

PENTECOSTAL HERALD

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WHAT IS YOUR WILL? BY THE EDITOR.

FOR this is the will of God, even your sanctification." This is a very clear and positive statement. It is in harmony with the whole teaching of the Bible. We could not conceive of God willing anything less than that his people should be saved and kept from all sin.

What is your will, my dear reader? Do you desire to be saved from all sin? Do you hunger and thirst after righteousness? Can you say with the Psalmist, "As the hart panteth for the waterbrook, so panteth my soul after thee, O God?" Are you striving to shun the appearance of evil? Are you using every means of grace to stimulate and encourage your soul to press on to know the Christ in all the fulness of his love and power to save?

Our attitude has everything to do with our spiritual attainments. What we desire, intensely, powerfully influences our thought, actions, and life; in fact, what we will, believe, desire, and do, makes us what we are. Acts repeated form habits, habits form character, and character fixes destiny. Is it our chief desire, our one great longing, to be saved from all sin, to be kept and guided by power divine into all righteousness?

There is no doubt but that our Lord Jesus "Is able to save to the uttermost." He said on one occasion, "All power is given unto me in heaven and in earth." There is not, there cannot be, any lack in Christ. He healed the sick, made the deaf to hear, the blind to see; he walked the waves of Galilee, he raised the dead, he rebuked and cast out devils, he walked out of the sepulcher triumphant over death and all the powers of evil. He says of himself, "I am the resurrection and the life." Jesus Christ is supreme. He is almighty. Nothing is hard for him; he speaks and the waves of the stormy sea, legions of devils, and death at once obey him.

What is your desire concerning yourself? The Lord Jesus knows; he discerns the thoughts and intents of the heart. Those who commit themselves to him, believing in the merit of his blood, his death, his resurrection and his all-sufficiency, are absolutely safe for full salvation for this world and for all other worlds. Implicit, unhesitating faith in Jesus Christ is always safe. It is doubt that darkens, hinders and destroys. It is faith that laughs at impossibilities, that lays hold upon the omnipotent and compassionate Saviour.

Do you will to be delivered from sin? To be made strong against temptation? To be cleansed from all inward defilement, to have a heart from sin set free? Then quit all else and come to Jesus. His blood has marvelous cleansing power. His atonement reaches and

covers all the needs of your soul. Come to Jesus. Make no other plans; do not hesitate. Be careful about any lazy scheme to get other people to do your praying and believing, but teach yourself to pray to Christ and to trust in him. Guard against reading books or listening to any one who would hinder you from the largest and most unhesitating trust in the Lord Jesus. Will to be saved from sin, to be cleansed from all filthiness of the flesh and spirit. Insist in your prayers at the mercy seat that you shall be made holy in heart and righteous in life. Be insistent; let nothing distract you from this one supreme purpose. And may God grant you the fullness of the blessing of the gospel, and make you to rejoice in our Christ.

OPEN LETTER.

My Dear Young Brother:—

YOUR letter received and read with great interest and appreciation. I wish I were more competent to give the counsel and suggestions you ask for as you enter the evangelistic field.

I congratulate you on your call and your response to it. Make up your mind that the evangelist's work is real work; it will claim all of your time, physical, mental and spiritual strength. Put your whole self into it and see that you are re-inforced and empowered with the abiding presence of the Holy Ghost. Your one great work is to win human souls to Christ. Keep this fact in mind and concentrate all of your energies and efforts on this one objective, remembering that the more believers you lead into full salvation the larger number of sinners you will lead to Jesus. To get the church aroused, blessed with an outpouring of the Holy Spirit and at work, is to get sinners converted; and the church revived will be able to care for, protect and nurture those babes in Christ. There is no milk for a babe in the breast of a dead mother. It is of little use to get sinners converted and place them in a church that is not in vital union with Christ, and under the power and leading of the Holy Ghost.

Strive to keep a burning passion for the salvation of souls within you all the time. The supreme love of Christ and a quenchless passion for the salvation of souls, will make you a soul winner. Guard carefully against a desire for money. Do not build a fine house or buy a fine car, or do anything that will compel you to think about money. Do not go to planning and scheming to secure large sums of money for holding meetings. Do not indulge in extravagant tastes or luxurious habits. Live modestly, comfortably and healthfully, if possible, but simply. The sim-

ple life is the ideal life. You should dress neatly. Do not attract attention to your dress either by shabbiness or gaudiness. I hope you can get on without flashing jewelry before the people. I trust you will not misunderstand me. Your remuneration should be ample to support your family, but remember there is no person more disgusting to the people than an intensely money-hungry preacher.

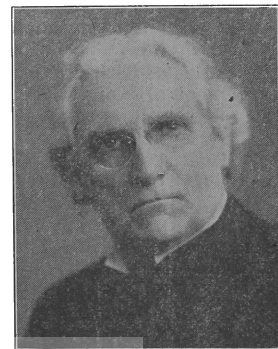
There is one other matter I might mention. Be careful and discreet in your attitude toward the sisterhood. I am reminded of a remark made by General Kitchener in an address to his soldiers in India. "Gentlemen," said he, "be courteous to all women; be intimate with none." That advice will apply to all evangelists. Guard carefully at this point. Be industrious; keep the best of books by you, and fill your mind with the mature thoughts of the men who have lived and wrought well, and gone on.

MONTHLY SERMON

Rev. H. C. Morrison, D.D.

AN UTMOST SALVATION.

Text: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.



It is a good long journey from the ugly bulb to the beautiful and fragrant bloom, but if the bulb is brought in contact with the proper elements it will decay and pass away; but the bloom, waving its beauty, will scatter its

fragrance on the wind. There must be soil, sunshine and flower transforming the bulb into the bloom. If the means are not used the end cannot be secured. The bulb will shrivel, decay, and there will be no bloom.

There is a wide difference between the sinner, in rebellion against God, and the saint in communion with him; and yet so certain as there are conditions that can change the bulb to blossoms, there are forces that can transform the sinner into the saint. "The gospel is the power of God unto salvation to every one that believeth."

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



SIGNS OF THE TIMES.

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



An eminent writer on the course of civilization has said:

"Here is the moral of human tales—
'Tis but the same rehearsal of the past:
First, freedom, then, glory—when that fails,
Wealth, vice, corruption, barbarism at last;
And history with all her volumes vast
Hath but one page."

Dr. A. T. Pierson says that, "Each dispensation has seven features:

- "(a) Increased light.
- "(b) Decline of the spiritual.
- "(c) Union between the Church and the World.
- "(d) Gigantic civilization—worldly in type.
- "(e) Parallel development of good and evil.
- "(f) Apostasy on the part of God's people.
- "(g) Concluding judgment.

We seem now to be in the Seventh Dispensation!

In the light of the foregoing we shall consider some Signs of the Times.

1. The Signs of the Times would indicate that a great apostasy is upon us. We are not pessimists; we have as bright a faith in God, in the Bible, and in Revealed Religion as we ever had, but the days are evil; theologically and spiritually there is a frightful departure from the faith of our fathers. This is reflected in the Protestant pulpit.

A modern preacher is represented as making the following announcement:

"Sunday next: I shall preach in the morning on 'The Hope of the World, the League of Nations,' and at the evening service my subject will be 'The Evolution of Man from the Primordial Protoplasmic Germ.' There will be a special attraction, also, in the person of Madame Wibble-de-Wobble, the famous operatic singer, who has kindly consented to sing for us:

'Every day, in every way,
We are getting better and better.'

"In conclusion, let me make an earnest appeal to all our friends, who appreciate our efforts to bring the world into the church, to help us liberally in the collection, as we are heavily in debt. As Browning said, 'God is in his heaven: all is right with the world.'"

2. The Signs of the Times denote a great mixing up of the world and the church. The church Advocates give out the following news item:

"Bishop Mitchell's duties as Grand Prelate of the Grand Encampment of Knights Templars of the United States call him to Seattle, Wash., the place of the triennial conclave, the last week in July. He will remain in this country until after the fall meetings of the boards in the interest of the Philippines' Mission. Mrs. Mitchell accompanies him. They were due at San Francisco, June 30. Their permanent address while home will be 865 North Marengo Ave., Pasadena, Calif."

It is unfortunate for our missionary cause that this note about Bishop Mitchell got into the papers. He is the Missionary (?) Bishop of the Philippines. His expense to the church would be close to \$10,000 a year. In these times of financial stringency, when so much missionary work has to be abandoned, it looks bad to have a bishop leave his field to attend a big conclave of Knights Templars in Seattle, of which he is the "Grand Prelate." Imagine Bishop Thoburn or Bishop Taylor being a Grand Prelate of Masons and crossing the seas to officiate! No doubt many will raise the question: who pays the bill, the Masons or the Board of Missions? And it is an eminently proper question to be asked by people who give their consecrated money to the mission fields.

AT THE PLACE OF THE SEA.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back?
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, he will heap the floods,
When he says to your soul, "Go on."

And his hand will lead you through—clear through—

Ere the watery walls roll down,
No foe can reach you, no wave can touch,
No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry-shod,
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud.
You shall see but the Lord alone,
When he leads you on from the place of the sea
To a land that you have not known;
And your fears shall pass as your foes have passed,

You shall be no more afraid;
You shall sing his praise in a better place,
A place that his hand has made.

—British Weekly.

3. The Signs of the Times are reflected in the aversion evidenced by the modern mind toward spiritual truth and doctrines as contained in the Bible. The trend of the times is toward the elimination of the miraculous and the supernatural. We allow that there are mysteries in religion.

Newman spoke truly when he said: "I am far from denying that every article of the Christian creed is beset with difficulties, and it is a simple fact that I cannot answer those difficulties. But ten thousand difficulties do not make one doubt. Of all points of faith, the being of a God is encompassed with most difficulty, and yet is borne in upon our minds with most power."

Let skeptics, however, be reminded that the difficulties of unbelief are far vaster than the difficulties of faith.

Faith promotes the highest exercise of reason because it rests upon the most substantial and durable foundation. Unbelief does violence to the human faculties of reason, hope, faith, and love, and proceeds in its logic upon the most nebulous propositions, and bases itself upon guesswork and chance.

Faith takes in the sublimest truths and the widest circles of thought. Unbelief shrouds itself in clouds and darkness and confines itself more to the things of time and sense. It seldom soars.

Wesley described the fruits of saving faith as, deliverance

- "From all uneasiness of mind.
- "From the anguish of a wounded spirit.
- "From all discontent.
- "From fear.
- "From sorrow of heart."

"Faith in God," said an old writer, "involves in its very act a rational appreciation of evidence, and the evidence of Bible truth is so clear that man cannot reject it without folly as well as sin."

"Let me tremble at God's word," said one, "and let me in reading it keep three purposes in view:

- "1. To collect facts more than form opinions.
- "2. To regulate practice rather than encourage speculation.
- "3. To aid devotion rather than dispute."

George Fox, the Quaker, was very quaint and erratic, but very bold for his Lord. He tells of an experience he had in a certain English church in Nottingham. He says:

"When I came on top of a hill in sight of the town, I espied the great steeple-house;

and the Lord said unto me, 'Thou must go cry against yonder great idol and against the worshippers therein.' When I came there, all the people looked like fallow-ground, and the priest, like a great lump of earth, stood in his pulpit above. He took for his text these words of Peter: 'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' And he told the people that this was the Scriptures, by which they were to try all doctrines, religions, and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out and say, 'Oh, no, it is not the Scriptures.' But I told them what it was, namely, the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried."

Two great Doctrines of the Bible very much neglected in our day: The doctrines of "Christian Holiness," and the "Second Coming of Christ." The modern mind dismisses holiness as a real experience. It refuses to recognize it as a heart experience. It calls it fanaticism, radicalism, hobbyism, etc. It prefers to advocate salvation by character. Nevertheless, the word of God is sure, the grace of God is sufficient to bring true believers into a personal experience of grace whereby the heart is cleansed from sin, and the Holy Ghost comes in his blessed baptism. The true believer sees holiness in the Bible from its Alpha to its Omega and cries out:

"He wills that I should holy be,
What can withstand his will?
The counsels of his will in me,
He surely will fulfill.

"What is our callings glorious hope,
But inward holiness!
For this, to Jesus I look up,
I calmly wait for this."

The Second Coming of Christ—what a glorious doctrine is this! Yet, how it is neglected by the carnal mind and distorted by the Modernists. We have observed that the Second Coming is always associated with sound doctrine and with real spirituality; and it is a doctrine that God seems to peculiarly bless. Quite recently, we preached on the "Second Coming" in a Michigan meeting; at the close, one of the most wonderful altar services followed in which a young man who had wandered from God got a blessed restoration, and a woman was powerfully sanctified.

4. The Signs of the Times indicate a strong movement among God's people to separate themselves from men and enterprises which are destructive to faith and which do not promote God's glory. We see this in education. Bible schools are increasing throughout the land; holiness camps are increasing, conventions for the promotion of the sanctified life are not fewer, but more. The people of God have found they cannot support modernistic institutions which destroy faith, and, while many refuse to be come-outers in their church relations, yet, they find their inspiration for Christian life and service in the camp meetings, conventions, and revivals carried on by the holiness people and the advocates of the "deep things of God." Schools like Asbury College are in demand. The people of God are not willing to place their sons and daughters in schools where their faith is damaged, if not destroyed, and where the old-time religion is being discounted and denied.

Finally. The Signs of the Times all go to emphasize the need of a return to the faith once delivered to the saints.

Modernism is losing out when it comes to practicing its theories, whereas, on the other hand, where the old-time religion is being preached and pushed, God confirms it with "signs and wonders, and divers miracles and gifts of the Holy Ghost." (Heb. 2:4).

Not long since we were in a "Community" church; good Centenary money was put into it. It has a stage (not a pulpit) with the scenery, curtains, pulleys, etc. It also has a

gymnasium. Its program is both ambitious and presumptuous. It assumes to be a "community" church in a town splendidly church, and it proposes to operate by movies, pyrotechnics, programs, etc. More and more are we convinced that the "community" church has no spiritual value. The minister who runs it has to sacrifice his spirituality, and the people who support it sacrifice their principles and violate their church

and baptismal vows when they promised to renounce the devil and all his work, the vain pomp of this world, etc. It invariably happens that when a minister regains the New Testament conception of the church that it spoils his taste for movies, stages, programs, etc., and he becomes converted to the idea that the church is more than a *working body*—it is a *communion of saints*.

The Bible and Science.

W. M. YOUNG, A. M., Sc. D.

THREE POSSIBILITIES OF LIFE.



ACCORDING to science there are three possible conditions of life open to all living organisms—Balance, Development and Degeneration. The first indicates a character which seems to hold its own against the attacks of evil and the appeals of good. This state of equilibrium, however, is shown to be purely theoretic, and is actually foreign to the world of life. That which seems to be inertia, upon closer observation, is found to be either development or degeneration.

The condition of degeneration is called catagenetic; in it three natural processes are at work—the law of degeneration, the law of reversion to type, and the law of death.

The most highly developed species of doves and pigeons, when left to themselves for a few generations, will revert to a sameness of color. The black, the white, and the dun, all are metamorphosed into one—a dark slaty blue. The most beautiful roses will revert to little dog roses. The most highly developed strawberries will become little wild berries. The principle of reversion to type may easily be discovered almost anywhere in nature.

THE LAW OF DEATH.

Nature appears to be full of life, but in reality it is full of death. The natural tendency of the plant is not to live, but to die. It is kept from dying by a temporary endowment of life, which gives it power for a short time to utilize the rain, the sunshine, and the air. For a while the life principle prevails against nature, and then it is overcome. The sun that warmed it into development, now withers it. The air and the rain that nourished it, now rot it.

This law of death holds in animals and men. The very air which seems so necessary to life, is found to minister to corruption. The only way to keep a body from corruption is to keep it from the air, or destroy the bacteria. One of the best definitions of life is said to be this: "The sum total of the functions which resist death."

Modern science admits the principle of reversion to type in plants, animals and birds, and also the principle of deterioration in man. It is found, however, that when men and races so degenerate as to die out, yet man never reverts to any type of monkey. The wild state is natural to the brute, and the domestic animals may become wild, but the civilized state is natural to man, and when he forsakes it, he dies out, if not redeemed by some external force.

Even Charles Darwin admitted the principle of degeneration in his own character. He says: "If I had my life to live over again, I would make it a rule to read some poetry and listen to some music at least every week; for perhaps that part of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature."

The Bible and science and human experience combine in declaring that there is a retrograde principle in man. All unregener-

ate men who know themselves are conscious of this tendency, which is both deep-rooted and active. It is a gravitation, a bias toward evil. Moreover, the more the retrograde tendency is gratified, the stronger it becomes. The water runs more swiftly as it approaches the cataract; appetites grow stronger as they are continually gratified. An ocean will not satisfy the thirst of a drunkard. Millions will not give contentment to a money-lover.

PRESENT DAY DEGENERATION.

The *Literary Digest* of March 1, 1924, quoted Basil M. Hastings as saying concerning certain conditions in England: "The modern man of letters is a delusion or a snare, and until you drop him and all his works you cannot aspire to the standard of taste that prevailed in this country before the war." He says further: "Literature degenerates as life and standards of life degenerate. When man is unworthy, literature is unworthy. Most moderns are either stupid or mad, and that is why the publishers sullenly turn out stupid or mad books." In the same magazine, Henry S. Harrison, speaking of the revolt of youth, tells us that, "Thousands of bitter voices have cried in the densely populated wilderness: America is a vulgar and impossible place, not meet for art, or for the artists to live in. Americans are enslaved by masses of outworn conventions."

Now, we may refuse to believe these wailing voices, but we are forced to believe that a slump in morals has taken place in almost every country as a result of the World War. We can trust no scientific evolution to give us back that which we have lost. A generation ago a certain class of writers were preaching the doctrine that science would cure the world's ailments, set the body and soul free, deliver the human race from superstition, and make all humanity happy.

THE MORAL FAILURE OF SCIENCE.

The World War was one of the greatest lessons God ever put before the world of the utter futility of science to heal the world's sores. Science made the war intensely more terrible; evolution became catagenetic according to the law of degeneration, reversion to type, and the law of death, and the world seemed like the traditional figure of an ugly serpent with its tail in its mouth devouring itself.

The principle of change is manifest in all nature; everywhere we see growth and decay; progress upward is largely matched by regress backward. Mr. Albert Edward Wigam, an avowed evolutionist, tells of specimens of ants which a certain professor has encased in amber which he says are 2,000,000 years old, and they are practically identical with the ants now living. We wonder who estimated the date of the amber and the ants; but suppose that we grant his statement is true, on such principle of devotion, how long did it take to develop a man from an amoeba?

Human races rise and fall; history repeats itself. We see little upward movement anywhere in the world except where human heart and spirit are touched by the power of Christ and the Christian religion. Man is very far down by reason of a condition of

degeneration which has long existed. Christ says: "The Son of man is come to save that which was lost." Matt. 18:11. Man's highest good and noblest development can come only by the new birth which Jesus explained to Nicodemus, and by "the expulsive power of a new affection." We must look to Christ; the progress of the Christian era comes from his inspiration.

Evangelism Without Repentance.

In their efforts to lead people into a better life the dominant theme and keyword of the prophets of the Old Testament, the apostles of the New Testament and the reformers of the Dark Ages was *repentance*.

To them the word "repentance" meant a deep, godly sorrow for sins personally committed, forsaking and turning away from the same, with a renewed, transformed life as a result. All classes understood clearly the messages of these men of God.

The same theme and keyword—Repentance—both dominated and permeated the evangelism of the founders and builders of Methodism.

Was this cloud of witnesses, covering many centuries of time and all the nations of the earth, mistaken in their conception of the essentials to salvation? Did they misunderstand God's methods of saving souls from perdition? Did they emphasize the wrong theme? Let this matter be considered well.

If they were right, the trend of modern evangelism is wrong. The basic theme is no longer what it used to be—Repentance. When have you heard a sermon on "Repentance" by a pastor or an evangelist, such as used to be preached by the mighty men of God? When have you seen an article on "Repentance" in any of our Advocates, Sunday school literature, or Epworth Herald, such as the fathers used to write?

Has human nature changed? Has God's plan of saving souls been revised and abbreviated? Has the necessity of repentance been abrogated, and church membership substituted in its place? Who is responsible for this change? What will be the result of this change? Are we drifting towards, or from, a saved world?

The unregenerated heart today is the same as it was in the days of the prophets and apostles. Repentance now is as much a necessity for every sinner as it was in the days which are gone.

ROBERT L. SELLE,
Conference Evangelist.

Y. M. C. A. Building, Oklahoma City, Okla.

Push the Fifty-Cent Offer.

What better use can you make of a dollar than to send it to THE HERALD with the names and addresses of two friends to whom you would have THE HERALD sent for six months? Help us to contend for the saving faith of our holy Christianity by putting THE HERALD into the hands of the people. Here is a good investment for some of your consecrated money.

All wish to possess knowledge, but few comparatively speaking, are willing to pay the price.—*Juvenal*.

Does God Heal the Sick?

REV C. W. RUTH, Evangelist.

NO person who reads and believes the Bible, will doubt or deny the fact that God has healed the sick in the past, according to the plain statements of his own word. Then why may he not heal the sick today, as in the past? Why not? Certainly no one would question his ability to do so. And if he is forever the same, (Mal. 3:6), we can see no reason why he may not heal today. Indeed, it would seem to us that even if there were no direct, or specific promises concerning healing, as in Exodus 15:26, and James 5:14, 15, such promises as might be termed general promises, would include the possibility of healing in answer to prayer. Take, for example, the promise of John 15:7,—“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” Or take the promise of Matt. 18:19:—“I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” We can see no reason why such promises might not include physical healing. Why not?

However, we need constantly to bear in mind that all the promises in the word of God are conditional; and that whatever other requirements, or conditions, may be stated, there certainly can be no conditions nor promises that would bring healing contrary to the will of God. In other words, in order to have the answer to prayer in the fulfillment of any promise, we must pray in the will of God; or, in the attitude which says, “If it be thy will.” To assume, and to say, that it is the will of God to heal everybody, at all times, of all their physical ills, we fear would be taking a position that could not be sustained by the Scriptures. While we know that sickness and disease, and all physical deformities, and even our mortality, and death, are all due to sin, directly and indirectly,—yet we cannot hope to escape all of these consequences of sin, in this life,—even though we are delivered from the sin itself,—through the atoning merits of our Lord.

We are aware that they who incorporate divine healing in their creed, and are most pronounced on the subject, will invariably refer us to Matt. 8:17, where we read, “Himself took our infirmities, and bare our sicknesses,” and insist that healing is in the atonement, and consequently all may be healed. The line of reasoning is usually as follows: “Because healing is in the atonement, and because Jesus healed all who came to him for healing while he was upon earth, and because he is ever the same, and because he is no respecter of persons, therefore, all may be healed.” We fear this is both illogical and unscriptural.

While we gladly admit, and fully believe that healing, like all our temporal blessings, including our resurrected and glorified bodies, are “in the atonement,” yet, we cannot believe that these things are in the atonement in the same sense as is our redemption from sin, and the salvation of the soul. First, if this passage promises relief from all our physical ailments, then why should not the same reasoning and the same logic apply to our “infirmities?” Then why should we not be delivered from all our mental and physical “infirmities,” seeing he “took our infirmities,” just as he “bare our sicknesses?” And yet we have heard of no one who would dare to claim freedom from all “infirmities.” . . . It seems to us this passage must necessarily apply to our “infirmities” just as it does to our sicknesses. But what seems to us to be even a greater difficulty in the aforesaid line of reasoning, is the fact, that if physical

healing is in the atonement for all men, just as redemption is, and therefore the will of God that all should be healed, as it is the will of God that all should be saved, then would it not be a sin to be sick? and would not they who fail to accept and appropriate the provision of the atonement for their healing, and thus have the will of God done in them, be guilty, and lost, just as every person is lost who fails to accept Christ as his Savior? It seems to us there would be absolutely no escape from the logic of this conclusion, if healing is in the atonement just as salvation is in the atonement. If we are mistaken, we hope we may be corrected.

Again, if the aforesaid line of reasoning concerning healing is valid, and scriptural, then why might we not as well argue that since our resurrected and glorified bodies are in the atonement,” and since Jesus raised Lazarus on the fourth day, and since Jesus is ever the same, and is no respecter of persons, therefore all might be raised from the dead on the fourth day? We do not mean to be facetious, nor unbelieving, but consistent. Still another matter that troubles us, is the fact that in all logic, the greater must of necessity include the lesser. A person cannot have ten dollars without having five dollars. Hence, other things being equal, all who have faith for the saving of the soul, which certainly is the greater, would of necessity have faith for the healing of the body, which is the lesser. And if a person did not have faith for the healing of the body, which is the lesser, how could he have faith for the saving of the soul, which is conceded by all, to be the greater? We contend that the case is not equal: that while salvation is in the *grace of faith*, for the “Whosoever will,” healing is in the *gift of faith*; and all the gifts are bestowed arbitrarily, in the sovereign will of God, “severally as he will.” 1 Cor. 12:11. Hence, one may have faith for the greater,—the saving of his soul—and not have faith for the healing of the body, which is the lesser, and yet be wholly blameless and guiltless in the matter.

