\frac{1}{2} \times 1$ inch thick. The binding is very fine looking and is a durable solid leather; it is linen lined to edge, stamped in gold on side and backbone, overlapping edges, silk headband and marker.

The type is large, black face minion, easy to read, and self-pronouncing, chapter numbers in figures. The names of the books are printed on outside corner of page making the Bible self-indexing—easy to find any book quickly.

There are 16 full-page illustrations printed in 8 colors, also 32 full-page one color illustrations, frontispiece of Moses and the tablets of the law, presentation page and family record.

4,500 revised questions and answers on the entire Bible, making a wonderful study. It has complete Bible concordance in clear readable type, 14 full-page maps in colors, Hebrew, Phoenician, Greek and Latin alphabets.

All the words of Christ are printed in red, thus making this portion especially impressive. It is printed on a fine white opaque Bible paper, burnished red under gold edges. The Bible is a splendid \$4.50 value.

Our price, postpaid... **\$2.75**
Name in gold 50c extra; patent thumb index, 50c extra.

Same style of Bible as described above without the red letter feature, at \$2.50 postpaid.

Ideal Child's Bible

Bound in a beautiful grained, genuine leather, with overlapping edges, stamped in gold on back and backbone, red under gold edges. It has silk headbands and marker, a very clear, readable agate type, is self-pronouncing, King James Version, chapter numbers in figures, size $3\frac{1}{2} \times 5\frac{1}{2}$, only $\frac{1}{8}$ of an inch thick, and weighs 11 ounces. It contains twenty choice helps for the child.

Every child should have a nice, convenient, attractive Bible that they can call their own, and this one is ideal. We contracted for a large quantity at such a low price that we can sell this

\$2.50 Bible postpaid, for...\$1.50
Same style of Bible as above, keratol binding, red edges and not overlapping, 90 cents.

Red Letter Illustrated Combination Teachers's Bible

Words of Christ in red. Revised Version in foot notes showing by a glance at bottom of page what the revised version says. Complete Bible helps, history, geography, and customs in Bible times. 10,000 references, concordance, maps, etc. Fine morocco binding, overlapping edges, linen lined to edge. Large, clear bourgeois type with the self-pronouncing feature, round corners, red under gold edges with many beautiful colored illustrations, making it attractive for young and old. Regular price, \$6.50.

Our special price, postpaid... **\$3.50**
Index, 50c. Name in gold, 50c extra.

Most Complete Bible In the World

PAPER—Fine white, thin Bible paper, durable.
BINDING—Flexible Morocco, with overlapping edges.

TYPE—Large, clear, self-pronouncing long primer.

ILLUSTRATIONS—32 of the world's greatest full page pictures.
CHRIST'S WORDS are printed in red, very impressive.

HELPS—4,000 questions and answers, combination concordance, including all the regular teacher's helps.

REFERENCES—40,000; seventeen maps; family record.

SIZE—Only $5\frac{1}{2} \times 8\frac{1}{2} \times 1\frac{1}{2}$; weight, less than three pounds.

PRICE—Sells by agents at \$8.00.

Our price, postpaid... **\$5.00**
Name in gold, 50c extra. Patent thumb index, 50c extra.

Ideal India Paper Bible

For Teacher, Pastor or Friend.

It is printed in long primer type. It is self-pronouncing. It has silk head-band and marker. It is silk sewed guaranteed not to break in the back.

It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It is $8\frac{3}{4} \times 5\frac{1}{4}$ inches, weighs 22 oz. It is only 15-16 of an inch thick.

It is sold regularly at \$10.20. **Special Price, postpaid...\$7.50**

It will last a lifetime, ordinary use. Improved thumb index, 50c extra. Name lettered in gold, 50c extra.

EXTRA SPECIAL.

Same style, contents and quality as above. Ideal Bible with the black face minion type, size $5\frac{1}{2} \times 7\frac{1}{2}$, weight 20 oz. Regular agent's price, \$9.00. **Our special price...\$7.00**
Greatest value ever offered in a Bible.

Old Folk's or Home Study Bible

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

It takes the place of a family Bible. Bound in a splendid quality, flexible morocco, stamped in gold. Regular agent's price, \$6.50.