Whenever healing is mentioned in the Bible, it is invariably spoken of in the realm of the gifts, or as a special bestowment, in the moral or spiritual condition of the recipient; not because sins had been forgiven, but, “that ye may know that the Son of man hath power on earth to forgive sins.” Mark 2:10 And it is noteworthy that while the Apostle was enumerating the various gifts of the Spirit, according to their relative value, he mentions “gifts of healings,” as the fifth, in the divine order. See 1 Cor. 12:28. And we also note the fact that he uses the plural, both in “gifts” and healings,”—“gifts of healings”—which would seem to suggest that God had more than one way of healing. This is exactly what modern divine healers do not wish to admit. But if Isaiah was in divine order when he said concerning Hezekiah, “Take a lump of figs. And they took and laid it on the boil, and he recovered.” 2 Kings 20:7. And if Paul was in divine order when he said to Timothy, “Use a little wine for thy stomach’s sake, and thine oft infirmity,” 1 Tim. 52:3; and if Jesus “spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with clay, and said unto him, Go, wash in the pool of Siloam,” John 9:6, 7, why was this not just as much a divine healing, though remedies were employed, as it is divine healing when no remedies are employed?

That God is still willing to hear and answer prayer for the sick, and that he does still heal by the use of remedies, and without remedies, just as he has ever done, when it

was for his own glory, and for the highest and best interests of all concerned, we steadfastly believe. This writer is a glad witness to both kinds of healings,—having been instantaneously healed without the use of remedies, and also gradually healed by the blessing of God, in the use of remedies. In either case, it was divine healing, and we rejoice and give God the glory. Where a change of diet, or a change of climate, or a change of water, or any other remedial agency may be effectual in curing disease, we fail to see why it would not be pleasing to God for his children to make use of the same. Doubtless much of sickness, and disease, and suffering is due to our own excesses,—eating too much, and eating that which is injurious, unduly exposing ourselves, failing to properly observe the laws of health, etc., and therefore it would seem important that we should learn, if possible, the cause of our sickness, and correct our habits, even before we are healed; so that after we are healed we should not repeat our folly, and again break the same laws of health, and be subject to the same physical ills. While it certainly is a great privilege, and a great blessing to come to God for healing, when sick, it is nevertheless a greater blessing to be kept in health. If it does not enhance the glory of God to be reclaimed from frequent backslidings, we fail to see how it would enhance his glory for us to break the laws of health, and thus require frequent healings of the body. And if all persons could always be healed of all sickness, instantly, would there not be a probability that such a person might continue in thus violating the laws of health? We fear, many would.

Who can say that sickness may not at times be in the permissive providence of God, and be one of the “*All things*” that “work together for good to them that love God, to them who are the called according to his purpose?” (Rom. 8:28) Are there not multiplied thousands who would testify that sickness had been sanctified to their good, and proved to be a “blessing in disguise?” By it they were taught profound lessons of submission, of sympathy for suffering humanity, and of unwavering faith and trust in God. And at the same time they portrayed to those about them, the marvelous power of divine grace to sustain in the hour of trial, and the faithfulness of God in caring for his own, in the hour of human weakness, and helplessness; until they could say, with the Psalmist, “It was good for me that I have been afflicted; that I might learn thy statutes.” Ps. 119:71. Sickness and suffering are not always an unmitigated evil, and as in the case of Lazarus, it may be “for the glory of God, that the Son of God might be glorified thereby;” (John 11:4) whether it be by healing with remedies or without remedies; or whether it be by patient endurance, death, and resurrection.

Hence, we would insist that it is always safe to pray “Thy will be done,” when asking for healing; and to seek to ascertain what his will might be in the matter. We are not discussing the “gift of faith” nor the “gift of healing.” We fully believe there should be more of these “gifts” in the church than what there are, and rejoice in everything the Lord does. It suits us exactly. When people are healed in direct answer to prayer, we rejoice with them; and when people are healed by the use of medical skill and remedies we rejoice with them; and when people are kept in health, so as not to need healing, we rejoice with them; and in either case we would say, The Lord did it: and blessed be the name of the Lord!

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OF ASBURY THEOLOGICAL SEMINARY

WESLEY'S CORNER.

SERENITY AND SELF-CONTROL.

One of the very first things to impress you in studying the life of Wesley is his wonderful serenity and self-control. Now we all know that self-control in a high degree is a rare virtue, and it would seem that it has always been so, for many centuries ago the wise man wrote: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." The number of those who can lead armies and take cities is perhaps greater than those who have supreme control over self. But how was it with the founder of Methodism? He was burdened with the care of the churches, criticised, abused, misrepresented, mobbed, dogged by personal enemies and ecclesiastical enemies, beset with the most trying domestic troubles, and yet through it all he maintained a spirit of serenity and self-control that is most admirable. We hear him say: "I feel and grieve; but, by the grace of God, I fret at nothing. I dare no more fret than curse or swear." He was no stoic, he was no wooden man,—"I feel and grieve," he says, and we know he was a man of the most refined feelings.

During a season of persecutions by his enemies, his friends were deeply agitated, but Wesley was the coolest of them all. He says: "Every week I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened, and crying out, 'O, what will the end be?' What will it be? Why glory to God in the highest, and peace and good-will among men." The persecutions of the Higher Churchmen did not alarm him.

Here is an illustration of the spirit in which he did his work amidst privations unknown to the preachers of today: "In my present journey I am content with whatever entertainment I meet with, and my companions are always in good humor. This must be the spirit of all who take journeys with me. If a dinner ill-dressed, a hard bed, a poor room, a shower of rain, or a dirty road will put them out of humor, it lays a burden upon me greater than all the rest put together. By the grace of God I will never fret; I repine at nothing; I am discontented with nothing. And to have persons at my ear fretting and murmuring at everything, is like tearing the flesh off my bones. I see God sitting upon his throne and ruling all things well."

Adam Clarke says Wesley surpassed even Fletcher in tranquillity of spirit, when one considers what he had to undergo. He used to say that ten thousand cares were no more weight to his mind than ten thousand hairs to his head. Only once or twice does he record some depression of spirit, which was of very short duration, and was cured by taking a little more work "into a life already packed and crowded with work."

HIS CALMNESS IN FACING A MOB.

His self-control never shows to better advantage than when facing an angry mob. His life was saved more than once, perhaps, by his supreme self-possession. Nor can it be said that he was unaware of the peril which often confronted him on such occasions. An infuriated mob attacked him and his helpers at Falmouth, and, "to all appearances," he says, "Our lives were not worth an hour's purchase." Wesley was urged to hide himself in the house which the mob attacked, but he refused to do so. The door was broken in and—but let him tell it: "Away went all the hinges at once, and the door fell back into the room. I stepped forward at once into the midst of them, and said, 'Here I am. Which of you has anything to say to me? To which of you have I done any wrong? To you? Or you? Or you?' I continued speaking till I came bareheaded as I was (for I

purposely left my hat that they might all see my face), into the middle of the street, and then raising my voice, said, 'Neighbors, countrymen! Do you desire to hear me speak?' They cried vehemently, 'Yes, yes, he shall speak. Nobody shall hinder him,' etc.

On another occasion an angry mob attacked him with murderous intent, some raising clubs and crying, "Knock his brains out! Down with him! Kill him at once!" But he escaped with little injury. "having lost," as he said, "only one flap of my waistcoat and a little skin from one of my hands."

It was a close call, and we hardly know which amazes us more, his escape from death, or his serenity and self-possession. He says: "From the beginning to the end, I found the same presence of mind as if I had been sitting in my own study. But I took no thought for one moment before another; only once it came into my mind, that if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but that I should swim across, having but a thin coat, and a light pair of boots."

When a rude low-bred fellow ran against him, and tried to throw him down, saying in an impudent manner, "I never turn out for fools," Wesley, stepping aside, said, "I always do,"—and the fool passed on.

Impatience of criticism is a fault all too common. A great many people cannot bear even to be told of their faults that they might mend them. But no one bore criticism more kindly than Wesley. Here is his reply to a carping, fault-finding man. We quote only a sentence or two: "You conclude with praying that God would remove pride and malice from among us. Of pride I have too much; of malice, I have none. However, the prayer is good, and I thank you for it."

The basest slanders were heaped upon him. He was called "a dealer in stolen wares," "a libeler," "as unprincipled as a rook," "that old fox," etc., by his antagonists. At this time he was an old man of seventy-four, and his traducers were young men who were supposed to be employed as he was, in building up the kingdom of God. But, as usual, he controlled his temper and replied in a manner becoming a Christian. "Where?" he asks, "have I, in one single sentence, returned them railing for railing? I have not so learned Christ. I dare not rail, either at them or you. I return not cursing, but blessing. That the God of love may bless them and you is the prayer of your injured, yet still affectionate brother, John Wesley."

When some one complained because a young preacher found fault with an older preacher, Wesley said: "I will thank the youngest man among you to tell me of any fault you see, or believe you see, in me; in so doing, I shall consider you my best friend."

What is the secret of such wonderful serenity and self-possession? Adam Clarke gives it: "It was his deep intimacy with God. He felt God near at all times,—closer than breathing." After a narrow escape from a mob, he says, "I never saw such a chain of providences before; so many convincing proofs that the hand of God is on every person and thing, overruling all as it seemeth him good."

A converted captain of a rabble bore the same testimony. Charles Wesley received him on trial into the Methodist Society, and asked the question: "What think you of my brother?" "Think of him?" was the answer, "That he is a man of God; and God was on his side, when so many of us could not kill one man."

After a miraculous escape from death Wesley wrote the hymn containing the lines:

"Angels our servants are,
And keep us in our ways;
And in their watchful hands they bear
The sacred sons of grace."

Serenity and self-control, rare and coveted graces,—how attained? By "a deep intimacy with God." Let us pause and learn a lesson.

Radiant Living.

REV. C. M. GRIFFETH
Cedarville, N. J.

WHITHERSOEVER HE MAY LEAD.

It must have been so disappointing—that he had vanished from their sight the moment that they had recognized him! How suddenly empty their world must again have seemed!

"Why did he not stay?" they asked one another.

They recalled that he had desired to go further on that evening, but they had constrained him to come in and abide with them. What if they had not so easily have had their way with him, but as he made to go on, they too had forsaken their little cottage, and their humble supper, and had gone on with him,—on with him through the night, on with him whithersoever he might have led them. Would they not have had him with them still?

I wonder if Christ does not vanish from many a heart and life because that heart will not go on with him—on through the night if need be,—on in a perfect accordance with the will of God—on in a delightful fellowship with the Infinite Spirit?

How often we desire the Christ to come in to abide with us! How often we constrain him to stay with us where we wish to stay. And out of his love and compassion he does come in unto us to abide—for awhile.

But Christ must go on. He cannot remain within the limitations of our will. He leads out and on!

To continue in fellowship with the Risen Christ, we must continue to walk with him whenever he would make us to go on a little further in faith, a little further in the grasp of spiritual truth, a little further in the full development of the soul.

It is true we may constrain the Christ to abide with us where we wish to stop. He will abide with us for a season—a blessed season of refreshing and invigoration of spirit, but sooner or later, Christ must push on. He tugs at our spirit to accompany him further along the way, but if we would rather abide, we become aware that he has gone! It is a principle of the Christian life, that if we would retain present blessings, we must be reaching out after new ones!

How often we are apt to think, in receiving a blessed spiritual experience, that we have received all! How often we want to go in and abide in that experience. But we must not feast too long on or at past experiences.

Oh soul of mine, go on with Christ!

The Famous Indian Springs Camp Meeting.

The famous Indian Springs Holiness Camp Meeting opens August 6th. The principal features will be Rev. Charles Babcock, of Los Angeles, Calif., and Rev. H. C. Morrison, of Louisville, Ky. This is one of the greatest Camp Meeting gatherings in the United States. The multitudes gather here to worship God in the beauty of holiness. The people are arranging to come in great numbers and the outlook is most encouraging. Pray for the blessing of God to rest upon this meeting in a special way.

H. C. Morrison's Slate for the Summer of 1925.

Indian Springs, Ga., Camp, August 6-16.
Poplar Branch, N. C., camp, Aug. 18-23.
Michigan Camp, August 28-Sept. 1.
Kentucky Conference, Sept. 2-6.
Jackson, Ky., September 7-9.
Salem, Va., September 11-21.
Revival meeting in Chapel of Asbury College. Pray for me.

The Fight Against Legalizing Race-track Gambling.

M. P. Hunt.

To the Editor of THE PENTECOSTAL HERALD:



I am cognizant that you and your paper belong to the world at large and that Kentucky's peculiar interest lies in the fact you are a Kentuckian to the manner born and your paper is a Kentucky product. Then, too, you have a host of readers in Kentucky and this gives us the boldness to ask for a bit of your space to talk with your Kentucky readers about the fight to outlaw legalized race-track gambling. I am nappy to say good progress is being made.

The issue is a thoroughly live one. Candidates for the General Assembly are being pressed by our Commission on the one hand and the Kentucky Jockey Club on the other as to how they stand on the proposition to repeal the Pari Mutuel privilege. Of course, a number ignore the questionnaire, but a majority have answered, and answered they are for the repeal of this outrage of a law that attempts to legalize gambling, inherently wrong in itself.

Even Thos. B. Cromwell, the former wet correspondent of *The Cincinnati Enquirer*, in the days antedating prohibition and now the editor of *The Thoroughbred Horse*, admits the House will be for the repeal of the Pari-Mutuel nuisance.

Of the eighteen hold-over Senators, fourteen were for the perpetuation of the Pari-Mutuel orgy. *The Louisville Herald*, the champion of legalized race track gambling, boasted just following the killing of the Bennett Bill in the Senate, Feb. 21, 1924, that the gambling interests would only have to elect five Senators this fall to prevent the outlawing of the Pari-Mutuels, while those in favor of outlawing the Pari-Mutuels must needs elect fourteen out of nineteen Senators. God's people, alive to the issue, could elect fourteen easier than the forces of unrighteousness could elect five. *The Herald* boasted as to what the Kentucky Jockey Club could count on from Louisville, and it would seem theirs was the vision of the seer, for both parties have made their nominations and W. A. Perry, a Roman Catholic, who seems proud of his race track gambling proclivities, is the nominee of the Democratic party to succeed himself, while Dr. Lewis Ryans, a Presbyterian, who is reputed to be on the pay roll of the Kentucky Jockey Club, is named by the Republican party to succeed himself. Moreover, it would seem there was collusion, since the opposing parties have failed to pit against these two Senators who served the Kentucky Jockey Club with such singular fidelity, outstanding candidates who could possibly beat them.

The racing and gambling interests are thoroughly aroused and are spending money freely. Where candidates will not agree to do their bidding they go to work and get out such as will, and then get behind them in a way that makes the burden light on the candidate and that takes care of the vote without a conscience.

The Kentucky Jockey Club in the past few months, has run four large advertisements in the papers of the state that would take their stuff and accept as pay their dirty money. Richard H. Edmonds, in his great trade journal, *The Manufacturer's Record*, well says:

"Money wagered on horse racing is inevitably dirty money; it becomes such the moment it is devoted to that despicable purpose. It is spent for purposes of corruption of a dozen different kinds. For any state to accept such money is an unspeakable disgrace to itself and to the South and to the nation.

The money it takes as its 'percentage,' or 'rakeoff,' is money filched from men, from women and children; frequently it is stolen money; often it represents actually some unfortunate girl's or youth's very soul—it is the dirty pennies and dimes and dollars of degradation in one form or another. It is 'blood money' to the extreme."

One of their advertisements was an article in favor of race-track gambling by J. M. Atherton, the one-time famous Kentucky distiller, and also the President of a national organization for defeating prohibition. So far as I have observed his alignment on great moral questions has always been wrong. The Jockey Club took his deftly written communication, first appearing in the "Point of View Column" of *The Courier-Journal*, and giving it a deliberately false and misleading heading and running it to deceive an unsuspecting public. Of course, some readers will be deceived by it, but not many, for right thinking people see through the thin veneer of the Kentucky Jockey Club's program. Another of their tactics has been to represent to candidates they would line up for their cause that the Anti-Gambling Commission is out to destroy thoroughbred breeding and racing. They well know ours is a fight against legalized gambling on the races and not thoroughbred breeding as an industry or racing as a sport.

Two incidents indicate the desperateness of their straits. A traveling man in a hotel lobby in Ashland, a short time after Mr. Bruce had addressed a great anti-race track gambling mass meeting in the First Methodist Church there, found the guests gathered to a man in favor of the pari-mutuels. He dared to take issue with them and found it easy to refute all they had to say in their favor. When their situation was becoming embarrassing, to save their faces they charged that "M. P. Hunt was paid for his work by the bookmakers of Chicago." Thus you see, true to the saying of the Old Book, they "made lies their refuge."

A letter was sent to my desk a few days since in which one J. V. Shipp, a thoroughbred breeder of Midway, charges that beside this scribe the race-track gamblers would look like thirty cents, since I sold Joe Hawkins, a horse trainer and friend of his, \$10,000 worth of punk oil stock. How long will it take some people to learn that lying reacts upon the liar. True men have little to fear from a fulsade of falsehoods. As a matter of fact I never sold a dollar's worth of oil stock in my life. (I am sorry to admit I have purchased a bit, that proved me an easy mark).

When men get desperate, they do desperate things, and judged by the foregoing, the lines are tightening against the legalized gambling giant, and he is going to have to go, self-conceited super men, astute politicians and money to the contrary.

Monkeying With Nature.

REV. A. L. MEREDITH, S.T.B.



THE Dayton, Tenn., Monkey Business attracted a lot of attention. I wonder how the gods must be smiling at our infantile efforts to establish truth or to translate theory into fact. Ultimately about all aside from notoriety which will be gained will be but the establishing the legality or illegality of such a law, as Tennessee has passed, and really there is no just reason why a state should not pass such a law if she so desires. It is amusing also to any one who knows no more than to smile at the mental antics through which some of our intelligentsia will go. Verily the monkey tricks of our hairy forefathers who cavorted in trees will

be reproduced by some modern thinkers as they scale and rescale the family trees of our ancestral forests.

To add to the amusement the panorama stretches out into vacancy, so widespread are the efforts to establish Evolution, for here and yon mental gymnasts are already scurrying up and down the Evolutionary tree. And a bit of amazement is engendered to see some of this performance carried on by Divines, so called, whose business, some of us fancied, was preaching the Gospel rather than dispensing Science as we have it.

Who has yet settled the Origin of Species? Is it yet any more than a theory? Aside from making a few intellectuals mighty, plus a few others feel an at-easiness in the laboratory, what has it accomplished of value? Who does not believe in the evolutionary theory in the realm of ethics and religion, or in the growth of the individual or the development of the species? But how does that account for the beginnings? And aside from a general law of growth of all created beings, how does that fix the relationship of species or indicate their common origin? Where is the missing link any way? Why cannot Evolution trot out another? What value is it showing the original protoplasm into the past ad infinitum? Is not that a mere intellectual fallacy? A figment of the imagination? Is not a hoary-haired lie as false as a new-born one? Where are the facts which establish the theory of Evolution beyond the peradventure of an honest doubt? Why is the theory of Evolution so sacred to Science as to warrant men taking the risk of being laughed at for their credulity by succeeding eras of scientists? How long has it been since the prodigy, Modern Science, dispensed with swaddling clothes? To be sure it is a precocious youth but precocity is not mature wisdom. There is no greater stretch of faith manifest today than that of the sheer evolutionist. There are too many spiritually unlettered men today in charge of our popular education. And is it not laughable as well as lamentable to see Doctors of Divinity making themselves the handmaidens of the theorists whose faith in God must laboriously shin up an ancestral tree before they can see the Creator, or, better still, burrow down to the ultimate tip of the last infinitesimal root of life to find the source of life only to find thereto attached some amoeba of innoculation? If our theologians have run out of work, why not give them a vacation on which they may dig down for the tap-root of creation seeing they cannot discover the Source of Life by faith.

I am not a fan for Evolution or Anti-Evolution. I am just an outsider happening along as the game is being started. I do not mind paying an entrance fee to see the fun, but I refuse to wave the banner of a team or to occupy their bleachers to yell myself hoarse just because the players are a bit more spry and boisterous. The game is not won by noise and juggling the ball and batting flies. I have a grave suspicion that the game will prove a mixture of blind man's buff and bone-head athletics.

EVANGELIZING IN THE PASTORATE.

We became a member of the North Texas Conference last October and appointed to Clark Memorial Church of Bonham. We are now finishing our eighth revival meeting this year, some of which have been held on our own work and some for other pastors. We recently closed at Gober, one of our appointments, with twenty-one additions to the Church, and a general awakening to the entire community. We are now in a meeting with Rev. E. L. Wright, at Bells, Texas. There have been thirty professions to date, all but two adults. Two of our day meetings we were not permitted to preach, yet there were a number of conversions. The business men closed yesterday for the morning service. The Holy Spirit is being manifested in an unusual way in this meeting. We will go next to Hartman, Ark., for a meeting with Rev. Bolin. This has been a busy year, thus far. We have received into the Church sixty-three members on our work. We are grateful to God for a place in his vineyard and the measure of success attained.

B. F. Pritchett.

✠ HE THAT WINNETH SOULS IS WISE ✠

A NEW SCHOOL AT IN-PAT-LEH.

J. R. Boyles, Pegu, Burma.

This brief account is an article written by the Rev. J. R. Boyles, an Asbury College Alumnus of the class of 1914 who came to Burma as a missionary ten years ago. Mr. Boyles is superintendent of the Pegu Burmese District, a large area with good evangelistic prospects among scores of villages of Buddhist people. This brief account shows something of the way the foundations of Christianity are laid among non-Christian people of this type. The monasteries referred to are, of course, Buddhist monasteries which furnish by far the most of the primary education among Burman villagers. In too many instances the growing church is hampered by lack of day schools, so that the children of Christian families have to receive the primary training from Buddhist monks who do not omit their own religious precepts from the curriculum. The article is an exchange from the Burma Mission Herald.

Maung Su, one of our Rangoon Boys' High School old boys, went up to In-Pat-Leh, a Chin village some eight miles off the railway early in May to open a school in the new building that had just been completed enough to occupy. He said recently, "I had never taught school. The children were very wild and rude. I had seen them beating each other and using obscene language, even to their parents. I trembled with fear over the prospect of trying to manage such a rough lot of youngsters. Other teachers had used the cane very freely; and the parents didn't like that method. As the opening day drew nearer and nearer my uneasiness grew greater. I prayed much for guidance and help. The night before school was opened I prayed most of the night; and the next morning I had the assurance that all would be well. I ceased my worries. Only a few children came at first; and some of their parents came and sat around to see what I would do. I spoke firmly to the children and told them what I expected of them. More pupils enrolled in a few days until I now have 45 on the roll. The children respect me and obey my instructions. They love to sing and to use among themselves the few English words I have taught them. Some of the parents have said, 'My son, or my daughter is different since going to your school. They have already learned more in two months than they do in two years in the monasteries. Just to have their manners reformed is worth everything, even if they should not learn a great deal more.'"

Half the cost of the school building was met by subscriptions of cash and gifts of timber from non-Christian villagers. All the posts were donated by them; and much of the work was done by the Christians. About \$80 are needed to pay for the other half of the cost of this nice little building. Maung Su is the pastor of our group of Christians and is wielding a great influence over the children and parents among the non-Christians. Some of them have said, "If that young teacher stays here two years he will win not only our children but ourselves also to be Christians."

Who will help pay this \$80.00?

HOME MISSIONARY CAMPAIGNS AND SUMMER REVIVALS CHICAGO CENTRAL DISTRICT.

We are now in the midst of our summer tent work and campaigns. Quite recently one of our new churches had a campaign with F. J. Mills at Iron River, Wisc. This is a new church and is up against Lake Superior. Also Rev. P. A. Dean has rented an Evangelical church in Ashland, Wisc., and has organized a Sunday school and is having regular services there, at which place we expect to organize before Assembly. Brother Dean is also contemplating entering Superior, Wisc., and Hurley, Wisc. He reports a good progress at Clam Falls and St. Croix Falls. A camp meeting is to be held at St. Croix Falls with Evangelists W. R. Cain and B. T. Flanery and other workers, about the first of August. In fact, there is much activity among the holiness folks in Northwest Wisconsin and the outlook is very encouraging to get the gospel to that great section.

In Northeastern Wisconsin Rev. Julius Miller has been doing some fine work. Quite recently I was there. We are building a good new church at Mattoon, Wisc., and have a fine following there of possibly one hundred people including our church and its friends. We are very sorry to lose Brother Miller from this section. At Antigo we have opened up a Mission and rented a good church building. Rev. Stella M. Adams is to be the pastor there. Rev. Harry Stickelman has been assisting J. S. Leggett in a meeting at Oconto, Wisc. Dr. J. B. Chapman and Rev. B. H. Haynie are conducting a Holiness Camp Meeting at Racine, Wisc. Our work is progressing beautifully in our two churches in Racine, under the efficient leadership of Mrs. E. R. Hansche, pastor of our First Church, and Rev. C. A. Geeding, pastor of Central Church.

In Southwestern Wisconsin Rev. George Munns and the good people there are having a good, wholesome growth. Rev. J. W. Waltz, our pastor at Forest Center, reports a good revival campaign, with the

assistance of Rev. E. W. Larabee of Rock Island. Many souls were at the altar and there were a number of additions to the church. Rev. B. T. Flanery is contemplating putting on meetings around his home town, Cumberland. Rev. J. H. Morgan is going to put on a campaign in a new field, at Freeport, during the month of August.

We are contemplating putting on a campaign at Sterling, Ill., during the month of August. We have recently had a fine campaign at Macomb, and are having a new organization there. Evangelist Seal is assisting Rev. Eva Shepherd at Lomax, in a tent meeting. Rev. W. H. Sullivan and others are having a tent meeting at Wood River, where we hope to organize before Assembly. Rev. Ralph Rice is spying out the land in East St. Louis, and we are contemplating renting a hall there not later than the first of September and putting on a campaign in East St. Louis and getting a new church. Rev. L. J. Rice is holding a good meeting at Taylorville, where we hope to organize before Assembly. Rev. James Miller is now in a campaign at Aurora and starts off well in this beautiful city of about five thousand. Rev. Wm. McPherson and the good people of North Side Church are putting on a campaign which will continue possibly all summer. We have recently closed a good meeting at Milford and Effingham, and we have meetings in Rock Island under a tent, also a meeting in progress at Pontiac, Ill. Quite recently we closed a meeting at Assumption under a tent. A tent meeting is being held at Fairmount. We are contemplating putting on a campaign at Paris during the month of August, where we hope to get a church. Joliet is also putting on a campaign. We are starting and closing about twenty-five meetings each month and are trying to keep something going during the hot weather. In all these meetings we are having good crowds, preaching the Gospel to hundreds of people, seeing scores of people seek the Lord, and are getting new churches right along. We are well under way for the closing up of the Assembly year. The past year has been the best year in the history of our life. We are pushing the battle with all the power of our soul. Remember us when you pray.

Sincerely,

E. O. Chalfant.

VELVA, NORTH DAKOTA, HOLINESS ASSOCIATION CAMP.

On the evening of June 10th, the first Annual Camp Meeting of the Velva Holiness Association, established last Fall by Evangelist Robert A. Young, was begun. The beautiful park just across the Mouse River has been generously donated by the City Council for the use of the Camp, in the fine large building there. It is surrounded by a profusion of trees; there is good drinking water, and an outdoor fireplace which makes it most convenient for those who are to camp on the grounds.

Our workers this year were Robert A. Young, Rev. Otis Spinks, song leader, and Mrs. Robert A. Young, Young People's worker. Brother Young needed no introduction to us, since he conducted a fruitful revival meeting in April for us, and his many friends eagerly awaited his return. He came to us "in the fullness of the blessing of the gospel of Christ" and preached his message with the fervor of Paul and with the meekness and gentleness of Christ. Brother Young does not hesitate to say the thing that needs to be said, and he fearlessly denounces sin and preaches the need of holiness of life. On the other hand, he is so kind and gentle that his hearers are made to realize that his heart is full of love and interest in their salvation.

Rev. Spinks is a rare type of young man also. His voice is full of rich, natural quality, plus the unction that comes because of the Holy Ghost dwelling in his heart. Balanced with that is the fact that Brother Spinks draws the singing out of folks before they know it. He is energetic and resourceful, and a real help in a meeting.

The Young People's Meeting conducted by Mrs. Young not only inspired young people to high ideals and noble living, but her messages full of truth and power, revealed a wonderful life through the blood of Jesus. Mrs. Young is endowed with a strong personality plus grace and eloquence and is full of the Holy Ghost. Rich are the young people who come under her messages and life. All three of these workers are called back for the camp next year. May God richly bless them and the work here during the coming months.

Reporter.

AT THE BATTLE'S FRONT IN MINNESOTA.

We began our summer's camp and tent meeting work in Minnesota. Our first engagement was at Fergus Falls, with Rev. Ben Mathison, pastor of the newly organized Church of the Nazarene. Bro. Mathison and his god wife, who also is a preacher, are fine pastors and have done a good work here in the past year and a half. They worshipped for some time in various halls, but last fall bought a well located lot and built a basement and worshipped in that during the winter, and this spring finished the church on the inside and had it ready for the revival campaign June 1st. At present, they are finishing

the outside of this beautiful and well arranged church. It is a brick and stucco building and makes a fine appearance and is a credit to the little city of 8000. We thank God for this holiness center so much needed in this western part of the state. May it stand until Jesus comes as a Lighthouse and soul-saving station for the hungry souls in that city and wide and extensive community.

Our next engagement was with the camp meeting at Buffalo Lake, Minn. Here we have a band of people who stand for the old faith and the old-time gospel of "Holiness unto the Lord." Rev. Lee Bates has been their successful pastor for nearly two years, and God has undertaken for them and blessed their labors in this brief time, giving them a church home and parsonage which is all paid for and free from debt. They undertook with the help of their people this camp meeting, and called us as workers, and trusted God to supply all the needs necessary, and they were not disappointed. Many of the evangelical people attended and stood back of the camp, and many of them found victory through the precious blood in saving or sanctifying power. The rainy weather hindered in the first part of this camp, and also during the whole of the Fergus Falls meeting, as out of the 20 days we were there it rained 15. But God gave glorious victory. At present we are here in Campbell. People are coming and God is with us, and we expect great victory.

Theo. and Minnie E. Ludwig.

ITINERARY REPORT.

It has been four months since I reported to The Pentecostal Herald. I have many dear friends who read this paper and pray for me. My last report was sent from Richmond, Va., where the Lord put his power on the meeting. About sixty prayed through. Large crowds attended; some nights they filled the building and backed out across the sidewalk.

From there I went to the Washington-Philadelphia District Assembly of the Church of the Nazarene held at Trenton, N. J., and also spent a little time at the New York Assembly held at Syracuse. God's power was greatly felt here.

From Syracuse I went to Lansdale, Pa., where the Lord gave us souls in every service in a ten days' revival. Some remarkable cases of the Baptism with the Holy Ghost were seen in this meeting. From Lansdale I went to Darby, Pa., and held a twelve-days' meeting. Souls prayed through in nearly every service. From here I went to Philadelphia and held a fifteen-days' revival, a very fruitful meeting.

From Philadelphia I went home to Grand Crossing, Fla., to be with Mrs. Bussey and the children for one week as I had been away about twenty weeks. From Grand Crossing I went to Binghamton, N. Y., and held a twenty-two days' revival in the New Nazarene Tabernacle. From Binghamton I attended the Reading Camp Meeting at North Reading, Mass., then a long trip across the country to Sioux City, Iowa. God richly blessed here. The first week we had over seventy seekers at the altar. God is keeping me well and blessing my labors. Please pray for me that I may be more for Jesus and help many thousands of souls to find the Lamb of God. With Christian love to all the saints,

M. M. Bussey, Evangelist.
Grand Crossing, Fla.

WATERLOO, IOWA.

The Black Hawk County Holiness Association held its Annual Camp Meeting, beginning July 3rd, ending July 12th. W. A. Vandersall, of Findlay, Ohio, was in charge of the services, and Amy Lee Henderlite, leader in song. The entire ten days and nights were great blessings to those who attended. It was a real battle. The meeting started with only a few in attendance, but the numbers increased daily and the battle for souls became more and more intense. God's power was felt in every service. The weather was extremely hot, but the people came and listened to the glorious gospel—as this man of God delivered the messages of divine truth. There was not a barren service; great and lasting good was done. The faithfulness of this servant of God in preaching the word held the congregation with intense interest and no less than 100 to 150 souls were blessed, and the shouts of victory of those who prayed through to a rock foundation could be heard. Many were brought out into the full light and experience of holiness, many reclaimed, the saints were built up and strengthened and the "atoning blood" honored. There was a great turning unto the Lord. One encouraging feature was the absence of any fanaticism or wildfire. If ever there was a fearless minister of God, it is very manifest in Rev. W. A. Vandersall. He does not cater to any sect or denomination, but fearlessly declares the whole counsel of God. The work of God has increased and the Association is much strengthened. On the whole, we witnessed a blessed revival under the teaching of this God-honored man. The prayers of God's people are with him and we hope to secure his services for the Camp of 1926, D. V.

C. A. Sheridan.

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(Continued from page 1)

There was a wide difference between the young man, John Bunyan, so vulgar and profane, that sinners sought to restrain him from his extreme wickedness, and John Bunyan, the mighty man of God who trod the gloomy aisles of Bedford jail for twelve long years, imprisoned for Jesus' sake who, when they offered to release him on condition that he would not preach, gave answer, "I will stay in this dungeon until the moss be grown upon my forehead like my eyebrows; but you may turn me out of this prison today and I will preach Jesus Christ tomorrow." In his case the bulb of the blasphemous sinner had passed, and the saint was in full flower.

What was the secret of it all? What the transforming power? One day John Bunyan, in the depths of his sins, looked up and a wonderful vision was before his eyes; it was as if he beheld the Christ hanging in his blood and agony upon the cross. Bunyan gazed in wonder and alarm; the power of sin was broken; the mask was torn from him, and it appeared in all of its distortion and hideousness. He fought a long, hard battle with doubts and fears and Satan. He wallowed in the mire of "the slough of despond" but he finally struggled out and came to the cross. His burden fell off and the Sun of righteousness arose upon him, and the flower of faith and love burst forth into fulness of unfading beauty and fragrance.

What a transformation from the Jerry McAuley of the criminal row in Sing Sing Prison to the Jerry McAuley preaching Christ, and winning souls to Christ, bringing up men from the depths of the slums into the white light of the great salvation in a mission in New York City. Who wrought the change? It was Jesus, the same Jesus who made the blind to see, the deaf to hear, who caused the lame to leap for joy, and the dead to rise up and come forth from the tomb. He touched the dirty, decaying bulb of sin and it burst forth into the beautiful flower of salvation.

St. Paul, who writes himself down as the "chief of sinners," was a most unlikely convert to Christianity, a learned, proud, prejudiced Jew, full of self-conceit, so blinded in his soul that he believed himself to be doing the will of God when he haled to prison and even gave consent to the death of the saints, is suddenly changed from the persecutor of

the disciples of Christ to the powerful preacher of the gospel of Christ. What wrought this marvelous transformation? Approaching Damascus yonder he saw a light and heard a voice; the light was the glory of the Christ, and the voice was that of our Redeemer, and the persecutor becomes the champion of the cross and rejoices in the privilege to suffer for his Lord. The marvelous transformations wrought among sinful men by our Lord Jesus written down, would fill great libraries full of books.

It was the mission of Jesus in the world to seek and to save the lost. All power is given unto him; all devils flee at his rebuke. The thunder of the tempest is hushed at his command; the trembling harlot goes from his presence forgiven, in purity and peace. His mighty arm lifts the dying thief from the cross into paradise. In his hands a boy's luncheon is multiplied into a feast for hungry thousands. Why not? Those hands had laid the foundations of the universe. They had scooped out the beds of the ocean and piled the mountains to the clouds. They had unrolled the plains and stretched out the vast blue sky. The moon and stars were the work of his finger, the vast regiments of blazing suns had come into existence at his call and marched in splendid order at his command. He sits upon the throne of his glory; angels worship at his feet, but he is not content. He saw man in his original purity; he knew him before he had listened to the seductive voice of the tempter, ere sin had stamped its foul insignia upon his spotless spirit. He had loved him with a love that could not let him go. He came to redeem him from his sins, to lift him from his fall, to restore him to holiness, fellowship and communion with God. All the power of the eternal Godhead that had created angels, built the universe set millions of circling suns in their unending course, had come down to rescue man from his captivity to sin. He came armed with all power over devils, disease and death; the very elements are obedient to his word; death is his submissive slave. He is able to save to the uttermost.

We must not think of Jesus simply as having come into the world and died for the redemption of souls, and returned to the Father, but we must remember that he is the same Christ, that he "ever liveth to make intercession unto God" for the souls for whom he suffered, the sinners he redeemed in the agonies of the cross. We are in danger of looking back through the centuries and thinking of the Babe of Bethlehem, the young Carpenter of Nazareth, the wonderful Teacher on the seaside, the marvelous Preacher in the prow of the boat, with the multitude before him on the seashore, the crucified victim of the cross, and of forgetting that Jesus is alive forevermore, that he loves the souls of men with the same passion that characterized him when he prayed for those who crucified him, when he answered the prayer of the dying thief upon the cross. He announces his victory over death. He says, "I am alive forevermore." He declares that all power in heaven and earth is given unto him.

The inspired apostle assures us in the text that "He is able to save them to the uttermost that come unto God by him." It must not be forgotten that the sinner's part is to "come." He must find the return road of repentance. The wicked must forsake his way; the sinner must give up his sinful thoughts, he must break with his godless companions, he must be glad to renounce his sins and he must realize that the only way back to God is through Jesus Christ. There is no way of salvation apart from Jesus. God has shut up redemption in his Son, and this redemption is ample. It meets all the needs of a fallen race. The Lord Jesus has "tasted death for every man." "Whosoever will may come," and we have the assurance that he who comes will in no wise be cast out.

Jesus did not only pray in the Garden of

Gethsemane with the burden of lost humanity upon him, and on the cross of his agony, "Father, forgive them, they know not what they do," but he continues to pray for us. Oh, wonderful thought! "He ever liveth to make intercession for them that come unto God by him." On the mediatorial throne somewhere in the vast depth of the universe there is a city, a place of habitation, a house of many mansions, a throne of infinite power, a God of love, and there in his presence is an interceding Saviour. He pleads for those he represents. He has borne the sins of a lost world in his body on the cross, and now on the mediatorial throne he remembers us; he reminds infinite wisdom, awful justice, and the great source of all blessing and grace, that he has paid our debt, that he has suffered in our stead, that he has made an atonement for our sins, and he never fails to secure forgiveness, justification, adoption, peace and eternal life for all those who come unto God by him.

Let us comfort our hearts that we have a living Christ before our Father; that he hears our prayers, that he joins his intercession with ours, that the Father hears him, and never will forget his covenant with his Son; that if he would take our sins and die in our stead, we should have forgiveness if we would repent, and return to God, trusting in the atonement made for us by his Son, our blessed Lord and Saviour. What more could mercy do? Where is there any room for improvement in this great scheme which offers a full and free salvation to all men?

Let us tell the good news to the whole world that, Jesus Christ has come and solved the sin problem, that he has made an atonement for the sins of the whole world, that he ever liveth to make intercession, that he can secure a hearing for us, and a full and free pardon. Oh, that all men would come to God by him, believing on him, trusting in him, accepting the atonement he has made, and enter by him into the presence of a reconciled God, come back into peace, and purity, and companionship with the blessed Trinity.

The Psalmist's Beulah Land

MRS. H. C. MORRISON.



HERE is no portion of Holy Writ that engages the attention of Bible readers more than the twenty-third Psalm. It is the favorite reading for the evening prayer time, the cup of consolation in times of distress, and the elixir that resuscitates the drooping spirit after having been in hot pursuit by the enemy of souls. In the sick room it is the ever welcome message that never fails to bring comfort to the suffering and sorrowing; and as the weary pilgrim is called to pass through the chilly waters of death, it is read to stimulate faith and hope for the city of God just on the other side.

We were reading such a helpful comment on this beautiful Psalm recently, that we are going to give it to our readers, that they may share its blessings. It is written by Professor Milton S. Terry, D.D., and is most helpful. He says:

"The twenty-third Psalm is one of the most exquisite lyrics in all literature. It has sung childhood to sleep in blissful dreams; it has encouraged and strengthened the heart of noble manhood; it has been an oracle of joy to devout old age. It has been a channel of exultant worship for three thousand years, and may well be lauded as a deathless nightingale of holy song.

"It presents Jehovah as the Good Shepherd and as a royal host. To appreciate its various allusions one needs to be familiar with the life and usages of Syrian shepherds.

But the imagery transcends the range of shepherd life, and portrays the lavish bounty of some generous king. The joyful guest exults amid royal bounties, which seem an earnest of everlasting residence in the temple of the Lord.

"This psalm portrays a veritable 'Beulah land' provided for faithful souls. Let us observe some of the unspeakable gifts which the Good Shepherd and Royal Provider lavishes upon the sheep of his pasture, the people of his grace.

"1. *He makes them repose in green pastures.* The imagery presents to us the thought of peaceful hearts in the midst of delightful scenes contented and happy. Like the 'delectable mountains' of Bunyan, these green fields inspire serenity and holy hopes.

"2. *He gives manifold experiences of rest.* The margin of our common version reads, 'waters of quietness;' that of the Revised Version, 'waters of rest.' The Hebrew word translated 'still,' and in these margins 'quietness' and 'rest,' is in the plural number, and seems to indicate an effect produced by the waters rather than a condition or quality of the waters themselves. Thus Alexander observes, 'We are not to understand *still* or *quiet waters*, a sense which the Hebrew word has nowhere else, and which would here suggest the idea of stagnation, or, at least, that of silence, which is far less agreeable than that of an audible flow. The idea really conveyed is that of waters by or at which rest may be enjoyed. The repose is not that of the waters themselves, but of the flocks reclining near them.' The plural then would suggest the rich and varied experiences of the rest of faith. The rippling waters and living fountains of God's pastures beget in holy hearts many, many restful assurances that all things work for good to them that love the everlasting Father.

"3. *He revives the fainting soul.* There comes times when wearied nature sinks, and heart and flesh fail; a sense of exhaustion takes hold upon the child of God. Then he will give new life and power. The wrestling and exhausted Jacob becomes a prince of God, and sings:

"The Sun of Righteousness on me
Hath risen with healing in his wings;
Withered my native strength, from Thee
My soul its life and succour brings."

"4. *He magnifies in them his name and righteousness.* This tender Shepherd is no modern sentimentalist, who in admiration of Divine love forgets Divine justice. He exhibits the eternal truth that God's holiness is a consuming fire to the sinner. Heavenly love and compassion always move in the plane of Divine righteousness.

"5. *He comforts in the valley of the shadow of death.* The rod and staff of the Good Shepherd are emblems of the presence and guidance of one who holds the keys of death; nay, has 'abolished death, and brought life and immortality to light.' (1 Tim. 1:10). Hence the redeemed may cry in holy triumph, 'O death, where is thy victory? O death, where is thy sting?' (1 Cor. 15:55. Revised Version)."

William Jennings Bryan

Rev Andrew Johnson, D.D.

WILL WE EVER SEE HIS LIKE AGAIN?



HE "boy orator" of the Platte," the peerless leader, the "Great Commoner," the dauntless Democrat, the moral reformer, the friend to the laborer, the great fundamentalist is gone. That easy flowing, far-reaching, magical voice that could stampede political conventions, stir legislative assemblies, start waves of moral influence, defend the inalienable rights

of the common people and charm the multitudes is forever hushed in the solemn stillness of the silent grave. The curtain of time is rung down upon one of the chief actors in the drama of human life. A giant oak in the forest of mankind is fallen. A mighty river in the world's onrush of energy and activity is dried up.

From the time of his famous free-silver speech in the Chicago convention in 1896, where he uttered the immortal words, "You shall not press down upon the brow of labor with a crown of thorns; you shall not crucify mankind upon a cross of gold," to his closing fight against evolution in the Dayton trial, Bryan has been in the limelight of publicity. For nearly the third of a century he has stood before the bar of the American people with an untarnished and sustained reputation. Calvin Coolidge, the President of the United States, says Bryan "has been a leader in the advocacy of many moral reforms and was representation of the effort for purity in our political life." Even Clarence Darrow, the noted agnostic lawyer of Chicago, who was the chief opponent of Bryan in the Dayton trial, offers praise to the Great Commoner, saying he always considered Bryan fairly honest in his opinions and very able and



brave in their defense. Cartoonists in comical magazines hastened to change their caricatures of Bryan when the news of his sudden death flashed over the country and caused a sober reflection of the real worth of a great man and a noted American citizen.

The whole country recognizes the fact that Bryan was an honest and sincere man. If an honest man is the noblest work of God, then Bryan bore the indisputable marks of nobility. Billy Sunday, in his blunt characteristic way, said that Bryan was as clean as a hound's tooth. It is no small thing these days to say of a man who has been in politics and public life for over a third of a century that there is not a single blame or stain upon his private life, public record, or political escutcheon. In the midst of greed and graft and political crooks it is healthful and satisfying to be able to point to a man whose honesty is universally admitted and publicly proclaimed by all.

Bryan was a brave man; he had the moral courage of his convictions. He dared to stand up for the right as he saw it. He could face Tammany Hall and Wall Street and the most formidable foe when it came to a question of right and wrong. He was a Martin Luther on moral principles. He could turn down the wine glass at big social functions and political dinners and serve grape-juice in entertaining diplomatic circles in Washington when he was Secretary of State. He

could refuse to take the political stump for a presidential candidate if the prohibition question was involved. With dauntless courage he could brave the lion in his den even if it called down upon his head the maledictions of the daily press. He could break with the cabinet of the President of the United States rather than to compromise his political convictions or Christian principles.

Bryan was persistent. Time and again his opponents thought he was knocked out of the ring to stay. But he would rise and come again and keep on the even tenor of his way. They thought they had him downed forever in the 1904 St. Louis convention, when Alton B. Parker was nominated for president. Even Grover Cleveland made the remark that the party had returned to sanity and safety. Nevertheless and notwithstanding Bryan was an important factor in the affairs of the party which could not be eliminated. He made his famous trip around the world, and upon his return was given a rousing ovation in New York and electrified thousands of people in Madison Square garden with his old-time Ciceronian oratory. Thus he captured for the third time the nomination for the Presidency of the United States. He went down again in defeat. He is now done with forever, went the prophecy. But lo, and behold, he goes forth conquering and to conquest. And by the next quadrennium he appears at the Baltimore Convention and defeated Tammany Hall and Wall Street and caused the nomination of Woodrow Wilson over Champ Clark, of Missouri.

Then when he forsook President Wilson during the stormy days of the World War many people thought he would drop out of the limelight forever. But he still stood by the country and came forward and offered his services and volunteered to join the army as a private soldier.

He devoted his energies to the cause of prohibition and led the fight for a dry nation. This kept him before the public and brought him into great favor with the vast army of temperance people. He waged a glorious warfare for civic righteousness. During all these days he was growing in grace and giving more time to religious activity as lecturer and Sunday school teacher.

His great fight at the San Francisco Convention resulted in the failure to get a prohibition plank in the Democratic platform. He gained a partial victory at least by keeping a wet plank out of the platform.

He figured conspicuously in the platform committee in the New York Convention and fell on his knees and prayed for divine guidance at a crucial time in the council.

He entered the field in the fight against rationalism and Darwinian evolution. His great popularity as a public speaker and Chautauqua lecturer enabled him to take the lead on this great question. So for years he has fought at the front on many battlefields. He fought his last fight as the chief figure in the famous Dayton trial, prosecuting Scopes, clashing with Darrow and proclaiming his triumphant faith in the Bible as the inspired word of God.

Looking over his great career and his life as a whole this verdict must be rendered—he was a charming orator, a trenchant writer, a peerless leader, a moral reformer, a victorious citizen, a progressive politician, a Christian statesman, a real success, a fundamentalist of the first water and a great and good man. We shall never see his like again.

The moon sweeps round the earth every twenty-three hours; it comes so softly, no ear ever heard its footfall: its light is sometimes so dim that no eye can see it, yet by the mere grip of its attraction it lifts the ocean and the seas from five to fifty feet higher in their beds every time it passes round us. Kindness has wonderful attraction for human hearts.—*Selected.*

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OF ASBURY THEOLOGICAL SEMINARY

OUR BOYS AND GIRLS

CHILDREN AS MISSIONARIES.

A. W. Orwig.

Do any of my young readers think they cannot be missionaries until they become men or women, and that in order to be a missionary one must go to a foreign land? That is not the case at all. Jesus gives us to understand that all around us are opportunities to do missionary work. Please read what he said in Matt. 9:36-38.

Oh yes, the young can be missionaries, and right where they live, and sometimes even in their own homes. I am very glad that some Christian children have the missionary spirit and try to get their unsaved companions to love the Lord. A returned lady missionary from a foreign land asked a picnic little girl if she would not like to be a missionary sometime. Her good answer was, "I'm a missionary now." She was known to try to get her playmates saved.

Not long ago, as I was walking the street, two little girls approached me with tracts in their hands which they handed to passers-by, and a tract was handed to me. That was indeed one kind of missionary work, and one that might be done oftener by both grown up persons and children.

A little girl who heard a man swear said to him, Please, sir, don't do that. The way you use God's name hurts me, for he is my Father." The man accepted the gentle reproof with bowed head, and replied, "Thank you, miss. My mother taught me about God when I was a child, and he shall never hear me again take his name in vain." That little girl did the kind of missionary work that fell to her lot at the time, and it may have led the man to seek his mother's God.

But what I have thus far said of children as missionaries has been about little girls. Let me now tell you about a few boys who did missionary work right in their own neighborhood. A little boy hearing of a very poor widow not being able to subscribe for a religious paper saved his pennies and paid for the paper. Noble boy! He had the missionary spirit of self-sacrifice.

Another boy, who gave some money for the missionary cause said, "I am all the happier, because I earned it myself." A little boy was asked to write something about missionary work, as he belonged to a mission band, and this is what he wrote: "It's my opinion that the folks in all the world what has got the Bible ought to send it to all who hasn't got it." A very good "opinion" indeed.

A preacher met a little boy going through the rain and mud to a missionary meeting and said to him, "Where are you going, my boy?" "To the missionary meeting," was the reply. "To the missionary meeting!" exclaimed the preacher. "What do you know about missionary meetings?" "I am part of the concern," was the boy's prompt answer.

Ah, that's the point, dear children. I trust you will become so deeply interested in Christian missions that you will read and think and talk and pray over the subject, and also give what money you can for the good cause, and then you will indeed be "part of the concern." That is, you will feel that what is God's cause in behalf of the salvation of souls is your cause. Attending missionary meetings, whenever you can will increase your knowledge and love of missions and enable you to see more clearly the great need of missionary work. I hope the time will come when there will be a mission band of children in every church, conducted by some one with head and heart full of the holy cause of missions.