Our price, postpaid... **\$3.50**
Your name in gold, 50c extra.

Large Type Concordance Bible

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

With patent thumb index, \$2.75.

Ideal India Paper Pocket Reference Bible

This Bible weighs only 11 ounces, is $\frac{5}{8}$ of an inch thick, and size $4\frac{1}{2} \times 6\frac{1}{2}$. It has very readable minion type, splendid morocco binding, overlapping edges, silk headbands and marker. White opaque India paper, contains references and maps. Guaranteed not to break in the back. Just the Bible for men to carry in their pocket or ladies in their handbag—so small, light and convenient.

Our special price, postpaid... **\$4.00**
Your name in gold 50c extra; index 50c extra.

The same Bible as described above, with a complete Bible concordance at **Special price...\$5.00**

Thinnest Bible In the World

The Oxford Self-Pronouncing Bible.

Thickness 9-16 of an inch. Size $5\frac{1}{2} \times 8$ inches, weight 12 $\frac{1}{2}$ ounces. Printed on the famous Oxford India Paper, the thinnest, strongest, most opaque used in Bibles. Bound in best grade French Morocco, overlapping edges; leather lined to edge, silk sewed, silk headbands and marker, red under gold edges. Self-pronouncing, clear minion type. References and beautiful colored maps. **Our special net price, postpaid \$7.50**

Your name in gold, 50c extra. Same as above with concordance, \$8.50

Small Text Bible

Splendid clear minion type, overlapping edges, red under gold edges, silk headband and marker, flexible morocco binding, stamped in gold. **A Real Bargain at...\$1.50**

Old Folk's Testament and Psalms Illustrated

Very large, clear pica type—the largest type to be had in a convenient size book. It is bound in black cloth, stamped in gold and has 24 full page illustrations.

The Lord's Prayer is beautifully printed in colors as a frontispiece. It is the only pronouncing big type Testament on the market; has key to the pronunciation of proper names; dates or times of the writing of the different books. The Lord's Prayer is illustrated with 8 pages of pictures. This Testament is especially suitable for old folks or small children, and is fine for home worship. **Special Net Price, Postpaid...\$1.25**

Same as above in fine morocco binding, \$2.25.

Extra Special Testaments

Large minion type, words of Christ in red, full page colored illustrations, splendid grained morocco binding. Stamped in gold, round corners, gold edges. Size $4\frac{1}{2} \times 6\frac{1}{2}$ in. thick. **\$1.00**

Price, postpaid... **60c.**
Vest Pocket, leather bound, nonpareil type Testament, stamped in gold, round corners red edges.

500 copies of a vest pocket size, flexible morocco bound Testament with a splendid black face type, **Only...30c.**

Ideal Vest Pocket Testament.

Solid leather binding, overlapping edges, size $4\frac{1}{2} \times 2\frac{1}{2}$. Thin, self-pronouncing clear nonpareil type, thin Bible paper, stamped in gold, round corners, red under gold edges—a splendid book and it looks good.

Regular \$1.25 value. **Our Special Price...75c.**

Same style as above with the words of Christ printed in red, 90 cents.

The Precious Promise Testament

With a complete index. All Precious Promises marked in red. It has large, clear type. The only complete index to the New Testament. This index enables one to find the verses on any subject in the New Testament; or to find any verse in the New Testament. It is $4\frac{1}{2} \times 6$ in size, bound in leather, overlapping edges, can be rolled without injury to binding or sewing. **Special net price...\$1.75**

Seventeen Jewel Testament and Psalms

The Jewels are:

The largest and most readable type in a small book.
Fine India Paper, very opaque, edges don't stick.

Fine genuine morocco binding, overlapping edges.

Silk sewed, with silk headbands and marker.

Stamped in pure gold on side and backbone.

Beautiful red under gold edges.

Chapter headings at edge of pages, making it self-indexing.

The chapters are numbered in figures.

The size is only $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2}$ in. thick. The weight is less than 3 ounces. Eight blank pages on fine bond paper for notes.

Fits the hand.

It is self-pronouncing.

It contains the Psalms.

It is made with the best flexible glue.

The price is only \$1.50, postpaid, or 5 copies for... **\$6.00**

Pentecostal Publishing Company, Louisville, Kentucky.