Dear Aunt Bettie: Please give room for a little Texas girl to join your happy band of boys and girls. My father has taken The Herald for two or three years. I enjoy reading page ten. I like to hear what the boys and girls have to say. I am eight years old. I have two brothers and one sis-

ter. They are all younger than I am. My mother died last February, but it seems like a long time. My middle name begins with M and ends with Y, and has three letters in it.

Merna M. Miller.
Odessa, Texas.

Dear Aunt Bettie: Silver Lake, Ind., is a beautiful little hamlet of five hundred population, maple, poplar and locust trees shade our streets and we have our beautiful homes on each paved street. Three churches are in our town—United Brethren, Wesleyan Methodist and Methodist Episcopal. I am a Wesleyan. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Is that not a precious verse? What day? Can we not keep the least of these today when unbelief is being propagated from the pulpits of our land? Call it "Nationalism," "Modernism," what you will, even the primary children come home and say, "schoolbooks say man came from monkey." Oh, shame, Christian America! If the Pilgrim Fathers were to return what would they think? Boys, I challenge you, and girls, too, to say when tempted to let down the bars because of pressure in that school-room, or elsewhere "In the beginning God created." This would help you as it has me: I wrote in my science text back in 1913, when starting to High School, "I cannot, I do not, I will not, believe Evolution." Let's stand foursquare on the Bible! Not what man says, but what the Book of books says. Will you? I think The Herald the best paper there is of its kind. Let your light continue to shine. Desiring a book of sermons but failing to obtain it, I struck this plan; each week after reading The Herald I clip the first eight pages or ten and bind them. There I have material by the best men on every vital subject. I have not been in touch with a holiness church long, but I praise God for sending one this way and that I cut the shore lines of formality and plunged into the Fountain of freedom I am glad that Jesus Christ my Savior, sanctifier, keeper is ever on the giving hand. I am glad that he has called me to his service and the church (local) has approved and bids me enter. If there is a bigger field than that of a minister what is it? I am glad I was permitted for two weeks to be at a tent meeting in a neighboring town. One brother said something of interest one night to young people. "My girls were good Christian girls: now they can seldom be in a service or stay throughout when they come. They married unsaved men. Beware!" Danger ahead when we yoke ourselves to unsaved companions. Let's watch our step. If not in school I expect to be in other meetings this summer. God's way is best. Let's look twice before we leap—in our associations, choice of schools, of fields of labor, of companions. I am alone today in a cottage overlooking a beautiful lake. I love the water and can see it as I look over the trees or shrubs. The canary at my shoulder is singing, the kittens at my feet purring, the flowers along the walk and fragrant odors demanding me to come walk and see "what God hath wrought."

Ruth M. Leckrone.

Dear Aunt Bettie: May I join your happy band of boys and girls? We do not take The Herald, but a friend gives it to us and I sure enjoy reading the Boys and Girls' Page. How many of you cousins are Christians? I am, for one. I go to Sunday school nearly every Sunday morning and am a member of the M. E. Church. I belong at Old Black's Chapel. In school I have graduated from the eighth grade. I have two brothers and one sister beside one brother in heaven. I have light hair, blue eyes, fair complexion. Leila Frost, you have my birthday, August 11. I hope Mr. W.

B. will be feeding the chickens when this arrives. If any of the cousins wish to write to me my address is Elizabeth, Ind., Route 2, Box 65.
Bertha M. Phipps.

Dear Aunt Bettie: I wonder how these few lines will find you and the cousins? Fine, I hope. I am a girl thirteen years old, have gray eyes, long black hair, and fair complexion. I hope Mr. W. B. is making pancakes when this arrives.

Verna Perkins.
Perkins, Ky.

Dear Aunt Bettie: Will you let a girl from Mississippi join your happy circle of boys and girls? It seems as if the cousins from Mississippi are still asleep. My aunt gets The Herald and I enjoy reading it. I go to Sunday school every Sunday. My father is a Nazarene preacher and I belong to the Nazarene Church. Who has my birthday, February 6? I am fourteen years old and in the tenth grade at school. Ellen Terrill, I guess your middle name to be Marie. And Ina B. Parkison, I guess your middle name to be Beatrice. Listen! I hear W. B. coming. I will be glad to hear from the cousins.

O. Maylene Nabors.
Route 1, Cleveland, Miss.

Dear Aunt Bettie: Will you let a little California girl join in with the cousins? I like to read page ten in The Herald. Mrs. Elkins, a dear friend of mothers, is having The Herald sent to my mother; we think it is a nice paper. I go to the Baptist Church, and to Lincoln School. Alice young, I guess your middle name to be Mary. Ada Wooddell, yours to be Louise. I would like to hear from any who wish to write.

Mary L. Threlkeld.
163 S. E. Blvd., Corona, Calif.

Dear Aunt Bettie: Hello! How are you and the cousins? I have written a few letters to The Herald; was glad to see them in print. Say, cousins, let's wake up and show others that we are not sleeping all the time. Arkansas cousins, we must not let other states get ahead of us, so let's go, and show them, we live in a real wonder state. Cousins, we must study ourselves and learn our own faults, so the results of our influences will do more good. Nothing can produce such paralysis of the mind as despair. The mental powers are frozen with indifference, the heart becomes ossified with melancholy, the soul is shrouded in a cloud of gloom. No words of consolation, no cheerful repartee, can break the deathlike calm. We may trace the causes of the awful disease. God only can effect a cure. We may call it weakness, but cannot prove or demonstrate the proposition. We may call it nothing but a dark, gloomy despair. Intelligence, chastened by religion, is the surest safeguards against this state of misery. Remember, too, that come what may, we must never give up in a life's battle, but press onward to the end, always keeping in mind the words—never despair. Despair is the death of the soul. Man is formed a hero, and it is only by darkness and storms that heroism gains its greatest and best development; then it kindles the black cloud into a blaze of glory, and the storm bears it rapidly to its destiny. While there's life there's hope; never despair. If we wish to live without a trial we wish to die but half a man. Without trials you cannot guess at your own strength. Men do not learn to swim on a table, but must go into deep water. A certain amount of opposition is a great help to a man. An acorn is not an oak when it is sprouted. It must go through long summers and fierce winters; it has to endure all that frost, and snow, and thunder and storm, and side-striking winds can bring before it is a full grown oak. So a man is not a man when created; he is only begun. The traveler that goes around the world prepares himself to meet all the changes, so man must be willing to take what comes in life. In time of war generals select men who will not flinch at danger, to be their officers. Difficulties are God's errands, and

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when we are sent upon them we should esteem it as a proof of God's confidence. I am a boy who has seen nineteen winters, have taught school two years and enjoy the profession. I devote much of my time to study during vacation, also like outdoor life, sports, nature study, etc. Some of you cousins write to me and get better acquainted that way. Write to me at Cane Hill, Ark. Will now be gone and journey back to the dear old "Wonder state." Carthel Dold.

Dear Aunt Bettie: This is my first letter to your good paper. I am a little girl seven years old. I go to school every day but my school is out now. I go to church and Sunday school. I love my teacher; her name is Mrs. Ray. Our pastor's name is Dr. Robertson. My grandmother takes The Herald and I love to hear her read the children's letters. I have brown, curly hair and brown eyes. I have a little brother three and a half years old. For pets, I have four little kittens.
Latriece Agee.
Madisonville, Ky.

Dear Aunt Bettie: As I didn't see my first letter in print, I thought I would try again. I am twelve years of age, and was promoted to the seventh grade. I have dark brown eyes and dark hair (bobbed), have fair complexion. My father takes The Herald, and I enjoy reading it very much. Meta McClaren, I guess your middle name to be Lou. Alice Young, I guess yours to be Mary. Don't forget to write.

Mazie Perkins.
501 N. Mason St., Bowie, Tex.

Dear Aunt Bettie: This is my first letter to your good paper. I am a little Indiana girl ten years old. Mother takes The Herald and we like it very much. I went to school last winter. I was promoted to the sixth grade. I am a member of the M. E. Church. I go to Sunday school and church. Who has my birthday, July 22? Laura Roberts, I guess you have got my name (Bonnie).

Bonnie J. Rickard.
Rt. 3, Box 18, Pekin, Ind.

FALLEN ASLEEP

PEEL.

The obituaries of many of the Lord's chosen have appeared in the columns of *The Herald* from time to time—a long list of the heroic dead. They constitute a grand galaxy of shining saints around the great white throne. They beckon their loved ones who are still on earth to be faithful and to follow them to that bright home in glory.

Mrs. W. I. Peel, wife of Rev. W. I. Peel, of Nicholasville, Ky., has passed to her eternal reward in glory. She was an excellent Christian woman, faithful wife, fond mother, true friend and consistent member of the church. With a true Christ-like spirit she arose above narrow, sectarian prejudice and worshipped God beyond the pales of her own denomination. While she was a member of the Christian Church she loved to attend the Methodist or any church where the gospel was preached in its purity and power.

The writer held a meeting at Mt. Lebanon, Ky., several years ago, where Bro. Peel and Mrs. Peel attended and gave the revival their loyal support.

It was the request of Mrs. Peel that either I or Prof. A. C. Kuyendall, of Transylvania University, preach her funeral. She endured her afflictions with Christian fortitude and died in the triumphs of the Christian religion. Her husband, Rev. W. I. Peel, and her children and many friends mourn her loss; but they know where to find her. We trust they will all live true and faithful and meet her in the land that is fairer than day.

Andrew Johnson.

HUGHES.

On Monday morning, June 29, 1925, the home of Cora Hughes was made sad by the angel visitor who came and wafted the spirit of her boy Hugh home to heaven. Hugh was twenty years, eight months, and seven days old. He was of noble character, loving and kind to all. He wore a pleasant smile and had a kind word for every one. His father, two brothers and one sister preceded him to the grave sometime ago. He leaves to mourn his going two brothers and four sisters. We are glad that we do not mourn as those who have no hope. He bore his suffering with Christian fortitude.

Beautiful be your silent slumber,
Peaceful in the grave so low,
And no more will join our number
Then no more our songs will know.
Funeral services were conducted by Rev. W. L. Brown and the body was tenderly laid to rest in the family cemetery.
Written by one who knew and loved him.
Luella Waller.

SHEHAN.

On the early morning of June 13, 1925, at the Deaconess Hospital in Louisville, after a few days of serious illness followed by an operation, the spirit of Wallace Hamilton Shehan was called from this life to be with his Lord. A little over a year before he had undergone a serious operation, when, humanly speaking, the chances for his recovery were not good, but God heard prayer and his life was spared.

Brother Shehan was united in marriage to Miss Zora Alice Murphy, May 22, 1890, Rev. Heber Wightman performing the ceremony. To this union ten children were born, seven of whom and the wife survive. He is also survived by an aged father, two brothers and one sister. Brother Shehan passed his fifty-ninth birthday the third day of last May. He was converted when about eighteen years of age, and a while after that professed the experience of sanctification. I don't know that his experience was ever clouded but one time after that, and then for only a short time. He was a loving father, a kind husband, a good citizen, a devoted church member. How glad he was to labor for the salvation of souls. Outside of my own family, at the time of his death, I think I had been the pas-

tor of only one person longer than I had of him—being his pastor twice, first at Beechfork church, then since coming to Bloomfield. His membership was brought from the former place to Bloomfield several years ago. The weather was rarely ever too bad to keep him away from his church services; and business was pressing indeed if he missed his prayer meeting.

I think I have never been the pastor of a more faithful member in his attendance upon the different services of the church. He not only came, but was ready to pray, testify or pay. In the two churches, I think he served about thirty years as S. S. Superintendent. A number of times he has been a member of the Shelbyville district conference, and several times a delegate to the Kentucky Annual Conference.

Just previous to his death he was treasurer of the board of stewards, church lay leader, and member of the evangelistic committee. He was also a member of the Board of Trustees of Asbury College. At one time I think he gave a thousand dollars to this college. He was also in for a good amount in the Centenary and Educational Funds. One of the best members of the Bloomfield Methodist Church has been called away. His place will not be easily filled. The call of the pastor relative to any good of the church elicited his interest. He was faithful.

The funeral service was held in the church of which he was a member, Sunday afternoon, June 14th. An aged man said, "It was the largest funeral in Bloomfield in seventy years."

Rev. Mitchell, of the Baptist Church, assisted the pastor in the service at the church, and Rev. W. P. Hopkins, of Woodlawn, and Rev. Lovelace Dugan took part at the grave.

His voice is silent, his place is vacant in the home and in the church. How fervent were his prayers! How clear his testimony to the sanctifying power of God. Before leaving for the hospital, and it seemed he thought he would not come back alive, to his youngest surviving child he said, as he gripped his hand, "Be a good boy." As friends, relatives, members of his family, pastor, shall we all seek to be present with the dear one gone at the heavenly roll call. Peace to his spirit.
Geo. W. Boswell, P. C.

MY SAVIOUR'S HAND.

"He touched her hand, and the fever left her."—Matt. 8:15.

In the turmoil of grief and pain,
That I can never understand,
There is sweet peace and precious joy
In the touch of my Saviour's hand.
If doubts and fears my soul assail,
Dark and drear is the weary land,
These temptations all flee away
In the touch of my Saviour's hand.
Walking with him in his chosen path,
Thoughts of his love come glad and grand,
Though the way may be rough I can
joy
In the touch of my Saviour's hand.
Gertrude Boyer.

REQUESTS FOR PRAYER.

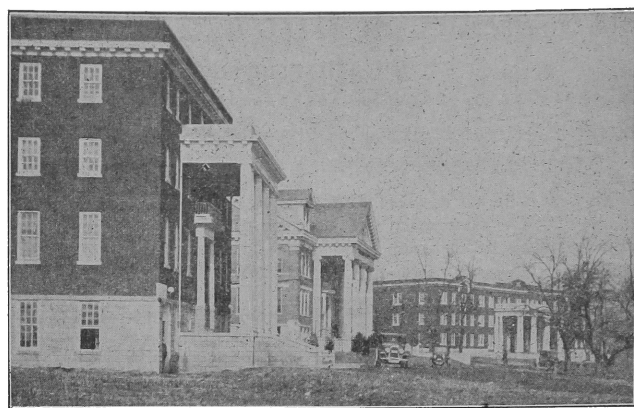
Mrs. R. D. asks prayer that her sight may be restored.

A mother asks prayer for herself, husband and wayward daughter.

Mrs. B. E. H. requests the earnest prayers of God's people that she may be healed of throat and stomach trouble.

Please to pray for Mrs. L. H. R. who is in the hospital for an operation, that she may be spared to her family.

Pray for a daughter who is afflicted with stomach and kidney trouble.



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Wilmore, Kentucky.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VII.—August 16, 1925.

Subject.—Temperance Lesson. Galatians 5:13-24.

Golden Text.—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Time.—About A. D. 57.

Place.—Corinth.

Introduction.—I have put A. D. 57 as the date of the writing of this epistle, but there is no certainty about it. Dr. Adam Clarke places it at A. D. 52 or 53, but is not certain that he is correct. Arnold's Notes makes a broad guess, and puts it from 52-58, which will doubtless come as near the truth as we can make it.

The place from which St. Paul wrote is likewise in some doubt. Some old manuscripts date it from Rome; but there is no historical evidence to confirm them. Some have supposed that the epistle was written while Paul was in Ephesus, but the strongest evidence is in favor of Corinth; so we place it there, because we can do no better.

The boundary lines of Galatia have changed so frequently and so largely that one finds it impossible to give them with anything approaching accuracy. Some old writers bound it on the east by Cappadocia, on the south by Pamphylia, on the west by Bithynia, on the north by the Euxine Sea. The Rand-McNally Bible Atlas cuts it down to a very small country, bounded on the east by Paphlagonia and Pontus, on the south by Cappadocia and Lycaonia, on the west by Phrygia, on the north by Bithynia and Paphlagonia. These facts are somewhat important in understanding the epistle to the Galatians, which was not written to a single church, but to all the churches throughout that region.

We know little of the aborigines of Galatia; but the country was conquered and settled by the Gauls at an early date, from whom it took its name. But owing to the fact that there were many Greeks among the Gauls who settled there, the country was sometimes called Gallograecia after its mixed population. Being in the midst of wild, warring tribes, the boundary lines could not remain stable for any great length of time; hence the difficulty in saying just what did and what did not constitute Galatia. The changing of boundaries in Europe since the beginning of the world-war in 1914 gives us some idea of the vicissitudes through which Galatia passed during those early days.

St. Paul visited Galatia at least twice in his missionary journeys, and established churches at various points. There is some little evidence that St. Peter also visited the churches in that region, seeing that he mentions the Galatians in the prologue to his first epistle; and some have ventured the opinion that he was responsible for the Judaizing teaching which St. Paul combats in the epistle we are now studying. This, however, cannot be definitely proved. We know that some one had poisoned the minds of the Galatian Christians against Paul, endeavoring to make them believe it necessary for them to

keep the ceremonial laws of Moses in order to be saved, and that Paul in this epistle is laboring to establish his claim for apostleship, and to show them that having begun the Christian life by faith, they were to be made perfect by faith also.

The epistle to the Galatians was written in the interest of Christian liberty. Judaizing teachers had made their way from Jerusalem to Antioch in Syria, and thence into the regions north of the Mediterranean Sea, subverting the faith of the churches as they went, and trying to make them believe that Paul, the man who had led them to Christ, was a spurious apostle. It is amazing to find much of the same spirit at work today. A genuine man of God may be holding a revival, and find before he has gone far with the meeting that a gang of irresponsible people is at work endeavoring to proselyte every convert to their cult, declaring that, unless one speaks in tongues, he has never received the Holy Ghost. Then one often finds another group as busy as a disturbed nest of hornets, declaring to the converts that they have been misled, and that they can never be saved until they are dipped into a hole of water. If I am not seriously mistaken, these are the spiritual descendants of those who gave Paul so much trouble in the churches of Galatia.

Comments on the Lesson.

It would be interesting and profitable to run through the epistle from the beginning to the verse at which our lesson begins, and mark all the salient points in the apostle's argument, but space forbids. In the fore part of the chapter from which our lesson is taken, he is making it clear that salvation can be only by faith. He is endeavoring to show that, since salvation is by faith in Jesus Christ, it is absurd to expect it through the works of the law. May I venture to remark that this applies with full force against the Romish doctrine of salvation through baptismal regeneration and other priestly ceremonies? Faith in the blood of Christ is the one and only thing that brings salvation to sinful men. There are several things that hang around this prerequisite; but without faith there is no salvation. Talk about priestly absolutions and extreme unctions—they are all worse than absurd.

13. Ye are called unto liberty; only use not liberty for an occasion to the flesh.—This reminds me of an old preacher who told me some few years ago that he had been converted, and could now live as he pleased, because God would never charge up another sin against him, but would charge them all up to Jesus Christ. He had misread Romans 6:14: "Ye are not under law, but under grace." Had he read verse 15, it would have led him into the truth: "What then? shall we sin, because we are not under the law, but under grace? God forbid." A little further reading would have condemned the old man to utter ruin.

14. Thou shalt love thy neighbor as thyself.—This is the higher law of our being. If we live up to its level, other matters will all come right.

This thought is brought out beautifully in verse 16: "Walk in the Spirit and ye shall not fulfil the lust of the flesh." Certainly not, for the Holy Spirit will lead in the opposite direction.

17. The flesh (carnality) lusteth against the Spirit, and the Spirit against the flesh.—This lusting must go on until the carnal mind (the flesh) is destroyed, which is the work of entire sanctification. Ye cannot do the things that ye would.—There is nothing in the original Greek that can be translated can: "may not do," is the meaning. Sin does not have dominion over a Christian, for "whosoever is born of God doth not commit sin."

18. If ye be led by the Spirit, ye are not under the law.—Not under the old ceremonial law that consisted in ordinances, which died when Jesus was nailed to the cross. Paul was not doing away with the moral law, as some seem to think. That will last forever.

19. Now the works of the flesh are manifest, which are these.—Here Paul gives a list of sins as being the outcome of the carnal nature, that are shocking. I shall not take the time to discuss them separately; but one question arises that will not down: Are the seeds that produce all this evil fruit still latent in the regenerated heart? As Mr. Wesley intimates, about everything connected with our final salvation hangs around this question. If these things do not remain in the heart after conversion, then by their own confession there are very few converted people in the Church; for nearly all of them say that they do feel the motions of these evil passions in their souls. I cannot believe that all these people are still unregenerated, or that they are backslidden, as some contend. One thing is certain: If we yield to these passions, we are not Christians; "For they which do such things shall not inherit the kingdom of God." There must be some grace in the economy of God whereby these things can be taken out of our hearts before we die; for they cannot go to heaven with us. I find no provision made for this in the Bible, except entire sanctification as a second work of grace. It seems to me that this is our hope now and forever. I wish, for the sake of some people, to refer specially to one item in Paul's list: Wrath. The Greek word is plural, and means spurts of anger. It might be well for people who indulge in frequent "spells" to take particular note of this, and govern themselves accordingly.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.—Had the apostle tried to make a sharp contrast, he could not have surpassed this. The first group pictures all that is bad: the second group, all that is good. The one ruins the world: the other blesses it forever. The former makes hell: the latter makes heaven. It may be well to add, that longsuffering means uncomplaining endurance, and temperance self-control—two very blessed graces.

24. They that are Christ's have the flesh with the affections and lusts.—I am free to admit that this is the crux of the question, a point at which many have stumbled. What does it mean? A superficial view would lead one to suppose that it teaches that all who are saved are also wholly sanctified; but this interpretation contra-

Will a Man Rob God?

BY REV. H. C. MORRISON

A sermon on the tithe.

Paper, 10c.

dicts too many other passages of Scripture. I am sure that God has made full provision for the destruction of the carnal nature within us; for Paul says (Romans 6:6), "that our old man is crucified with him, that the body of sin might be destroyed." This blessing must become ours whenever we so make it by faith; and yet Christ prayed for the sanctification of his converted disciples; and Paul prayed for the entire sanctification of the Thessalonian church, after giving some fifteen reasons why he believed it to be converted; and other cases might be cited. What does it all mean? God's purpose is that his people shall be saved and borne on immediately into entire sanctification; and they would be, if we taught them the full truth of the gospel. They surrender to be saved, and we should immediately lead them on to perfect consecration and entire sanctification, which was in large measure the practice of the apostles. So far as we are concerned, we must make a complete abandonment of ourselves to God, with all our passions and desires: it is his work to cleanse us. Space stops me here.

LIGHTHOUSE MISSION.

Our annual summer meeting is a thing of the past. We had with us the Edwards Party of the Church of the Nazarene for ten days, June 26th to July 5th. The attendance was good; souls were saved, believers sanctified, and some backsliders reclaimed. The old Lighthouse stands for full salvation, and is doing business for the Lord all the year round. We are looking for greater things in the future; for he is the same yesterday, today, and forever. Praise his holy Name.

S. C. Cox, Sec.

ANDERSON, INDIANA.

We are in the midst of a far-reaching, Holy Ghost revival with the Nazarene Church, Anderson, Ind. Rev. W. E. Alba, the efficient pastor, and his people had made careful preparations for the meeting by erecting a large tent near the church with comfortable seats and good lights. The people came in throngs until we could not take care of them. Conviction has been deep and pungent and praying about the altar has been voluble, accompanied by tears of penitence, confession and restitution. Souls have been saved in nearly every service and they have come through with much assurance. Over a hundred professions to date. We were scheduled to close Sunday night, but the tide was running so high and the demand to continue so insistent that we decided to stay another week.

Oscar Hudson.

Rev. R. A. Young wishes to call attention to Rev. A. G. Cox, of Wilmore, Ky., who is Conference evangelist of the West Virginia Conference. Bro. Cox is a man of convictions; he contends for the faith of the fathers and has a grip on the Bible in a remarkable way. I commend him to pastors desiring a true co-worker in revival meetings. He is a man with a message and a passion for souls.

ASBURY COLLEGE STUDENTS HAVE PICNIC AT MOUNT CARMEL.

The Mountain Missionary Society of Asbury College had a most enjoyable picnic at Mount Carmel, where a wonderful new building is being erected for the benefit of students who wish to attend a high school of A grade which entitles entrance into any College. A great effort is being made by Miss Lela McConnell for the education and high standard schools in Breathitt County. Also, the teaching of the Bible is made a principal point. Christian people need to see that their children are in a school where they will learn to revere and respect the Bible and become soldiers in the great army for Jesus Christ.

These young people from Asbury College are in the county to teach and preach the Scripture and the young men are not only doing this but building the new school at Mount Carmel. All workers were present at the picnic and were delighted to have with them two co-workers from the Chicago Bible Institute.

The boys entertained with a picnic of fried chicken and all the good things that go with an excellent menu. After the feast a season of prayer was enjoyed, not only by the participants but also by several who came in after the dinner hour.

The flag is now flying over the school building which will be ready for occupancy on September 4, when the building is to be opened to the public. An old-time brush arbor camp meeting lasting ten days will begin September 4, opening with the dedication of the new building. People from all over the United States are to be present and a wonderful revival is on program. Dr. H. C. Morrison, Editor of Pentecostal Herald, will be chief speaker. May the Lord greatly bless the work now being done by all who are workers for the Kingdom of Christ, and particularly bless this new building and grounds which are to be dedicated to his work.

School will open Sept. 16. This school offers a full 4-year high school course entitling a graduate entrance into any college. There will also be a preliminary course, 6th, 7th and 8th grades. A boarding school for those who live at a distance.

OPEN FOR MEETINGS.

After Conference this year, Oct. 1, 1925, I shall be at liberty to follow a call that has come to me for some time, to go out as an evangelist for a few years, at least, until I can give expression to truths that have come to me by direct communication from the Holy Spirit.

Throughout my ministry, especially of late years, the work of teaching Christians how to pray has been to me one of first importance. This work has been demonstrated at the Conference camp meetings in 1921 at Indianapolis, Ind., and in 1922, at Lawrence, Kan. Being one of the invited help at these two conference camps I held an early prayer service each morning from 5 A. M. until 7:15 A. M., preaching on the different phases of prayer at 6:30 A. M. until 7:15 A. M. each day, also preaching upon other subjects at 2:30 P. M. each day. The audience at the early meetings would often pass two hundred souls and backsliders and sin-

ners would seek and find God at these blessed seasons.

I now wish to make this announcement in advance placing my services at the disposal of District Elders, pastors and evangelists and camp meeting committees for appointments. I shall be glad to receive communications at my permanent address, 120 So. 16th Street, Flushing, N. Y., from brethren in any conference who are planning for evangelistic work.

H. W. Hodge.

RECOMMENDATION.

We recommend Rev. Thos. J. Price, of Mainsville, Ohio, to those who need the services of an evangelist. Bro. Price has had experience in both pastoral and evangelistic work. He is a man full of the Holy Spirit, fearless, safe and sane, and a fluent speaker. God has wonderfully blessed his work wherever he has labored. He preaches a full gospel, and we recommend him to any one needing an evangelist.

Charles Dye,
W. E. Lytle,
Evangelists.

NOTICE!

Rev. J. C. Cassidy, of Ingalls, Ind., who for many years has served as pastor of churches in connection with the Methodist Episcopal Church, is now entering the evangelistic field. Brother Cassidy was educated at Taylor University, Upland, Ind., and stands for full gospel. He has conducted some successful meetings in the state of Kentucky during the past few months. He is a brother of F. P. Cassidy who was formerly the pastor of the Lexington Church of the Nazarene. Those desiring his services may reach him at the above mentioned address. J. W. Montgomery, Dist. Supt. of the Kentucky Dist., Church of the Nazarene.

FROM AFRICA'S SHORES.

We landed at Durban on May 10. As we looked over the rail there stood Brother and Sister Fuge and Emma. They were soon on board and heartily welcomed us to Africa. By nine o'clock we were through the custom house and off through the windy streets. After dodging cars, autos, carts jinrikshas, and around corners for two or three miles, we left the Schoombie family at a Missionary Home conducted by two American ladies. Another two miles brought us to Bro. Fuge's snug cottage in a very quiet spot on a high elevation, a good place for tired, nervous people to rest, and Bro. Fuge says it is the first home life he has had in eighteen years. Durban is the most beautiful city I have seen in Africa.

It had been announced and published in the daily papers that we were to preach at night. Bro. Schoombie spoke first and then I gave a message God laid on my heart. We both had liberty in that Congregational Church and the people we believe were helped.

In my last letter, we had just left England for the long voyage down the African coast and were expecting to mail letters at the island of Madeira. This island is much like the West Indies. Our ship anchored half a mile from the landing, a nice distance to get a good view of the mountains, city and harbor. The mountains are terraced more than half way up and snow-white houses

with red tile roofs cover the terraces. Everything is clean and neat, although the streets are very narrow and crooked. The island is known for the production of wine and there seems to be but little law about its sale.

It was surely hot crossing the equator. I have always said that it can't get too hot for me, but I can say so no more. It was sweltering, melting hot, the hottest day I ever spent. Just before reaching the equator the glassy sea would have been awful but for a rain and breeze following. I feel that God helped me to witness clearly to some of the passengers, especially a government schoolteacher and two gentlemen well versed on conditions in Africa. I talked with them of all their interests, endured tobacco smoke and slang until confidence was well established and I knew my men. Then the way opened and I made a full sweep, first with the schoolmaster. He had hit missionary work hard, especially the educating of the natives. Later, I clearly witnessed to the other two. God helped me beautifully and they were touched. When strong men are unable to keep back tears, I feel like God is helping. Also had a good talk with an engineer from up in Africa. He told me that Christian Science is sweeping through South Africa. His wife is caught and he is getting interested. I testified, but don't know the effect.

Bishop Johnson, Methodist Bishop of South Africa, gave us a great message Sunday, telling us how false religions and formality are sweeping Africa, there being 19 Mohammedan Mosques in Cape Town alone, one of them having 800 members, men only. You can get an idea of the grip this one religion has so recently secured on South Africa.

A friend of Schoombie's in Cape Town took us for a ride up the mountain side where we saw gazelles, Persian sheep and goats, baboons, zebras, llamas, and lions, all in their native state, but inside an iron enclosure. The Prince of Wales was in Cape Town, but I was glad the Prince of Peace was in my heart.

We also stopped at Port Elizabeth and found that there are 25,965 white and 19,817 colored population, and practically nothing is being done along full salvation lines. Some of the natives are connected with the "tongues" movement, but seem to have little hold. We went up main street and saw the place where Bro. Schoombie was converted, also where Bro. Davis held wonderful street meetings, and the house where Bro. Fuge lived. For twelve years or more nothing has been done here. A gentleman asked about Bro. Slater and said that a Missionary of his type would soon build up a work in this needy city. America seems to be but little known, and hardly anyone is acquainted with American money. My heart was made sad as we talked to people who one time attended the Mission. One said with a sad voice that no full salvation work was being done and hoped it would be revived. It will take a good man, as it takes more to revive a work than to build anew. If these cities right on the coast, and steamer lines, have practically no full salvation work, is it any wonder the interior is absolutely neglected and untouched.

There have been so many things out of the ordinary on this trip that

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it proves God is answering prayer. Few men have suffered more from seasickness than I, or at least it seemed so to me when I would be stretched out for days, too miserable to answer questions and hardly caring whether I lived or died. We have traveled more than 30 days and not a trace of seasickness, not one single sign. Glory to God! Eleven thousand miles for me without this malady means that God has answered prayer.

The next thing I noticed was that rough seas have been made smooth just before our ship crossed the channels or bays which are known for their roughness. We did have some winds in crossing the Atlantic, but they were only following winds and seas that merely hastened our ship along, with no danger nor sickness. As we neared the English Channel I was told how it raged and how rough it usually was, and I wondered how our ship would behave, but, instead of wild waves, we crossed on a quiet sea with no wind.

While in England a gale blew which tore a great dirigible from its moorings and blew it across the Channel, and came near sinking other boats, but by the time our boat was ready to sail, the Channel was again like a millpond. We were told about the terrible Bay of Biscay, but again the people looked at each other and wondered, for it was as meek as a lamb and as gentle. And the remainder of those few thousand miles was wonderful! However, as we were nearing the cape, people began talking of how rough the sea usually was after we turn the point and run the southern coast, of how the southeast trade winds blow high and make the sea rough. I listened and was ready for anything. By noon the day before we reached this place the waves began getting a bit boisterous and people shook their heads and said, "Wait until we turn the point and it hits us squarely." Wireless messages were received telling how an outward bound boat from Cape Town had been detained for twenty hours on account of the high seas. I listened with no fear and but little concern. God had taken such care of us that I feared no storm. Soon after noon it began to get calm and by night the sea was again smooth. The morning of the day we left Cape Town there was a stiff southeast wind and more talk of a rough sea, but, glory to God! we sailed out on a sea that was nearly glassy and it was calm all the rest of the way.

Bro. Bevington told me that prayer counts and I know it does. My heart has been made to leap and bound when I think of the faithful saints who are holding me up before the Father. My soul has taken courage and thrills of safety have gone through me as in my mind I have seen the faithful ones in prayer. Keep praying that I may see through his eyes, hear through his ears, and be guided in every decision by himself.

R. G. Finch, Gen. Supt.

EVANGELISTS SLATES

ADAMS, E. T.
Hollow Rock, Ohio, July 30-August 9.
Poplar Branch, N. C., August 10-30.

ANDERSON, T. M.
Moore's, N. Y., July 20-Aug. 9.
Burlington, W. Va., August 14-21.
Circleville, O., August 21-30.

ASBURY COLLEGE GOSPEL TEAM.
Erny, Phillips, Bevington, Baldwin.
Steubenville, Ohio, July 28-Aug. 9.
Binghamton, N. Y., August 11-23.

AYCOCK, JARRETTE AND DELL.
Hazelton, Ind., August 7-16.
Mail address, 2109 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Romeo, Mich., July 31-Aug. 9.
Indian Springs, Ga., Aug. 6-16.
Wichita, Kan., August 13-23.

BAKER, M. E.
Letts, Ind., August 20-Sept. 7.
Jeffersonville, Ind., Sept. 8-14.

BALSMER, A. F. AND LEONORA.
Topeka, Kansas, July 21-August 9.
Kampville, Ill., August 13-23.
Ozark, Ark., Aug. 27-Sept. 9.

BEIRNES, GEORGE.
Mt. Lookout, Ohio, July 31-August 9.
West Union, Ohio, August 10-20.
Bryantburg, Ind., August 21-31.

BENNARD, GEORGE.
Bethesda, Ohio, Aug. 27-Sept. 6.

CAIN, W. R.
St. Croix Falls, Wis., July 31-Aug. 9.
Wichita, Kan., August 13-23.
Harper, Kan., Aug. 30-Sept. 13.

CAFFRAY, D. WILLIAM—CHRISTENSEN, CLARA.
Springfield, Ill., August 6-16.

CALLIS, O. H.
Hartselle, Ala., August 6-16.
Rice, Kan., August 20-30.

CASSIDY, J. C.
Erlanger, Ky., August 1-17.
State of Kentucky, August 17-31.

CLARK, C. S.
Luther, Oklahoma, July 26-August 9.

CONLEY, PROF. C. C.
(Song Evangelist)
Sardis, Ohio, July 30-August 10.
Magnolia, Ark., August 7-16.
Baraboo, Wis., Aug. 31-Sept. 13.

COPELAND, H. E.
Essex, Mo., August 2-23.
Lansing, Mich., Aug. 27-30.
Piedmont, Mo., Sept. 2-6.

COX, W. E.
Coquille, Ore., July 10-Aug. 9.

COX, F. W.
Martin, Tenn., July 31-August 9.

CRAMMOND, C. C. AND MARGARET
(Singer and Evangelist)
Lansing, Michigan, August 20-30.
Home address, 815 Allegan St., Lansing, Mich.

DADISMAN, LUELLA A.
(Singer and Assistant Evangelist)
Shreve, Ohio, August 6-16.
Home address, Wilmore, Ky.

DICKERSON, H. N.
Rockdale, Ky., July 30-Aug. 9.
Felicity, Ohio, August 13-23.

DULANEY, EARL.
Bowersville, O., August 6-17.
Cherry Grove, Ind., Aug. 23-Sept. 6.

DUNAWAY, C. M.
Caseyville, Miss., July 30-August 9.
Home address, Rye, Aug. 6-16.

EDEN, THOS. F. AND ETHEL.
Plovilla, Ga., August 6-16.

ELSNER, THEO. AND WIFE.
Winchester, Indiana, July 26-August 9.
Jamaica, L. I., N. Y., Aug. 17-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

EMMINGER, CHAS. AND LENA.
Dunkirk, Ohio, July 29-August 9.
Open date after August 12.

FUGETT, C. B.
Bloom, Va., August 7-16.
Binghamton, N. Y., August 20-30.

GADDIS, TILDEN H.
Winona, Kan., August 7-16.
Coeur d'Alene, Idaho, August 21-30.

GAAR, J. E.
Jonesboro, La., July 19-August 2.
Winfield, La., August 6-16.

GALLOWAY, H. W.
Stewart, Iowa, July 31-August 16.
Home address, University Park, Iowa.

GLASCOCK, J. L.
Mulberry, Ohio, August 16-30.
Open date, August 31-Sept. 6.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, REV. AND MRS. RUFUS H.
Ashville, N. Y., August 2-16.
Stoneboro, Pa., August 18-27.

GOULD, ARTHUR WM.
Moore's, N. Y., July 24-Aug. 9.
Washington, D. C., August 10-17.
Warren, O., August 19-Sept. 13.

HALLMAN, W. R. AND WIFE.
(Song Evangelists)
Elkhart, Ind., August 6-16.
Weeping Water, Neb., Aug. 20-30.
Permanent address, 5122 Kenwood Ave., Chicago, Ill.

HAMRIC, LEE L.
Cleveland, Miss., August 6-16.
Merkel, Texas, August 18-30.
Home address, Hamlin, Texas.

HENRY, MURL E.
Open dates after September 1.
Home address, Campbell, Nebr.

HEWSON, JOHN E.
Letts, Ind., July 31-Aug. 10.
Open date, Aug. 13-18.
Normal, Ill., Aug. 21-31.
Open date, Sept. 3-8.
Kittanning, Pa., Sept. 10-20.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOBBS, E. O.
Wakefield, Va., July 31-Aug. 9.
Kearney, Neb., Aug. 20-30.
Home address, 1063 Lynnhurst, Louisville, Ky.

HOLLENBACK, URAL T.
Mannington, W. Va., August 9-23.
Alexandria, Ind., August 25-30.

HOLLENBACK, ROY L.
Bellmore, L. I., N. Y., July 30-Aug. 9.
Plattsburgh, N. Y., August 13-23.

HOWARD, F. T.
Depoy, Ky., July 27-August 9.
Centerville, Ind., August 12-30.

HUDSON, OSCAR.
Nauvoo, Ala., August 2-16.
Millport, Ala., August 19-30.

HUFF, WM. H.
Conneautville, Pa., July 31-August 9.
Alexandria, Ind., August 14-23.
Eldorado, Ill., August 28-Sept. 6.

HUNT, JOHN J.
Rawlinsville, Pa., Aug. 8-16.
Home address, Media, Pa., Rt. 3.

HUSTON, R. D.
Callis Grove, Ky., August 7-16.

JOHNSON, LEO M.
Cody, Wyo., August 5-22.
Rock Port, Mo., August 23-Sept. 6.

JOHNSON, ANDREW
Springfield, Ill., August 6-16.
Normal, Ill., August 21-30.

JOHNSTON, ARTHUR H. AND WIFE.
Pindary, Ohio, August 6-16.
Home address, 800 Princeton St., Akron, Ohio.

KENDALL, J. B.
Campbellsville, Ky., Aug. 20-30.

KENNEDY, ROBERT J.
(Singer)
Hutto, Tex., July 27-Aug. 9.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist.)
Tolu, Ky., August 20-31.
Home address, 252 So. West 2nd St., Richmond, Ind.

LEWIS, M. V.
(Song Evangelist)
Hallsville, Tex., August 6-16.
Fig. N. C., August 19-Sept. 5.
Salem, Va., Sept. 11-22.
Home address, Wilmore, Ky.

LINN, JACK AND WIFE.
Oregon, Wis., July 31-August 16.
Home address, Oregon, Wis.

LITTRELL, V. W. AND MARGUERITE.
Kingston, Okla., Aug. 1-16.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.
Open date, July 23-Aug. 9.
Lancaster, Ohio, August 13-30.

LUDWIG, THEO. AND MINNIE E.
Highland, Mich., July 24-Aug. 9.
National Park, N. J., August 14-24.

McBRIDE, J. B.
Leslie, Md., August 7-12.
Portage, Ohio, August 13-23.
Hollow Rock, Ohio, August 3-9.
Portage, Ohio, August 20-30.

MacCLINTOCK, J. A.
Mt. Olive, Ky., August 3-16.

McCONNELL, LELA G.—VANDIVER, MARY
Branch, Ky., August 9-23.
Pan Bole, Ky., August 25-30.
Simpson, Ky., July 22-August 5.

McCORD, W. W.
Sale City, Ga., July 16-Aug. 16.
Greenwood, S. C., August 16-Sept. 6.
Home address, Sale City, Ga.

MOORMAN, W. C.
Summers, Ark., July 24-August 9.

MANLY, IRVIN B.
Presno, Tex., August 16.
Home address, 401 Cosmos St., Houston, Texas.

MILLS, F. J.
Kampsville, Ill., August 13-23.
Home address, Bellaire, Mich.

MOLL, EARL B.
Aspermont, Texas, July 26-August 9.
Permanent Address, Box 175, Jackson, Miss.

MORROW, HARRY.
Peoli, Ohio, July 24-August 9.

NORRBERY, JOHN.
Mt. Vernon, Va., July 30-August 9.
Spotsylvania, Va., August 21-31.
Home address, Delanco, N. J.

OWEN, JOHN F.
Mt. Vernon, Ohio, August 10-16.
Lansing, Mich., August 20-30.
Home address, Taylor University, Upland, Ind.

OWEN, JOSEPH.
Conneautville, Pa., July 31-August 9.
Epworth, S. C., August 13-23.
Birmingham, Ala., August 28-Sept. 6.

PETERS, JOE AND WIFE.
Waterloo, Iowa, August 9-24.

PARKER, J. R.
Glasgow, Ky., August 4-23.

REDMON, J. E. AND ADA.
Grigsbyville, Ill., July 26-Aug. 9.
Carthage, Ky., August 14-23.
Home address, Brookville, Ind.

RED, JAMES V.
Pleasant Hill, La., August 7-16.
Houghton, La., August 20-30.
Home address, Ft. Worth, Texas.

RICH, N. W.
Ferndale, Wash., August 6-16.

RINEBARGER, C. C.
Conneautville, Pa., July 30-Aug. 9.
Alexandria, Ind., August 14-23.
Eldorado, Ill., Aug. 27-Sept. 6.

ROBERTS, T. P.
West Middletown, O., Aug. 9-30.
Home address, Wilmore, Ky.

RUTH, C. W.
Romeo, Mich., August 3-9.
Lansing, Mich., August 20-27.

ST. CLAIR, FRED.
Baker, Ore., Aug. 13-23.

SANDERS, JR. C. C.
Enterprise, Ala., August 2-16.
Home address, Griffin, Ga.

SELLE, R. L.
Arkansas City, Kan., July 1-Sept. 1.
Home Address, Y. M. C. A., Oklahoma City, Okla.

SHANK, MR. AND MRS. R. A.
Poplar Branch, N. C., August 16-30.

SHELHAMER, E. E.
Greenville, Tex., July 31-August 9.
Houghton, N. Y., August 13-23.

SUTTON, B. D. AND MARGIE.
Little Rock, Ark., August 3-9.
Wichita, Kan., August 13-23.

TEETS, ODA B.
Mt. Nebo, W. Va., August 2-16.
Herndon, Va., August 20-30.

THOMAS, JOHN
Tacoma, Wash., August 7-16.
Permanent Address, Wilmore, Ky.

TULLIS, W. H.
Stayton, Ore., Aug. 23-Sept. 14.

VANDALL, N. B.
Omaha, Neb., August 1-16.
Ashtabula, Ohio, August 18-30.

VANDERSALL, W. A.
Magnolia, Ark., August 7-16.

VAYHINGER, M.
Washington, Ind., July 28-August 16.
Nashville, Ind., August 21-30.

WELLS, KENNETH.
(Evangelistic Singer.)
Hollow Rock, Ohio, July 30-August 9.

WHITCOMB, A. L.
Seven Oaks, N. Y., August 2-16.
Freeport, N. Y., August 21-30.
Home address, University Park, Iowa.

WILLIAMS, LFE E.
Dyer, Tenn., August 7-16.
Centerville, Ky., Aug. 18-30.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Lapeer, Mich., August 6-16.

WILLIAMS, STEPHEN B.
Montgomery, La., July 29-Aug. 9.
Arcadia, La., August 14-23.

YATES, W. B.
Mt. Vernon, Ohio, August 6-16.
Home address, Marion, Ky.

YOUNG, ROBERT A.
Atlanta, Texas, August 6-16.
Frost Bridge, Miss., August 20-30.

Camp Meeting Calendar.

ARKANSAS.
Batesville, Ark., Camp, July 31-August 16. Workers: Ephra D. Bensley and Agness W. Duffie. Write E. A. Mashburn, Sec.

Big Springs Holiness Camp Meeting, near Wild Cherry, Ark., Sept. 3-13. Workers: Rev. Robert J. E. and Mrs. J. R. Dixon, Sec. Box 105, Wild Cherry, Ark.

GEORGIA.
Adrian, Ga., District Camp Meeting Church of the Nazarene, August 20-30. Workers: Rev. J. E. Hughes, special evangelist, assisted by preachers of the district. Dist. Supt. A. B. Anderson will be in charge who, with Rev. Anderson, will render special music. Miss Aurelia Moore, pianist. For information address H. J. Eason, Sec., Emory University, Ga.

IDAHO.
Idaho-Oregon Dist. Camp Meeting, Church of the Nazarene, Weiser, Idaho, Aug. 13-23. Workers: Rev. and Mrs. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. For information, write Rev. A. E. Sanner, 424 14th Ave., S., Nampa, Idaho.

ILLINOIS.
Illinois and Missouri District Camp Meeting, Charleston, Mo., August 21-30; Rev. W. R. Cox, Evangelist, District Assembly of the Pilgrim Holiness Church, August 31-Sept. 2. Address D. C. Shearer, Dow, Illinois.

Springerton, Ill., Camp, Sept. 3-13. Workers: Rev. L. M. Hoff, Rev. Elmer McKay, Rev. Frank Doerner, Frank Doerner, Sec., Norris City, Ill.

Kampsville, Ill., Camp Meeting, Aug. 23-23. Workers: F. J. Mills, Balmiser Party, Anna Polles, Sec., Kampsville, Ill.

Bonnie Camp Meeting, Bonnie, Ill., Aug. 14-24. Workers: Rev. Elmer McKay, Dr. B. F. Neely, Prof. John E. Moore, Miss Grace Walls, Hubert Leonard, Pres., Mt. Vernon, Ill., W. T. Lawson, Sec., Benton Ill.

Eldorado, Ill., Beulah Park, Aug. 27-Sept. 6. Workers: Dr. J. L. Drasher, Wm. H. Huff and C. C. Rinebarger and wife. Address Rev. M. Bowles, Pres., Eldorado, Ill., or J. M. Keasler, Omaha, Ill.

Thirty-Ninth Annual Camp of the Central Illinois Holiness Association, Normal, Ill., August 21-30. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mr. and Mrs. Charles Russ, song leaders. Mrs. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., El Paso, Ill.

INDIANA.
Ramsey, Ind., Camp Meeting, Aug. 11-23. Workers: John and Della Fleming. Music in charge of Burl Sparks and the Slagel Sisters. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantburg, Ind., Holiness Camp Meeting, August 21-30. Workers: Rev. Geo. Beirnes, Evangelist, Rev. Walter Herrook, Song leader, Miss Belle Beirnes, Pianist, C. E. Cleek, Sec., Madison, Ind., Rt. 9.

Seventh Annual Brown County Camp Meeting, fourteen miles west of Columbus, Ind., August 21-30. Workers: Monroe Vayhinger, Garbinger, Jewell, song leader, Golda T. Wetherell, pianist. Address Garnet Jewell, Rt. 5, Columbus, Ind.

Thirtieth Annual Camp Meeting, Southern Indiana Holiness Association, Oakland City, Ind., August 28-Sept. 6. Workers: Rev. C. W. Ruth, Rev. John and Emily Thomas, Prof. Wells and wife will have charge of the singing. Address Mrs. Maude Yeager, Sec., Oakland City, Ind.

Indiana District Camp, Nazarene, Alexandria, Ind., August 28-Sept. 6. Workers: Dr. J. W. Goodwin, Dr. C. H. Babcock, Rev. George Moore will have charge of music. For information write Rev. Fred Bouse, Alexandria, Ind.

Pilgrim Holiness Camp Meeting, Frankfort, Ind., August 7-17. Workers: Rev. Paul Rees, Rev. Harry Hays, Rev. C. D. Jester, Rev. C. C. Mourer. Write to Rev. D. E. Snow, Sec., 1728 Purdue St., Lafayette, Ind.

KANSAS.
Burr Oak, Kansas, Camp, Sept. 4-14. Workers: E. E. Shelhamer and daughter. Mrs. R. L. Decker, Secretary.

Annual Camp Meeting of The North-West Kansas Holiness Association, August 20-30, Palco, Kan. Workers: Mrs. Delance Wallace, L. D. Thomas, Sister L. D. Thomas, Johnnie and Jackie Douglass. Write R. A. Lee, Palco, Kansas.

Thirty-Sixth Annual Camp Meeting, Kansas State Holiness Association, Beulah Park, Wichita, Kan., August 13-23. Workers: Revs. Jos. Smith, Chas. Babcock, W. Butler, Mrs. Jos. Smith and Prof. B. D. Sutton and wife. W. H. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Union Holiness Camp, Rice, Kansas, Aug. 20-30. Workers: O. H. Callis Party, E. A. Coates, S. B. Mastin, S. B. Burgan, Sec., Ames, Kan.

KENTUCKY.
Carthage Holiness Camp Meeting, California, Ky., August 14-23. Workers: Rev. Howard Sweeten, J. E. and Ada Redmon, song leader, E. O. Shelton. Mrs. Kennie Dawn, Sec., California, Ky.

Yelvington, Ky., Camp, July 31-August 9. Address G. H. Baker, Pres., or W. N. Duncan, Sec., Maceo, Ky.

Callis Grove Camp, Kentucky, August 7-16. Workers: R. D. Huston, George and Effie Moore, J. H. Driskell, Sec., Milton, Ky., Route 3.

MARYLAND.
Fifteenth Annual Nazarene Camp, Leslie, Md., August 14-23. Workers: Dr. C. E. Hardy, Rev. J. B. McBride, Rev. J. T. Maybury. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

MASSACHUSETTS.
North Reading, Mass., Camp Meeting, September 5-7. Rev. H. V. Miller, District Superintendent in charge. Workers: Pastors and evangelists of the District. For rooms write Miss B. Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
West Michigan Holiness Association, Camp, Hopkins, Mich., August 20-30.

Workers: Rev. John Matthews, Rev. C. W. Butler, Rev. Chas. Slater, Rev. Chas. Mourer, Mrs. Fred DeWahl, Miss Lillian Scott, Write Dr. L. E. Hensley, Secretary, Grand Rapids, Mich., Rt. 9.
Central Michigan Holiness Association, Gaines, Mich., August 28-September 6.
Workers: H. C. Morrison, Jos. H. Smith, C. W. Butler, evangelists. Mrs. Esther Williamson, leader in song. R. C. Millard, Frontier, Mich., Secretary.
Michigan Laymen's Holiness Association Annual Meeting, Lansing, Mich., Aug. 20-30. **Workers:** C. W. Ruth, John F. Owen, Prof. C. C. and Margaret Crammond. H. O. Wilcox, Pres., 726 Willow St., Lansing, Michigan.

NEBRASKA.
Kearney, Neb., August 20-30. Twenty-third Annual Camp Meeting. **Workers:** C. D. Tillman and daughter, E. O. Hobbs, Miss Emma Watts, children's meetings. Address B. J. Patterson, Sec., Kearney, Neb., or Rev. R. M. Reynolds, Beaver Crossing, Neb.

NEW JERSEY.
National Park Holiness Camp, National Park, N. J., August 14-23, inc. **Workers:** Rev. O. G. Mingleford, D.D., Rev. Theodore and Minnie Ludwig, Rev. William Crum, Mrs. Dorlin. Address W. B. Woodrow, Sec., Collingswood, N. J.
Erma, N. J., Camp Meeting, Sept. 11-21. **Workers:** Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury. See Earl Woolson, Cape May, N. J., Rt. 1. Local Preachers Camp, Delanco, N. J., August 29-Sept. 7.—**Workers:** Rev. John Fleming, Rev. Donna Fleming, Mrs. Dorlin. Address, W. B. Woodrow, Sec., Collingswood, N. J.

NORTH CAROLINA.
Poplar Branch, N. C., Camp, August 16-30. **Workers:** Dr. H. C. Morrison, Rev. J. T. Maybury, Rev. E. T. Adams, Mrs. E. T. Adams, Prof. R. E. Shank and wife, Mrs. L. C. Baum, Sec., Poplar Branch, N. C.
Shiloh, N. C., Tabernacle Meeting, September 14-30. **Workers:** Dr. E. T. Adams, Prof. R. A. Shank and wife. Address C. R. Staples, Shiloh, N. C.
Elizabeth City, N. C., Tabernacle Meeting, September 2-13. **Workers:** Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., Rt. 1.

OHIO.
Millersburg, Ohio, Camp Meeting, Hedington's Grove, August 22-Sept. 6. **Workers:** Rev. F. Lincicome, Rev. Wm. S. Coder, A. H. Johnson and wife, song leaders. Address, Mrs. E. D. Hedington, Millersburg, Ohio, Route 7.
Circleville, Ohio, Camp, August 21-30. **Workers:** Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Schell. Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, O.
Sixth Annual Meeting, Highgate Holiness Church of Ohio, Springfield, Ohio, August 14-24. **Workers:** G. A. Hodgins, Paul Reese, O. C. Myers. For information write Rev. C. C. McNall, 1782 Edwards Ave., Springfield, Ohio, or Rev. Joel Harrison, Pres., Collis, Ohio.
Portage Holiness Camp, Portage, Wood Co., Ohio, August 13-23. **Workers:** J. B. McBride, Geo. Bennard. The Mackey Sisters. Missionary Day, Thursday, August 20, in charge of R. G. Finch. E. L. Day, Secretary, Lindsey, Ohio.

OKLAHOMA.
Woodward County Holiness Association Camp Meeting, Woodward, Okla., August 27-Sept. 7. **Workers:** Rev. Allie Erick and wife. Rev. S. R. Jones, song leader. Mrs. C. F. Secrist, Sec.

PENNSYLVANIA.
Kittanning, Pa., Camp Meeting, Sept. 10-20. **Workers:** Rev. C. Ruth, evangelist, Ruth Harris, Sec. and soloist. Write Mrs. Mark R. Smith, Cadogan, Pa.

TENNESSEE.
Holmes Gap, Tenn., Camp Meeting, Aug. 16-30. **Mrs. O. H. Harrington**, of Nashville, Tenn., will be preaching. Rev. L. H. Janetski and wife, singer, Miss Bertha Luck and Miss Virgil Taylor in charge of children and young people's work. J. H. Barbee, Pres.

Thirtieth Annual Tabernacle Meeting, Greeneville, Tenn., Sept. 6-20. **Workers:** Guy Wilson, W. B. Yates, Mrs. E. T. Adams. Address Mrs. Flora Willis, Sec., 218 Irish St., Greeneville, Tenn.

VIRGINIA.
Spotsylvania, Va., Camp Meeting, Aug. 21-30, inclusive. **Workers:** Rev. John Norberry and wife, Bessie B. Larkin, W. L. King and wife, George Q. Hammell, Harvey Snyder, M. H. Nelson, G. E. King and wife, John Pidgeon and wife. Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

GOSPEL WORK IN THE MOUNTAINS OF KENTUCKY.

On Thursday morning, June 4, 1925, a group of twenty of Asbury's boys and girls left Wilmore to spend the summer in the mountains of Kentucky where thousands of souls are hungering for the light of the Gospel. The girls of this group were placed in four stations with six schoolhouses in which to preach full salvation and lead men and women to Jesus. Five other girls later joined this company, making it possible to open another station which makes twelve preaching services and ten Sunday schools in all. All these girls are working by faith and it is marvelous to see how God is supplying their needs. The houses in which they live were willingly do-

nated for the summer by mountaineers, and in one instance the people were so anxious to hear the Gospel that they built another room to the house and made more windows in it.

Revival meetings are being held in the schoolhouses and poor hungry hearts are finding Jesus in his saving and sanctifying power. The girls are spending their strength not only in preaching, but also, in making calls in the mountain homes. God is rewarding them for their trips over the steep mountain trails, and blessing those to whom they minister. Remember these workers in prayer that God may provide for them and protect them from danger.

The boys of this group are building the Mount Carmel High School and Church. The Lord is wonderfully blessing them in the work there—supplying their needs, allowing them to preach in neighboring schoolhouses, and giving them souls for their hire. The stakes for the school were driven Sept. 5, 1924. Fourteen acres of land were donated by J. G. Lawson, a mountaineer, and deeded to the Mountain Missionary Society of Asbury College, which is trusting in the Lord to see this project completed. Dr. F. H. Larabee, Wilmore, Ky., treasurer, and Rev. Lela G. McConnell, Jackson, Ky., President of Board of Trustees, are laboring strenuously and by faith in God to see this school for which a mother in that section has prayed for twenty-five years, soon ready to begin.

Under the leadership and goodness of God the building is now almost ready for the plastering and we are all trusting that it will be finished by the first of September. From Sept. 4 to 13, there will be a brush arbor camp meeting at Mount Carmel, during which time the new building will be dedicated. Dr. and Mrs. H. C. Morrison and Dr. W. E. Harrison will be the speakers expounding the Scriptures and showing the love of Christ and his power to save. This school is for the purpose of training the minds of young people, at the same time leading them into a personal experience with Jesus Christ in his saving and sanctifying power. We already have \$7,400.00 subscribed, but we will need at least \$7,600.00 to complete and furnish the building by Sept. 1st. These consecrated young people are giving their time and talents. What will the Lord have you do?

Roberta Naylor.

THE "OPEN WINDOW."

This title of the "Shut-in-Society" Magazine is suggestive of the bright hopefulness, cheerful outlook, and sunshiny disposition which characterizes its members. If one has the blues, a glance into its pages will dispel them. If one is out of luck and bemoans his fate, these bright invalid letters, breathing a spirit of calm, confidence, and quiet trust, will turn his thoughts to thankfulness. If he frets at the dealing of providence, he will find here an atmosphere of uncomplaining submission to Divine ordering, that will put him to shame.

The "Open Window," suggestive of light, hope, and an heroic, unwavering faith, is rightly named. It is of their wonderful spirit to carry on in Christian service, despite their handicap, that I wish to write: their discovery of new channels of usefulness, the employment of unused talents,

and new methods. Some readers will exclaim, "But what is the Shut-in-Society?" A people fit only to give doctors and nurses something to do?" Its origin dates back to 1877. Today many states have an organization, composed of both sick and well: the sick for benefits derived from membership: the well (associates) for privilege of serving a good cause. It is of the shut-in who refuses to be idle that I would especially mention. When an old church building was demolished and replaced by a new and modern one, the church bell, no longer considered a necessity, was thrown into a scrap-heap. To some it seemed like sacrilege, a ruthless ignoring of a sacred past: for this "clear ringing bell" recalled happy memories, when, like a dear friend of their childhood, "its tones so sweetly calling," chimed with the sacred hymns they "Sang with childish voice." Unlike the bell, many shut-ins refuse to be "cast-a-ways." Cut off from church and professional activities, they discover new talents, new ways of usefulness, and find satisfaction in rendering a happy service for others. I will give two or three examples: The wife of a Boston city official was ill, and nigh unto death: physicians informed the husband that she had a few days to live. Unable to endure it, he arranged his affairs and took his own life.

She unexpectedly lived to sustain the shock, and though left a permanent invalid, unable longer to engage in active church duties, yet she refused to be discarded as useless, or to permit sorrow and handicap to crush her spirit. She set to work; developed poetical genius; and among those who have shown appreciation of her rare gift, are President and Mrs. Coolidge and General Pershing. "I have smiled my way through," she said. Another talent she has discovered is that of hand-painting beautiful flower designs to enhance her poems for others' comfort. It is she who patiently paints these designs on hundreds of cards of sympathetic verse which I send out to sick and bereaved, and which she returns to me for this purpose without charge. "I love to do it," she wrote me. Too many handicapped folk become discouraged when they can no longer lead or direct: they will not follow, nor take a substitute work: they simply give up. 'Twas Wesley who said, "I can no longer travel: thank God I can write." Some children were taking "time about" playing "Traffic Cop." A lad of ten years, with policeman's cap, gloves, and star, stood on a crossing, directing traffic with dignified and commanding authority. There were boys on ponies, bicycles, and wagons. Small girls with doll-buggies wheeling precious dolls: Others with baby carriages containing little baby brother or sister: and grown-ups all obedient to the diminutive cop's whistle and beckon. Later a change of officers was made: a little girl was next to wear the uniform, and just as proudly kept traffic on the move to safety. But the lad, divested of official insignia, sat with downcast, woe-begone expression. One said to him, "Well, my boy, so you are no longer traffic cop?" to which the lad replied sadly, "No, I'm nothing but a common human being now." Many shut-ins, forced out of leadership by illness, make a new place for themselves, and glorify it with a cheerful acceptance.

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What does he stand for?
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In a time like this when multitudes are being carried away by popular preachers who are destroying the gospel, undermining the faith, and leading hosts into skepticism the holiness people should be informed on these issues so we urge you to read Dr. Ridout's plain, frank, open, scholarly review of Fosdick's teachings and exposition of its errors.

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The Gospel of the Body.

This is the title of the latest effort from the facile pen of Dr. C. F. Wimberly, who is well known as a writer throughout the civilized world. But in this he has given the public something so new and original, that Dr. E. A. Baker, noted surgeon and physician—head of the Baker Sanatorium of Charleston, S. C., pronounces it "A masterpiece, dealing with a subject known only among the professional men, but given in the language of the laity." It was published first in the Sunday News and Courier of Charleston, at the request of several physicians. It also is followed with one of the keenest criticisms of "Lady Nicotine" ever published. This booklet ought to be in the hands of every young man and woman in the land. It will cost but 15 cents. Place your order now, get them by the dozen, and give them out. The booklet with 11 others may be had, same price each, or cheaper by the set of 12.

PENTECOSTAL PUBLISHING CO.
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Sometimes a minister seems too easily superannuated. Let the following example encourage such to brace up:—He gets about in a wheel-chair, and is pastor of Bethany Reformed Church on New York's East Side. He lives in the church, preaches twice each Sunday, superintends church school, leads numerous week-day meetings, (for the church is open daily). He has served this church twenty years, the last seven as just described. I quote here a few of his rules:

1. "Neither ask nor accept odds because of difficulties. Stand on your own feet mentally and spiritually, even if you cannot physically."
2. "Cherish Friendships: they are of more value than money or other possessions."
3. Cultivate childhood. Make your presence a joy to children: their happiness will infect you."
4. "Find the best in every one. No one knows better than a cripple the kindness which dwells in most human hearts."
5. "Keep cheerful—I smile when fifty people crowd around to see me lifted from a taxicab."
6. "Above all, trust God, and keep 'our tear-ducts dry.'"

Such examples of cheerful heroic spirit can be multiplied: the "Open Window" is a source of courage and inspiration to many a weary shut-in to "go and do likewise." This article is intended to awaken the readers' interest in their own state Shut-in-Society. Write the Secretary, Miss M. H. Hadley, 355 Willow St., New Haven, Conn. For four cents postage I will mail copy of "Open Window" together with little booklet of the Society's origin and history.

T. Richardson Gray.
Olds, Iowa.

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Yours for the Old Gospel,

H. C. Morrison

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The Word of the Lord Abideth Forever. BY THE EDITOR.

IF to speak positively is to dogmatize our Lord Jesus was a dogmatic teacher. Jesus never said, "I have an idea," "It is my opinion," "I am coming to think," "I may possibly be mistaken," "In my judgment so and so may happen," "There are strong probabilities." The Lord Jesus dealt in facts. His knowledge was absolute. All power was given unto him in heaven and in earth. He speaks with certainty about his own teaching. He says, "Heaven and earth shall pass away: but my word shall not pass away."

We may rely absolutely upon the words of our Lord Jesus. They have been fulfilled through the centuries; they will continue to be fulfilled. In spite of skeptics, the boast of modern scholars, the great truth remains that whoever cometh to Jesus finds rest for the soul. Jesus Christ has solved the sin problem. He and he alone can save. Countless multitudes of the most vicious outcasts and sin-ruined souls have come to him and found forgiveness, peace, rest, and eternal life. They have been living witnesses to the fact that Jesus is able to save, and have died with words of praise for the Lord upon their lips.

Our Lord Jesus in his teaching found no fault with any part of the Old Testament. He gave the teachings of Moses, the prophets, and the Psalmist his full endorsement. He quoted Old Testament scriptures, commented on them, gave their deep spiritual meaning, but always, and everywhere, he placed his endorsement on them as the word of God. The Old Testament scriptures will abide; they are a divine revelation; they are harmonious and illuminating. They are not only inspired, but they are inspiring to those who read them, practice their teachings, believe their prophecies, and worship the God who gave them to men.

"The word of the Lord abideth forever." The carnal mind is enmity against God. Unregenerated and wicked men have always opposed God, violated his laws, trampled upon his commandments, refused his mercy, despised his love, and rallied their diabolical forces against the Bible. They will not keep its commandments, and they would like to prove that those commandments have no divine authority. They will not believe its promises, and would like to prove that those promises are false. They have a disturbing fear of its judgments and they desire to comfort themselves that the Bible is not inspired, that there is no God, and will be no day of judgment, no time of recompense, no future punishment.

There is a class of Christians, at least professed Christians—unfortunately a large class—who appear to be in sympathy with

the skepticism of the age. They seem to have lost faith in the infallibility of the Scriptures. Among these lukewarm, doubting professors of Christianity there are quite a number of preachers who in the battle now going on for the Bible, are hesitant; they say but little, and what they do say is rather against the Bible, and the Christ of the Bible. They are quite generous in their attitude toward infidels; are careful of their reputations, and afraid some infidel crawling around on his stomach in a cave, will find a bone or a tooth, or a toe nail, or a monkey track in a rock that will prove that the Bible is not true, and they would hate to be left hanging in the air without any foundation for their feet. Poor, uncertain, shifting men! Pity they have not found Jesus as a mighty personal Saviour and had such communion with him through the Holy Ghost that their fears might be swept away, and they might become rooted and grounded in the faith. To the humble, devout Christian, we would say, "Hold on to your Bible." Read it constantly and prayerfully; believe its teachings, bind its promises to your heart, live in harmony with its high standards of life, embrace and trust implicitly in the Christ of the Bible for personal salvation. Give yourselves with joy to his service and all will be well here, and hereafter.

The Passing of Honorable William Jennings Bryan

WR. William Jennings Bryan fell on sleep Sabbath afternoon, July 26, at Dayton, Tenn. The tenement in which he dwelt will crumble back to dust, but the immortal man will live forever.

No doubt he has already made discoveries that have thrilled his spirit with a higher admiration and deeper devotion for his Lord and Saviour than that to which he so faithfully witnessed while among us.

We do not believe he has had any experiences or made any discoveries that have reversed his implicit and abiding faith in the inspiration of the Bible, the virgin birth, deity and saving power of the Lord Jesus; but undoubtedly his faith has turned to sight; the things believed and so earnestly advocated while living have become to him abiding and eternal facts.

Mr. Bryan was one of the most remarkable men of his generation, of all generations in the history of our great republic. We believe that he was more useful as a politician, a reformer, and broad-minded Christian citizen than he would have been had he been elected President of the United States. Three times he was nominated for the presidency, and three times he met with defeat, but he was a

man of such sterling character, such devotion to principle, such an eloquent protestator against the tyranny of aggregated wealth, such a champion for the rights of the common people against the imperial spirit of the great trust and money combinations, that he never went down in defeat; he arose out of them purified, enlarged, and ennobled by the conflicts in which he was engaged, and the better prepared to go forward strengthened in his convictions and regirded for nobler conflict in the great battle of right against wrong.

Mr. Bryan was one of the greatest orators who has ever spoken to the multitudes in the English tongue. He had a splendid physique, broad shoulders, an open, clean face, the countenance of a man with a pure heart and high motives. His heart was warm with the love he had for mankind and those economic principles and Christian truths that he so firmly believed were for the good of down-trodden, hard-worked, struggling humanity. For a number of years Mr. Bryan has given less attention to politics, and in his life of devotion to Christ and the gospel with pen and tongue he has been a faithful witness, a noble and eloquent defender of the cardinal truths of the Holy Bible. No man has lived among us who had a more spotless record, a kinder or more generous heart; who has given himself more lavishly for the betterment and salvation here and hereafter of his fellow-beings.

More than any other layman in all the land, Mr. Bryan has stood up boldly against all the phases of modern liberalism which has had a tendency to destroy evangelical Christian faith. His writings, his great addresses, his testimony and his life, had been pitched to the high note of the words of the great Apostle Paul, who declared "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."

Mr. Bryan has been the object of much criticism by the press, by many would-be scientists, and not a few go-betweens who, while they vacillate between modern skepticism and the creed of Christianity seem to be utterly lacking in any clear understanding or positive conviction. These classes of men have never been able to understand or appreciate Mr. Bryan. The cause is very evident. St. John explains it fully: "Therefore the world knoweth us not, because it knew him not." Those men who do not know and love the Lord Jesus cannot understand those who are devoted to him and his truth. Mr. Bryan lived and moved in an altitude so high above the fogs and mists of skepticism that it is impossible for men who delight themselves with their doubts, to have any proper comprehension of the man or his motives.

I first met with Mr. Bryan some twenty years ago while preaching at the camp meet-

(Continued on page 8)

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OF ASBURY THEOLOGICAL SEMINARY



A BASKET OF FRAGMENTS.

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



OUR Lord fed 5,000 and more on five loaves and two fishes and they gathered up after all had been fed "twelve baskets full of fragments." Mark 6:43. Our title is scriptural and our basket will have a variety of fragments in it.

1. Camp Meeting Events.

The holiness camp meetings are great schools for young, adult and old believers. One cannot pass through one of them without learning valuable lessons in the faith, in trust, in prayer and experience. Let me pass on a few singular instances.

At Douglas camp meeting, Rev. J. T. Johnson was perhaps the oldest veteran on the grounds. He can tell some of the most remarkable incidents after an evangelistic career of fifty years. Preaching one night on "What shall a man give in exchange for his soul," he told this story of Deacon Morse who was practically the originator of Douglas Camp.

The Deacon read in the *Watchman*, a paper published many years ago—of a colored school down south which was going to be sold by the sheriff for debt unless \$20,000 was raised in a certain time. It was a church school of the Deacon's denomination. One day the Deacon was in prayer when the Lord said to him, "Give \$20,000 to that school." He spoke to Mrs. Morse about it. She said, "Do what the Lord tells you to do." The Deacon went down to the bank and ordered a draft sent to the school. Some one who heard about it went to the Deacon's son and told him that his father would have to be watched or he would give away everything he had. The son said that his father needed no watching, and that he had a perfect right to do as he pleased with his money. Just as the money was received the sheriff was about to sell out the property.

Now then for the sequel: About a week after sending the money the Deacon went to Providence to buy cotton for his mills; he bought up his supply. Within twenty-four hours cotton went up and the dealers wrote the Deacon that if he would release the cotton they would give him \$20,000 more than he paid for it. He calculated that if it was worth that much raw it would be worth ever so much more manufactured, so he wired back to ship the cotton to him. He put it through his mills and made \$60,000 on the deal.

As we heard that story we were impressed with the thought that it is a good thing to be in such a place spiritually, as to hear the voice of God when he speaks, and then next to obey God's voice and God rewards the man who obeys!

"Blest are the men whose feelings move,
And melt with sympathy and love.
From Christ the Lord shall they obtain
Like sympathy and Love again.

"Blest are the souls that thirst for grace,
Hunger and thirst for righteousness,
They shall be well supplied and fed
With living streams and living bread."

Another incident told us by Brother Johnson is suggestive. His career has always been one of intense devotion to God and souls. He has had some remarkable revivals. One of his converts is now a Bishop, another is Dr. Goodell the famous pastor-evangelist and writer. At one time a good Quaker lady told Bro. Johnson that she was going to put him in her will as she had no family to leave her property to and she wanted him to have some reward for his years of hard work. She wanted him to assist in making her will. He

objected, he said he did not want to have a single thing to do in the making of that will in case any trouble should arise. He told her if she wished to make him a gift she could do so direct without naming him in the will. She then decided to give him \$20,000. She wanted him to go with her to the city where her bank was and get the money. He could not do so that day as he had an engagement to preach that night. He advised her however, to make out the residue of her property to a certain orphanage. They parted for the present. Within one week the good lady died and all her property went to the orphanage.

Brother Johnson had his 76th birthday at Douglas on Sunday, July 26. He had a great day and at his 1:30 meeting the people gave him a "love offering." Altogether he received \$76.00 as a birthday gift.

As we think of the old warrior we believe the lines of the poet are very appropriate to his case:

"Far nobler the sword that is nicked and worn,

Far fairer the flag that is grimy and torn,
Than when to the battle fresh they were borne.

"He was tried and found true; he stood the test;
'Neath whirlwinds of doubt, when all the rest
Crouched down and submitted, he fought best.

"There are wounds on his breast that can never be healed,
There are gashes that bleed and may not be sealed,

But, wounded and gashed, he won the field.

"And others may dream in their easy chairs,
And point their white hands to the scars he bears;
But the palm and the laurel are his—not theirs."

BRYAN'S THREE VERSES.

The death of Mr. Bryan—and he died, thank God, upon the battlefield—recalls to us all the great and noble cause he espoused during the last ten years of his great career. Bryan was one of America's greatest preachers of righteousness and the simple gospel of Jesus Christ. In a great speech that he delivered at Nashville, Tenn., in 1924, he said, "*I will give you three verses from one chapter of one book in the Old Testament that mean more to man than all the books men ever wrote.*"

The verses are as follows:

First. "In the beginning God." Gen. 1:1.

Second. "And God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing and beast of the earth after his kind." Gen. 1:24.

(God's universal law of reproduction).

Third. "And God said, Let us make man in our own image. . . . So God created man in his own image. In the image of God created he him." Gen. 1:26, 27.

The first. Gives us the origin of life.

The second. Gives us the law governing life's continuity.

The third. Gives us the explanation of man's presence here.

MOUNTAIN MOVING FAITH.

Mark 11:23, 24 gives us the statement of Jesus and his promise concerning the moving of mountains. Caughey says that Mark 11 "*is a chapter that lays all the promises of God under contribution.*" From an old book now out of print we get the following:

Mark 2:23, teaches that *faith which is free from doubt removes mountains*, and Matt. 21:21, affirms that *faith free from doubt will*

remove, with equal facility, a tree or a mountain. Here, then, we see that "faith as a grain of mustard seed" and faith free from doubt, are one and the same, since they succeed in overcoming the same extremes of difficulty. And we see further, of course, from the negative definition of faith here furnished, as being the absence of doubt, why the purity of faith can never vary any more than its quantity. For the *absence* of doubt can never be either *more* or *less* than its absence. The instant doubt begins, faith ends; and vice versa. Yet there may be, and alas, often is, a rapid and continued alternation of faith and doubt; but in such case the faith lacks the mustard-seed-essence of having "no doubt" in its immediate vicinity, and will no more succeed in uprooting a tree than a mountain. "But let him ask in faith, *nothing* doubting; for he that doubteth is like a surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive *anything* of the Lord." (James 1:6).

At this point, there may be need to explain that seeming inconsistency of affirming that the terms "great faith" and "little faith" attach to the quality of faith, but not to its quantity, since it has also been affirmed that the purity of faith is just as unchangeable as its quantity. The explanation is, that while the *purity* of faith is a *constant* quality, the *tenacity* of faith is a *variable* quantity. The purity of faith is, as we have seen, its freedom from any admixture of doubt, and is its constant quality, because the presence of any degree of doubt is the absence of all faith for the time being. But the tenacity of faith is its ability to hold its own, to retain its position and prevent its own displacement by an intrusion of doubt; and this quality is liable to vary with circumstances. We may conclude therefore that "great faith" means faith apart from all danger of being displaced by doubt, whatever the obstacle encountered; and "little faith" is faith which is easily displaced by doubt in view of any unaccustomed obstacle, and "faith that groweth exceedingly" is faith that is rapidly less and less liable to be so displaced.

The potency of faith is to be found in the response of Omnipotence to its invocation. And herein we can understand still more clearly why the greatness of faith attaches to its quality, and not to its quantity. It is because God needs not our aid, yet loves to accept our confidence. *Our weakness invites him, and our persistent confidence incites him.*

Faith is never mountain-moving because it moves mountains, but because *it does not doubt God can move them*, and will, at the need. Mountain-moving faith never tries, nor even thinks of trying to move mountains. It is fully convinced it could not if it tried, but it is also confident it need not try, for God will do it.

Mustard seed faith is as undismayed at the opposition of a mountain as of a tree; because, first, it does not reflect on its own size, is not abashed by self-consciousness, is unconcerned about its own insignificance; and secondly, because it does not make a business of measuring obstacles, has no eye for their relative size; for, as they are all finite, they are all of one size to faith—less than God, equally disproportioned to him.

"Great" faith then, is neither self-absorbed, nor absorbed with circumstances, but is all-absorbed with God. For it recognizes that its only duty, yet its all-essential and bounden duty, in order to succeed, is simply to roll its *little insignificant mustard-seed*

self up against the foot of the tree, or mountain, and lie there, looking up at God, watching and waiting in confident expectation till he removes it.

Joined unto Christ the Conqueror,
His Calvary triumph, too,
Assures me in the darkest hour
That he will take me through.

Joined unto Christ the Risen Lord,
Triumphant now above;
The glory of His Cross reveals
Magnificence of Love.

Joined unto Christ's full victory,
Magnificently free;
Declare it in the Conquering Name,
And powers of darkness flee.

Joined unto Thee, O Risen Christ,
Magnificent Thou art;
Thy timeless Cross of Victory
Bids Satan's hosts depart.

Joined unto Christ! Magnificent!
His wondrous Calvary plan,
Draws us through ages to adore;
For "Worthy is the Lamb."—M.M.

The Christian and His Bible.

REV. HERMAN A. GRANT.



I.

HERE is something sacred about the Bible, sacred not only because it is a Divine Book, but also because of the associations that cluster around it. The Bible on our table recalls to us the struggles that brave men made to preserve for all mankind the message of God. It recalls to us events in history, events in which this divine record played a prominent and illustrious part. It stirs our memories to consider the beautiful fellowship that existed between the Word and some dear one of ours long since gone to rest. Oftentimes in the quietude of evening we go back and walk with these men who gave their lives for the Book. Then the years roll by in our fancy, until we see the Pilgrim Fathers landing on a wild and foreign shore. We see them kneel in prayer, and one reads. Our hearts tell us what Book it is they are reading. Then tenderly we slip on to the years of our childhood. We think of mother's prayers and mother's yearnings, and a suspicious moisture gathers in our eyes when we think of mother's time-worn, old-fashioned Bible, with its marked passages and its tear-stained leaves. What associations cluster around the Word of God, associations that make it dear to our hearts.

So we come to the Bible with a sense of reverence, yet seldom with the respect and thoughtfulness that is due it. In all the world there is no other writing that has so influenced mankind as has this one. Its far-reaching effects demand our honest consideration of its exceptional claims and its marvelous message. The Christian who seeks to enter into the inner chambers of the spiritual experience should turn to the Bible with intense eagerness and love.

THE BIBLE IS THE WORD OF GOD.

The Bible is the Word of God. When we pray we talk to God; when we read the Bible he talks to us. The Christian should never approach this Book with any other thought than that it is truly the divine word and message of Jehovah. To read with any other belief is to weaken the effect of the reading.

I am perfectly aware that, at the present time, learned and good men are criticising the Bible and think they find it well over-run with lamentable errors. I have no sympathy whatever with their findings. If the Bible is filled with errors, if we cannot accept it all as truly the divine revelation of Deity, if we must make allowance for a part of the writings, then for me there is only chaos and night. All solid foundations slip from under my feet the moment I admit that the Bible contains errors that the modern mind must remedy.

If, as a modern critic says, Jesus was mistaken in his belief in his second advent, how can we know that he was not mistaken when he said he would prepare a place for us? If he is not coming back again, how can I know there is any hope for me in eternity? If, as has been said, the disciples were mistaken in part of their interpretation of the message of Jesus, how am I to know that there is no error in the part that is accepted by modern critics? These critics tell us confidently that we can depend on what has passed their in-

spection, because "scholarship is agreed." But I dare not trust scholarship in these matters of life and death, because scholarship is not agreed. There are as many and as eminent scholars today who oppose modern criticism as there are who defend it. The battlefield of modern theologians is the Bible, and we are not to be lulled into any dangerous feeling of security simply because the faction that has torn the Bible to shreds confidently and shamelessly claims to have all the scholarship on its side. We still face the disconcerting question: If a part of the Bible is written in error, what assurance have we that there is just ground for confidence in any of it?

Imagine yourself reading the Bible that is so prone to mistakes. We begin at Genesis, but we must pass over the account of creation, because critics tell us this is only a mythological tale borrowed by the Hebrews from a neighboring nation. Beyond this you become interested in the story of the Patriarchs. You follow their wanderings to Egypt, you pity the enslaved descendants of these old Sheiks, and your mind is keyed to a high pitch of excitement when you read how God opened the Red Sea, and allowed the Israelites to go through in safety. But you are brought to a pause by the critics who tell us that this did not really occur. So they will follow you through the entire Old Testament. They will tell you that the book of Job is only a parable, that the prophets did not foretell future events except as any keen-minded man could foretell the outcome of circumstances, that Isaiah wrote only a part of the book that bears his name, that Jonah is another fabulous character, and many other like things, until you wonder if there is anything in the Bible that is true. Such a conception of the Bible is demoralizing, and is, I think, belittling to the man or the woman who entertains it.

Jesus accepted the Old Testament without reservations. So did the Apostles. Jesus spoke of Jonah in a way that shows that he thought of this story as a real event. Peter refers to the patience of Job, considering Job as a worthy character of old time. Both Jesus and his disciples accepted the Genesis account of creation. If they accepted the Old Testament as truly the Word of God, it seems to me that any man who questions its authority is presuming to doubt the intelligence of the Son of God. Can it be that we have gone as far as that?

There is no place for modern criticism in the true Christian's conception of the Bible. We must accept it as God's Word from beginning to end. We may not understand it all, and it may be that wise and good men will differ in the interpretation of its doctrines. Yet we must be sure in our hearts that it is without doctrinal error, and that when correctly translated from the original copies, it is exactly as God would have it. Go to the Bible with that faith in its construction, believing that whatever you read there is truly Jehovah's message to his people, and it will become to you a guide and a source of exceeding comfort.

If we accept the Bible as authoritative, and if we accept as true the teaching that a Christian's ambition should be to receive all

God has for him, to be fully obedient to the divine will, and to help to promote the kingdom of God, we shall easily see that the Bible is one of the most important factors in the Christian's walk and experience. Nowhere but in this Book can we learn all that our heavenly Father wants to bestow upon his children. Others may tell us, and ministers may preach it, but we shall never fully understand it until we have meditated on the wonderful promises made in the Holy Word. Hidden away among those precious pages are promises that will stagger us with their greatness. Then, where else can we learn what God's will is for us? We want to obey him. Where can we learn what he wants us to do? It is all written in the Word, and is plain enough so any prayerful Christian can understand. There and there only can we learn what is the divine will for man. And if we would seek to save others and promote the advancement of the kingdom of God, we need to know how to do it, and we need to know the weakness of man and the strength of the Divine. We also need to know the great plan of redemption by which God saves humanity. Nowhere else in all the universe can we find these things given in God's own way, but in the Holy Bible, the matchless book of Almighty God. Great then is the Christian's need of the Bible.

Even though all admit that the Bible is a most valuable asset to the Christian life, the average church member is criminally ignorant of its contents. It is appalling how ignorant most people are of the truth of God. Hundreds have read the Book so little that it is not an unusual experience for a rural pastor to hear some good old saint boasting over his scriptural knowledge because he has "read the Bible clear through once and part through again." I am not sure that the city is far in advance of the country in this respect. It was not long ago that a certain superintendent of schools was endeavoring to convince me of the exceptional value of the stereopticon in church education. He said that when he was younger he had seen a picture of "Daniel killing Goliath." He had never forgotten that picture, he said. And he was all unconscious of the fact that he was giving Daniel honors that belonged to David. Here was a man so well educated he could fill a responsible position in secular school work, yet he was not familiar with the most common historical stories of the Bible, stories that even a child would be expected to know. He was not an exceptional example. There are scores of well educated men and women who know practically nothing about the Bible and the truth it contains. The startling part of it is the fact that many of these ignorant ones are Christians. We might expect non-Christians to neglect the study of God's Word, but even the wisest man can find no reason why the true child of God should not be familiar with divine truth.

The fact is the great majority of church members are trying to serve the Almighty without knowing what he has told them to do. They want to receive his blessings, but they do not even know what blessings he has promised to give. Think of seeking

(Continued on page 6)

SKEPTICAL PSYCHOLOGY.

REV. GEORGE H. MEANS, D. D.



FIFTY years ago when I was first stationed as pastor in Louisville, a vender of patent medicine stood on the street selling his remedy surrounded by the usual crowd of people, and he began his sale with the following announcement, which I quote in substance from memory:

"Ladies and gentlemen, I am the agent for a medicine I have been selling over the country for twenty years. It has had an immense sale and my company can scarcely supply the demand. Personally, I have no confidence in this medicine. I don't believe that it has any value whatever. But this is nothing to me. I am simply the agent, and in the business for the money. And as long as thousands buy it, and declare it to be wonderful in its cures that is all I care for. This medicine is now on sale at \$1.99 per bottle."

I declare that the agent could scarcely hand out the medicine fast enough, so eager were the people to test its merits. Now there was in this agent's talk a psychological paradox, that the people did not understand. Let us analyze it:

First of all, the people believed the agent to be an honest man, because of his candid statement that personally he believed the medicine to be worthless. They believed he told the truth in stating that thousands proclaimed it to be a wonderful medicine, and the demand could scarcely be supplied. As to the agent's private opinion, it had but little weight against the great masses who believed otherwise. And the agent knew by experience what the effect would be on the mind of his hearers.

Psychology is the science of mental phenomena. The crevices, curves and peculiar whims, and pranks of the human mind are as intricate as a geometrical puzzle with its tones, angles, surfaces and solids, and must be measured by rules, and the rules must be applied to each individual case; and many cases are hard to analyze.

This psychological unit is taken advantage of by all successful men; not always with deceit, but with an intuitive knowledge of the most favorable time to strike, also the place and way. The commercial dealer takes advantage of it to sell his goods; the wife employs it to deal with an obdurate husband; the robber to make his raid; the lover to declare his passion, and even the preacher to save sinners. When General Grant with his army stood before a dangerous foe he tells us that he was scared; but it occurred to him that, "the enemy was as afraid of us as we were of them," and he struck first. It was a psychological act to strike first, because it impressed the enemy that he was confident of victory, and it had a corresponding depression on those attacked. To go through life heart-foremost, and leave the head behind is to reap a harvest of regrets.

There is an old Persian story that when God created man he gave him no brains. He gave him eyes to see, ears to hear and all other faculties complete, and left him destitute of brains. But he appointed an angel to supply the deficit. God left an opening in the head, and stood the human race in line, and the angel passed along with a dish and ladle, supplied each one with a portion of grey matter, and closed the orifice. But away down the line there were many who got tired of waiting, and *they just walked off*. None of us know what we have missed in life by not thinking. The world is filled with wrecks and ruins, for want of honest, careful, deliberate, consideration.

In the glow of life's sunset, we see many things we did not see in the glimmering moonlight of youth, nor in the glaring, blind-

ing sun of life's noonday. Things are best seen when activities cease; ambitions no longer lure us, vanity and pride no longer inspire us, and we sit silently by, and watch the game others are playing out on life's checkerboard. There and then we can see the mistakes, and false moves, that will keep some of the players out of the king row.

And this fact applies today to every skeptic, infidel, deist, atheist, agnostic, materialist, idealist, anarchist, freeloader, and every other form of free-thinking that curses the world. They are in tangled maze of doubt, like some lone listener at distant music, who hears the melody, but misses the tune; and are left wondering whether there is a tune or even a performer.

These dreamers may awake to an intellectual view of the truth, but the psychological moment for them is past. They can never come back to the faith of their fathers—"The faith once delivered to the saints." They are sailors on a sea of doubt, lights out, sails tattered, masts splintered, rudder gone, compass lost, and not a star glitters in all the lurid gloom to guide them into port. They have wrecked their faith, the anchor of hope is dragging and they are drifting, they know not where.

Lost! Lost!! It is a sad case. We do not have to wait for death to be lost. But we can be lost in this world, bewildered, confused, perplexed, despairing, and every page in life blurred by doubt. The man who has been his own God now is his own devil, forever at hide-and-seek with his own restless soul.

These modern dreamers, who have wrecked the simple faith of childhood, are forever at variance among themselves. Select two plans if you can, among modern skeptics that can be harmonized. Unbelief has never whispered the same fairy tales into all ears, to attune their souls to harmony. All is discord, and no song can ever be written that can be sung by this conflicting and incongruous mass.

Infidelity has no songs; unbelief never sings. What is there to sing about? Annihilation, death and dust? Then sing it! Singing is a test of loyalty. A country that never sings its praise is not safe to live in. A cause, of any kind that cannot inspire the soul by setting itself to music, can have no part in life's great monotonous realities.

So I say, tune your harps and sing about Darwinism, agnosticism, and all the rest of your enchanting creed; and sing it to the tune of "How firm a foundation ye saints of the Lord." Sing about the time when far back in the Silurian age, your ancestors lived in a tree, and named their first child Jocko. Sing it, and let your chorus be the Shibboleth of Agnosticism—"I don't know. I don't know."

Weave your creed into the lullabys you croon to your children, as with lengthening breath they cuddle on their mother's breast, and sink smiling into sleep. Sing it to the dull ears of age; to the widow in her weeds, and sing it to the dying, when the shadow of death creeps over the pillow. Oh, it is glorious! Join in a universal jubilee, and send it over every Radio to the uttermost parts of the earth. It will fill every heart with joy, and thrill every soul with unfading hope.

But this exhortation is vain; you won't heed it. You just won't sing your inspiring creed. What then must we think of your ancestors; but that they stood in that long line as the angel passed by and "*just walked off*," and had no musical taste, and talent to transmit to their offspring?

I freely confess that the Modernists have launched their evil speculations at a psycho-

logical moment, at a time when the war-torn world was in a state of wild unrest. But the end is not yet. In God's economy the ways are many but the end is one, and to this end faith looks calm and undismayed. There "is a time for God to favor Zion"—a psychological moment—and when God's providence strikes that hour hell's batteries will be silenced, and those who helped to put the satanic artillery in action will see the promise fulfilled—"Upon this Rock I build my Church, and the gates of hell shall not prevail against it."

Jesus In a Modern Home.

Richard W. Lewis, D.D.

CHAPTER ONE.

A GREAT GUEST IN A GREAT HOUSE.



IT is interesting to sit down quietly, away from the rush and rumble of modern activities, and give vent to an imaginary visit of Jesus to a modern home of wealth, comfort, ease and refinement.

We have as our guide in this indulged imagery two bits of data, the one is the life Jesus lived when he was on earth, the other is the fact of modern high life as it is lived in strong and striking contrast therewith.

With these two divergent facts in mind, let us construct something of the easily possible, not to say the most probable, scenes that would transpire in a modern home in high social life, should our Lord visit therein.

The Bible tells of Jesus' social life when it relates his presence at a marriage; when it tells of Jesus going home with Peter; when it describes his dining with Simon; when it gives an account of his becoming the invited Guest at a banquet tendered in his honor by Levi; when it outlines the vivid scenes of his dining by his own invitation in the home of Zaccheus; and when it refers to the home of Mary, Martha, and Lazarus as his headquarters, in which he seemed to be so completely "at home."

The fact that Jesus, when on earth, was quite familiar with the customs, fashions, styles, and lives generally of the rich, leaks out in several instances, prominent among which may be cited his striking description in brief of Dives' life and burial.

The imaginary scenes now to be portrayed might easily take place, indeed do take place, in many thousands of modern homes of wealth and social standing today, except that the visible presence of Jesus is lacking. With an open Bible before us, who can dare claim that the Christ is not now in spirit present in all our homes, witnessing all that goes on!

Suppose that Jesus walks with a dignified and steady step up to the front door of a modern mansion and rings the door bell in the late afternoon. He would be met on the threshold of this palatial residence (to intensify the picture) by a maid who nods at him politely enough, and keeps him standing while she grills him sufficiently to ascertain something of who he is and what he wants. If she invites him in she asks him for his card, whereupon he frankly admits that he has none, but proceeds to further disclose his divine identity, and states that he very much desires to see Mrs. ———, the hostess, in whom he is interested. As the maid turns to interview her mistress, the Master suggests to her that she say to her mistress that he would be glad to have her appear as soon as

convenient without consuming unnecessary time in making the customary elaborate and lengthy preparations to receive company.

In the first place, would the lady of the house respond and appear at all? Has not many a woman of important position and prominent standing in high society authorized her maid to return and tell the unwelcome guest that she was sick, or that she was not at home? The writer has met with just such receptions—so has the reader, doubtless. Then would it be strange for the Christ, standing as he does immeasurably higher up in the scale of life, to be turned away from the door of some palatial residence?

But suppose that this woman of the world, this high-flyer in social circles, decides to meet the Master—will the reader undertake to calculate the time it will require for "my lady" to make herself ready to receive her unusual Guest? Now, we know that many mortals—just common men—have been held thirty minutes and longer. Is it too much to suppose that Jesus, the extraordinary Caller, would be kept waiting for an hour?

But the hour is now up; silks are rustling, as down the stairs glide the light steps of the mistress of the mansion. As she confronts the world's greatest, purest, and best character, borrowed for a time from the glory land of God, she hesitates! She has heard much in a general way, to which she has given only superficial thought, of the unique and wonderful character of the Christ. She has so long associated clothes, jewels, finery, and "fixing up" with rank and standing, that she is astonished at the plainness and simplicity of the Visitor's attire. The striking contrast between her own gorgeous gown, with its elaborate decorations, and the utterly unpretending plainness of her Guest's garments has startled her! Thus she stands for a second stunned. But her cultivated mastery of emergencies in social life, and a woman's natural disposition to adjust action to occasion, stand her in hand to fine purpose now, enabling her to quickly rally. Recovering, she promptly and firmly approaches the Master of men, with a bland smile on her face and her right hand courteously extended in the offered cordiality of a handshake. After all it is only the placing of a woman's fingertips into the friendly palm of a red-blooded man's hand!

Jesus is bidden to an easy chair, luxuriously upholstered, and as he accepts it she gracefully takes her place in another nearby. Long in the ruts of social life, the hostess intuitively follows the usual course, asking airy and superficially of his health, of his arrival in the city, if this is his first visit, with how much of his time does he expect to honor their city, etc., etc., a la modern custom!

But Jesus is not interested in these airy nothings. His deep nature is not responsive to meaningless platitudes and empty forms of polite conversations of high society. But it is now his time to speak, for a pause has at last come in the "butterfly" flappantry.

"This is a beautiful home in which you live;—has it ever been dedicated to the Giver of all good?" he asks his hostess. She blushes profusely, as she replies, "Really, I hardly grasp the intent of your interrogation, sir, for while all our churches are dedicated, it is not our custom to dedicate residences, don't you know?"

"In your Bible one reads," answered Jesus, "Show piety at home." The place of one's dwelling should be holy, if one would live a holy life."

Had not his hostess' cheeks been so red with the paint daubed upon them they would have shown the crimson that flushed into them at this remark from the Master. Her confusion was great and painful.

Just then there sprang, with joyful step, a school girl of a dozen summers, just home from school, into the room. Barely noticing her mother, the child's eyes riveted upon the strange Guest, as if she were trying to make

out his identity. The mother said, "My dear, this is Jesus, come and speak to him? You have long heard of him in your Sunday school." Then to Jesus: "Sir, this is our daughter, Elizabeth."

At once Christ and the child were on one and the same level. His air seemed to change completely all of a sudden, while the child melted into perfect ease and naturalness.

"The children understand me and love me," said Jesus to his hostess. Then, addressing Elizabeth, "How many brothers and sisters have you, Elizabeth?" "O, Sir, I am the only child in our home, but I so often wish there were others for I do get so lonesome by myself. Of course Daddy is busy making money, and mother is in so many lodges, clubs, and circles, that I am often left alone with the housekeeper. And sometimes I am left entirely alone."

"And then," asked Jesus, "how do you amuse yourself?"

"O, I have plenty of things for that, such as money can buy, but I want living folks that can talk back to me. You have not seen my cute little pets. I have two dear doggies that can almost talk to me, and play with me, but they can't chum with me like brothers and sisters."

To the Master the child had opened up her heart's secrets, and made him understand her life's hunger for companionship. He was deeply interested in the recitation of the number of children in the larger families mentioned in the Bible, as Jacob's twelve, for instance, and Abraham's eight, and ending up with her remembrance that he himself had been brought up in a family of at least four brothers and two sisters (Mark 6:3). This last statement brought a gentle smile to the Master's face, and he lovingly, tenderly took the innocent, knowing child into his arms, as if to bless her as he had done with children so often before. Caressing her, he said, "Someone has taught you the Scriptures, I see."

"Yes," answered the child, "my Sunday school teacher is such a sweet, Christian woman, and knows, O, so much, about you and the Bible. I do hope you will call on her, and I know she will just want to keep you all the time. But we are going to keep you for dinner tonight, aren't we, Mother," addressing her mother as she ended her reply to the Master with a question, the answering of which threw her mother into still deeper confusion. The surprised mother blushed still more deeply, invisible blushes, thanks to the paint, while with a stammering, awkward reply she assured the child that the home would feel "honored to have so distinguished a Guest" to remain for dinner.

Jesus thanked her, but thought it might be best for him to shorten his present visit and come for a meal at another time.

This would have suited the mother exactly, at least the going part of it, for she knew that certain friends of her husband, men of the world, men of his own taste and turn, were expected to dine with them that evening. Yet she must be courteous—always courteous in "the best society!" Then the child continued to urge the Master, and the mother had to chime in with her.

Finally Jesus consented, and new orders were given in the culinary department—the brandy sauce must be held for some other occasion, and no wines must be served this evening! Whatever the servants may have thought at the time, and however much they may have been astonished at this sudden departure from the usual program, before the evening meal was over they saw ample reason for the change.

After the mother had gone to the kitchen, the child led the Master out into the flower garden, and as they were going she said, "One reason I wanted you to dine with us tonight is that you will see my daddy and some of his gentlemen friends who are just like him—they do not know much about you, and

I want them to. They are all members of the same "Country Club," and play golf together, and they all have lots of money, and talk of such big things. Of course I know that you are the biggest man in the world, and you are God too, so I thought you would feel so much at home with these big men."

Jesus smiled another sweetly suggestive and knowing smile, which greatly pleased the child.

(To be continued)

WESLEY'S CORNER.

THE SINGLE EYE.

WE judge one morally by his motives. The inmost purposes and intents of the heart determine one's real character in the sight of God who "looketh upon the heart." "If thine eye be single," the Master said, "thy whole body shall be full of light."

Macaulay has paid a high tribute to Wesley's singleness of aim: "A man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species."

That was a fair estimate of the man if Wesley knew his own heart, for he himself says: "I have one point in view—to promote, as far as I am able, vital, practical religion, and by the grace of God to beget, preserve and increase the life of God in the souls of men."

One of his famous sayings is: "I seek two things in this world; truth and love. Whoever assists me in this search is a friend indeed." But it was not enough to make high professions and set high ideals before him, he wanted the fruits of his life to prove his sincerity. "I hope my life, rather than my tongue, says: 'I desire only to spend and be spent in the work.'"

But let no one think that he succeeded in convincing the world that he always acted from pure motives. His motives were questioned, his good name was slandered, but the very spirit in which he replied, or held his peace, proved that he was upright in all his intentions. Here is his reply to some of the unjust criticisms: "With regard to myself, you do well to warn me against popularity, a thirst of power and of applause; against envy producing a seeming contempt for the convenience of grandeur of this life; against an affected humility; against sparing from myself to give to others, from no other motive than ostentation. I am not conscious to myself that this is the case. However, the warning is always friendly, and it is always seasonable, considering how deceitful my heart is and how many enemies that surround me."

He enjoined upon others this singleness of aim which he himself practiced: "Dare any of you, in choosing your calling or situation, eye the things on earth rather than the things above? In choosing a profession, or a companion of life for your child, do you look at earth or heaven? And can you deliberately prefer, either for yourself or your offspring, a child of the devil with money, to a child of God without it? Repent of your vile earthly-mindedness. Let your eye be single, that your whole body may be full of light."

Any trial which leads us into fellowship with Jesus, any difficulty which causes us to lift up our voices unto the Lord from whom cometh our help, we should consider a rich blessing.

THE CHRISTIAN AND HIS BIBLE. (Continued from page 3)

after the things of God, and not knowing what it is you seek! They want to be obedient to God, but how can they until they have learned his commandments? Suppose a farmer hired a man, and the man went into the field without learning what the farmer wanted him to do—would he be likely to please his employer? We cannot serve earthly masters satisfactorily until we know what they expect of us; neither can we serve our Lord without the same knowledge. Thousands have never read the penalties for sin, nor are they familiar with the means of salvation. Yet, many of these same ones will dispute with the preacher, and claim the right to decide for themselves, all unconscious of the fact that there is no authority but God.

Could anything show us more plainly the peril in which modern Christianity stands? Perhaps the Bible is read as much today as at any time in history; but conditions are different today. People do not accept the preached word as seriously now as in earlier times. Any man feels free to differ with the minister's conception of truth. In the old days it was accepted as the Word of God. This is as it should be, but if any man desires the right to differ from preached truth, he must, if he would be honest with himself, make a careful study of the Scriptures, which is the only source of authority. No man has a right to stand wholly on his own opinion. Unless one has read the Bible thoroughly, he has no real right to dispute about religious matters with one who is well versed in things divine. But we find scores of people in every locality who hold to their opinions as correct without even knowing whether or not these opinions agree with the teachings of Scripture.

This prevalence of unauthorized opinion constitutes a dangerous condition in the Christian church today. There is vital need that we, as Christians, become careful and prayerful students of the Bible, in order that we may have first hand knowledge of the things that pertain to life in its relation to Almighty God.

(Continued)

Keep On Keeping On.

If you would reach the Plane of Worth,
Ambition's highest aim on earth,

Then keep on keeping on.
That goal is fixed by Merit's hand
And by the same is made to stand,
Then keep on keeping on.

The price: Do right and do your best—
Pay that and Merit does the rest,
Then keep on keeping on.
And when that Plane, so high, is won,
Life's work, O Man, is just begun—
Then keep on keeping on.

ROBERT L. SELLE.

"Water in a Sifter."

REV. J. P. ATTAWAY, Holly Hill, S. C.
No. 5.

Yes you can put it in, but keeping it in is another thing. The critical exposition of the Pentateuch by the modernists is as full of holes as a sifter. They deny that Moses wrote it on very flimsy grounds. They say that it was made up at a late date by putting together in a hodge-podge four or more documents. Each of those documents had its distinguishing features by which it may be easily traced throughout the Pentateuch. The first was composed by a series of writers throughout the century beginning with Elisha (850-750 B. C.). The second by a similar series in the next century. They are chiefly differentiated by the use of two different names for God. But they do not tell us why one school of writers should produce

through a century a document using one name for God, and then another school should suddenly arise and produce a parallel document using another name for God. Why argue such a similar usage for individuals through a century, and such a different usage all at once for schools. The whole thing is a mere assumption without sustaining proof. It reminds me of the boy whose father told him that twice two are four. He then said, "twice four are two." When the father denied the last, he said,—"It's a poor rule that won't work both ways." There are instances where the two names for God are used interchangeably in the same breath by the same writer or speaker. Of eight additional reasons given for the existence of these two documents, not one will hold water.

The Bible and Science.

W. M. YOUNG, A.M., Sc.D.

LOSING THE MEAT FOR A SHADOW.



HE old fable which tells of the dog which dropped his piece of meat and jumped into the river to obtain the shadow of the meat which he carried, almost losing his life in the attempt, is being re-enacted by those who are throwing away the Bible for the supposition which is current in regard to evolution. The Bible has provided meat for a hungry world for thousands of years, but men are now repudiating it for the Darwinian hypothesis concerning evolution. Webster gives the meaning of the word hypothesis, "supposition." The supposition of Charles Darwin has never been proven, but the truth of the Bible has been proven millions of times in changed lives and renewed civilizations.

EVOLUTION NOT PROVED.

Almost all the great scientists admit that the theory of evolution is not proved. Professor Ernest Hæckel of Jena may be an exception. Prof. H. W. Conn, who is himself an ardent believer in evolution, says: "Nothing has been positively proved as to the question at issue. From its very nature, evolution is beyond proof. . . . The difficulties offered to an unhesitating acceptance of evolution are very great, and have not grown less since the appearance of Darwin's Origin of Species, but have in some respects grown greater."

Dr. Rudolph Schmidt writes: "All these theories have not passed beyond the rank of hypotheses." Professor Whitney, of Yale University, says: "We cannot think the theory yet converted into a scientific fact, and those are the worst foes to its success perhaps who are over-hasty to take it and use it as a proved fact." Professor Tyndall said: "Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent." Dr. J. A. Zahn writes: "The theory of evolution is not yet proved by any demonstrative evidence. An absolute demonstration is impossible." Huxley said: "So long as the evidence at present adduced falls short of supporting the affirmative, the doctrine must be content to remain among the hypotheses."

Why should a man throw away his hope of immortality and eternal life for the sake of an unproved theory and yet that is what multitudes of people are doing.

Prof. James H. Leuba, of Bryn Mawr College, has discarded belief in a personal God and personal immortality. He says that belief in a personal God and personal immortality is declining in the United States. He takes a book containing the names of fifty-five hundred scientists—the names of practically all American scientists of prominence,

he affirms—and sends them questions. Upon answers received he asserts that more than one-half of the prominent scientists of the United States, those teaching biology, psychology, geology and history especially, have discarded belief in a personal God and personal immortality. This is what the doctrine of evolution is doing for the teachers who are teaching our children in the schools and colleges.

MODERN LITERATURE ASSUMES EVOLUTION.

A large part of modern literature simply assumes that evolution is true. Books on comparative religion attempt to show how that the poor animal—man began to consider the winds and the thunders and to look up to the sun and the moon and the powers of nature, and to fall before them in adoration. They assume that at first he had many gods, but by and by began to elevate one above the others, until finally he conceived the idea of monotheism, and then began to discard the other deities. This is a false theory, and is not proved by what is known by the history of the world and the researches of archaeology. In China and Egypt the earliest records go to show that man was a monotheist before he became a polytheist.

Some recent books on psychology assume that the mind was a gradual evolution from animal existence. If that were true, why have not other animals developed minds similar to that of man? According to the biblical account and also the evidence of biology and geology, the larger animals, such as the whale and the elephant, have an older history than that of man. Evolutionists tell us that such animals have a heredity antedating the history of man by millions of years; why have not they developed minds immensely superior to that of man? The evolutionist replies, that man has made progress because he had hands with which to work and to write. But the evolutionist assures us that hands are also an evolution, and why did not the oldest species of animal life acquire them?

Many writers on evolution simply assume the theory of evolution to be true and then go ahead to destroy the faith of the world, without studying the method of evolution. Many of these writers assume much more than the originators of the theory. In these papers we hope to open up some questions in regard to the *method of evolution* which we believe will shake the faith of evolutionists in their own hypothesis.

MARLINTON, WEST VIRGINIA.

At the end of our summer vacation, which was spent with the Hammond, Ind., Church of the Nazarene, we hurried back to our district, stopping off in Newport, Ky., for an Advisory Board meeting, and coming on to this town for a five-days' convention, following a three-weeks' tent meeting conducted by Rev. C. F. Pegram. This fine young man had made many friends to our cause and thirty or forty souls had sought the Lord in the meetings.

On Sunday evening, when we were supposed to close, we had around 1500 to 2000 people in attendance. The Spirit of the Lord came on us in such a way that thirty responded to the altar call, and twenty-five of them soon prayed through. We felt we must re-arrange some district matters, set aside some of our other work and give place to the work of the Holy Spirit. We ran on until Wednesday night, closing out with twenty-three seekers and twenty-two professions, making a total of one hundred and twenty-four seekers and one hundred and ten professions in one week and one day, taking in only one Sunday. We organized a Church of the Nazarene with forty-five charter members, and at least twenty will come soon as the church is built. We secured around \$1500 in pledges to start a building when the pastor arrives.

Sisters Ruth and Mabel Coleman, old Bible School girls, who did such fine work in charge of the music in these meetings, will supply the work here for a couple of months. Any one interested in the establishment of a good holiness work in your city please get in touch with the undersigned. If you are in the bounds of our district we will be delighted to co-operate with you in placing a tent and good workers there in the future, if possible.

J. W. Montgomery,
Dist. Supt. Church of the Nazarene, Lexington, Ky.

RENEW YOUR SUBSCRIPTION.

✻ HE THAT WINNETH SOULS IS WISE ✻

"HI-SPOTS IN MY EVANGELISTIC TOURS."

My spring work opened up at Marshall, Texas, after my return from my winter headquarters at Los Angeles. In that campaign I was associated with the Rev. R. T. Pynes, of First Methodist Church. We had a most blessed and spiritual revival. The church has always failed to accommodate the multitudes that come to get the message; and the daily paper featured our campaign. The results both spiritual and numerically were indeed gratifying to the pastor and church, and the "Little Red Brick Church" around the corner fills a place in the spiritual life of that city that no other fills. The Rev. Mr. Pynes is loyal and beautiful in spirit. I was entertained in the home of the Edmonson's and that name bespeaks hospitality and devotion to our cause. They are the true type of Southerners and their chief earmark is hospitality. The Lord bless their generous hearts.

My next meeting was at Waterman's Front, a new and thriving town on the Waterman Railway. The entire town is under the control and supervision of the Waterman Lumber Co. This was one of the most unique revivals that I ever conducted. A group of the leading citizens under the direction of Dr. Arthur Smith organized themselves into an Executive Committee and erected a great Tabernacle and launched a work that demanded the attention and endorsement, not only of the citizenship of Waterman's Front, but all of the surrounding country. We had only ten days there but as many as thirty-five and forty were saved in one service. No church or Sunday school was organized before the revival but at the close we climaxed with a full-fledged Sunday school functioning like it had always been a part of the city life. Most of the expense of erecting the Tabernacle was met before we left, at least three-fourths of it was paid for, and it was made a permanent affair. On the closing night of the meeting, by popular vote, the congregation named the building "Osborne Community Hall." Dr. Smith is a great executive, earnest and enthusiastic about the things that build a city for righteousness. Space forbids mentioning the names of the other loyal men and women who made that campaign a marvelous success. Their names are on the pages of Eternal Life, but it is an inspiration to think of them, especially the Doctor's lovely and accomplished wife.

From East Texas I came to New Mexico, serving the Rev. F. T. Pollard, whose name is a synonym with the Holiness Movement. He has been in this way for thirty-three years. He has heard Dr. Morrison when his hair was raven black, and was associated with the work of Dr. Godbey who is now in heaven, and with Dr. Carradine when his face shone with the glory of the Lord. This pioneer pastor has opened the way for the full gospel to be preached to this entire northeastern part of this state. We had a remarkable revival at Newton; all of the leading citizens got to the Lord and came into the church. Old-time victory crowned our services.

Then we came to Gladstone, N. Mex., under the direction of the same pastor. We had no church organization but a few scattering Methodists. God gave us a definite victory and we organized a church with fine membership and left a stronghold there for God.

Immediately we left that state for Southern Texas in answer to a telegram from the Rev. O. O. Moore at Agua Dulce, Tex. It is always a benediction to be associated with Brother Moore. He thinks straight, walks straight, and preaches the gospel of divine love so straight that his church is always ready for a salvation time. We had a pentecost there. It took sacrificing labors to put it over but his church is solidly behind him and the Lord was with us and the fire fell. It was said that the Men's Prayer Meetings were the greatest in the history of that city. Souls got saved and believers got the baptism of the Holy Ghost and many were added unto the Lord.

Hurriedly I returned to Greenville, N. Mex., to serve the Greenville church under direction of Rev. D. Q. Owen, pastor. We had a hard pull. The entire city was given over to Sunday ball games, moving picture shows and open stores of business. The dance and card parties were the prevailing amusements. The manager of shows cancelled his program and attended the meeting. We preached the Word without fear or favor and God gave us some beautiful conversions. One morning service was delightful to be in; the consummation of some consecrations brought down the fire from heaven and I never witnessed more definite and pronounced experiences. We reached a goodly number for church membership and was able to build up the visible kingdom.

From Greenville, I went to Capulin, under the same pastoral direction. Capulin is a lovely little town on the Santa Fe, nestling right under the shadow of the world-famed Mt. Capulin, the most perfect extinct volcano in the world. I took a hiking party of youngsters to the rim and down into the bottom of the crater while there. We awoke early and sped away across the beds of lava and pinon trees and pitched camp at 5:45; by 6:00 A. M., we were ascending the great slope to the rim. After over an

hour's strenuous climbing we reached the rim, then we descended for hundreds of feet into the very bottom of the crater, climbed back again and down the sides to the base. It is remarkable what a close relationship one feels to God when they are so near to him in nature. We were reminded of Dr. Godbey's illustrations of Hell when we were sitting on the bottom rocks of its crater. Mt. Capulin is a silent monitor of God's wrath poured out—and doubtless it poured forth its last molten rocks when Christ was crucified, reserving its future work for the great Judgment Day program. We were only in Capulin ten days, but the meeting was wonderful; scores got definitely saved and one young lady schoolteacher received the baptism of the Holy Ghost. She is a rare and intelligent young lady and I predict a great future for her. We took into our church twenty-three members; about fifteen by baptism and many will go to the other church. The meeting was sweet and beautiful and the influence will live always.

Arrangements are being made for a great campaign to begin at Raton, N. Mex., closing August 2. The campaign is interdenominational and will be held in the Court House. I have the co-operation of four visiting Methodist preachers. The opposition will be strong because of so many scisms and cults there, but we are the Lord's, this battle is his, and we are anticipating a real revival. I am going for a few days' rest, obeying the scriptural injunction of Jesus, where he said, "Come aside and rest." I am on a ranch many miles from the scene of the oncoming battle. The Pee-wee wakes me every morning with its plaintive notes, a peculiar loneliness comes over my heart, possibly because of my personal losses this year, but I am conscious of the fact of the presence of him, who marks the fall of the sparrow. With the poet I can say, "There is Nothing Between."

Permanent address, Pacific Coast, P. O. Box 538, Station "C" Los Angeles. Southern Headquarters, 3718 Noble Ave., Dallas, Texas. For dates address the above. All for Jesus.

Essie Osborne, Evangelist.

REPORT OF MEETINGS.

At Trenton, Iowa, in the beautiful town park, under a tent and well seated, is where the meeting was conducted, with Rev. C. J. Hallman and wife as pastors, and W. R. Hallman and wife having charge of song and music. The attendance and attention was good all through, the rain interfered in a few services. The seekers at the altar were not as many as we would like to have seen; conviction was deep and some will not soon forget the meeting. Other denominations attended well.

On Sunday morning the last day ten children were dedicated to the Lord. The finance came easily, the people of Trenton and community stood well by the meeting. Pastor and wife are well received by the people of Trenton. They are doing a good work and the Lord is blessing them. Bro. W. R. Hallman and wife were a great blessing; he is in his place leading the host in singing, and she is at her place at the piano, and the special messages in song were very good, and much appreciated. It was my privilege to stay at the home with my youngest sister Anna Graber, during this meeting. Trenton has a few people that will go up when the Lord calls.

At Culver in Central Oregon, we conducted a meeting for fifteen days, June 21 to July 6. This was east of the Cascade Mountains about fifty miles. We could see the snow covered summit of Mt. Hood, Mt. Jefferson, Mt. Three Fingers, The Three Sisters, and Mt. Black Butte. All were covered with snow except Mt. Black Butte. There were a few seekers at the altar, the spirit in the meeting was good. Some came as far as four hundred miles by auto. Bro. John Peck and Bro. Limbaugh and family came that distance; they were a blessing. Bro. Kaakey the presiding elder of the Pacific Conference, and wife had charge of the music end after they came. Up to that time the pastor, Mrs. Olive Fulgham, conducted the song service. The special singing was good. We were most royally entertained at the home of Bro. Hodges. The presiding elder preached two times and his messages were very helpful. Rev. Payne, M. E. pastor at Madras, brought the message on the morning of the 4th; it was very instructive. We are praying for the work at Culver.

Our next meeting was at Didsbury, Alta, July 9-19. It was on the M. B. C. camp grounds a few blocks east of town under a large tent. We had indeed a time of feasting on the good things from the Lord. To say it was a good camp meeting is putting it mildly. Presiding Elder, A. Traub had charge of the camp; he is a good leader, not bossy, but kind and firm, and knows how to lead the host to victory. His people stand by and respect him as the leader. He has a splendid band of consecrated young preachers and mission workers, and some of these mission workers are great preachers. Bro. Homuth, the pastor, was a very busy man doing whatever his hands found to do.

The first message was on prayer. We desired very much the camp to be one of prayer, and we were not disappointed. The desire was granted, the

young people soon were organized in bands of prayer, the burden of prayer was on the people. Miss Wolf and Miss Eby had charge of the children's meeting, and Mrs. John Finley of the young people. The reports of these meetings were very encouraging. There were 17 ministers and mission workers in attendance at this camp. It was said to be one among the best camps at this place. The Canadian northwest has a splendid people.

About 70 were at the altar of prayer—children included. Twenty-four young people offered themselves for the work, seventeen children were dedicated to the Lord, fifteen converts were baptized, and quite a number united in church fellowship, and some were anointed for healing.

The finance came easy, the people here know how to give. There was about \$1800 given in freewill offerings. No one was asked to pledge a certain amount. 3500 meals were served, and when all was settled for, they were \$100 to the good. The spirit in the meeting was wonderful; the last one to find victory in the meeting was the cashier of one of the banks at Didsbury. The people at Didsbury and community believe camp meetings pay. I do love to work with the people of Canada, they put so much in religion.

Your servant.
N. W. Rich.

FROM THE FIELD.

I am now in Davenport, Okla., one of the new oil cities. This is my tenth revival since the Assembly at Wichita last September. These meetings have been in Kansas, Missouri, Oklahoma, and in all of them we have witnessed the power of God in saving souls. Some of these meetings have been in Methodist churches where we saw as many as twenty-five at the altar in one service; some with the United Brethren, where the same old-time power of God was manifested. I find that the old rugged gospel of Sinai and Calvary will bring old-time results. I have hope for an awakening in our old U. S. A., that will bring our spiritual pendulum back to the Bible, back to Pentecost, and back to the Church of God.

I am available for calls for any church in any community or state. I have on the whole armor of God ready to fight sin and the devil.

C. J. Garrett,
Ottawa, Kan.

REVIVAL IN BAY CITY, MICHIGAN.

A tent meeting was started June 21 in the central part of Bay City, Mich., conducted by the Wesleyan Church. The holiness people of the town attended the meeting. Rev. J. M. Hawks was the evangelist in charge, while the music was under the direction of Miss Ruby Leeds, of Birmingham, Ala. Many visitors attended the services, which gave it a camp meeting appearance. Services were held each afternoon with sermons on the deep things of God. While the attendance was small the interest was good in the afternoon, but in the evening the attendance was unusually good notwithstanding the inclement weather. There were seekers at almost every service, and many were saved and sanctified during the revival. July 3-5 a Holiness Convention was held in which all the holiness people took part.

The Wesleyan Methodist and Nazarene churches of Bay City came here only a short time ago, but both are building new churches. The recent meeting was the best this city has known, and we expect to keep the good work going until Jesus comes.

Rev. C. H. Coales.

REPORT.

Many moons have come and gone since my last letter to The Herald family. And I can give no excuse but carelessness. I love The Herald, its editorial staff, and all the doctrines that it stands for. My heart is still rejoicing in the consciousness of God's presence and keeping power, and I am following as faithfully as this human heart of mine knows how in lines of service. Whether in the ministry of sermon or song my one ambition is to exalt the Christ, who is the world's one and only hope for peace. Since the first of the year I have been in meetings in South Carolina, Tennessee and Texas. Everywhere there are hungry hearts for an experimental knowledge of Christ's power that goes deeper than dead dogmas, cold creed and empty ecclesiasticism.

By the time this reaches the press I will have finished a meeting at Frost, Texas, with Bro. H. B. Landrum, pastor; and returned to dear old Mineral, La., camp meeting where I have been some six or seven years and have learned to love the place and people dearly. Where I shall labor through the fall and winter is yet in God's hands. It is a joy to follow where he leads.

James V. Reid.

It Is Truly Wonderful!

I have recently read Dr. Morrison's latest book, "Remarkable Conversions, Interesting Incidents and Striking Illustrations," and I never got so absorbed in anything as this book. I could hardly lay it down until I had finished it.

C. M. DUNAWAY.

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(Continued from page 1)

ing in Lincoln, Neb. I visited him for a short time in his home while he was living in his barn and his wife was superintending the erection of their beautiful home on an elevation outside the city of Lincoln. Our conversation at once turned to matters of religion and he spoke in highest terms of Rev. D. L. Moody, the purity of his life, the unselfishness of his motives, the clearness and force of his gospel message. Since that time many letters have passed between us. I have spent a part of a number of winters in Miami, Fla., since he made that city his place of residence. When he found that I was in the city he would frequently telephone me to call at his home, and I always found him most cordial and deeply interested in some economic or religious phase of our American life, full of solicitude for the uplift, betterment and salvation of the people. When in Miami, I have made it a point to attend his great Sunday school classes in Coconut Park where he would address the multitudes ranging from 2,500 to 4,000. His voice was strong, clear and mellow with unction. Every one of the vast throng in the open air could hear every word distinctly. I heard him a few winters ago for ten mornings in succession; they were ten great gospel messages; such sermons as one rarely hears from ordained ministers of the gospel. He spoke always with calmness, kindness and courage, insisting on the inspiration of the Word of God, the Deity of Christ, the atonement he made for a lost world upon the cross, the supreme importance of faith in him, of regeneration and a consistent life of righteous living and the joyful service of Christ and humanity.

It was my great pleasure to have him with us on a Commencement occasion at Asbury College where he thrilled the multitudes with his eloquent defense of the Holy Scriptures and devotion to the Lord Jesus. It was my very great privilege on several occasions to introduce him to vast congregations of people. On such occasions as I spoke of his faith in God, his devotion to Christ and humanity, and the unselfish service he was rendering to his fellowbeings, the tears would roll down his cheeks and once, after his speech, in a private home, he beckoned me aside, put his arm about my neck, and expressed in

strong terms his appreciation of what I had said of him in the introduction.

Notwithstanding his press of work he frequently wrote articles for THE PENTECOSTAL HERALD. He made a very cheerful contribution to the upbuilding of Asbury College. One time he honored THE HERALD office with a call when passing through the city. I loved and admired him as few men I have ever known. Frequently in private and occasionally in public he has spoken of me very kindly. No words can express the deep grief I feel over his departure. Being dead he will continue to speak. His life has been a blessing and benediction to the race. His departure is lamented throughout the world. The great truths he advocated will abide. Those of us who loved him while he lived, who believe in the Bible he so nobly defended, and trust in the Christ to whom he was so truly devoted, will meet him in the sweet by and by.

H. C. MORRISON.

Mountain Lake Park Holiness Camp Meeting.

Mountain Lake Park is one of the most delightful mountain tops in all the land, with elevation almost three thousand feet above the sea. It is crowned with a beautiful forest of oak trees. What was once a camp meeting ground has become a beautiful village of stately homes and large hotels. It is almost an ideal place for the summer season.

The attendance was unusually large this summer. I believe more people were present than I have seen there for a number of years past, and a fine spirit of revival, devotion and good Christian fellowship.

Dr. Westfall, of the *Pittsburgh Christian Advocate*, a most delightful Christian gentleman, had charge of the platform. He conducts the opening services with courtesy and dispatch; no waste of time. There were a number of preachers present, and their prayers, spirit of devotion, and hearty amens were most helpful and contributed largely to the success of the meeting.

Dr. John Paul, Will Huff, Andrew Johnson, and this writer were the principal preachers of the camp. I was engaged for the last half of the meeting, hurried up there after the close of the gracious revival at the camp in South Dakota. The meeting was in full swing, congregations large, with well filled altar. Dr. John Paul was preaching in that remarkably unique and interesting way in which he puts Bible truth. He entertains, instructs and gets results. His preaching at Mountain Lake Park was very fruitful. Brother Huff, well known to our readers, was holding the congregations with his great eloquent sermons, and the Lord blessed his ministry. Dr. Andrew Johnson made a profound impression and remained over for a few days after my arrival and delivered two addresses, one on "The Mistakes of the Destructive Critics," the other on "Evolution." They were both very fine and convincing. His lecture on Evolution was the best deliverance on the subject I have ever heard. I wish he might go through all the land and deliver this lecture to the multitudes. I suggest to any pastor that it would prove a blessing to his people to hear Dr. Johnson's lecture on Evolution.

Prof. Kenneth Wells and wife were in charge of the music which guarantees that it was a successful part of the camp meeting. They sing with the Spirit and understanding, and create an enthusiasm in the audience which makes this part of the worship most helpful and inspiring.

Mr. C. M. Hood, the moving spirit of Mountain Lake Park, is planning great things for that camp the coming years. He is full of faith and zeal for the upbuilding of this encampment. It was my good fortune to meet with Evangelist Arthur Zepp, and at his cordial invitation I came with him and his son in his automobile from Mountain Lake Park to Columbus, Ohio. It was a de-

lightful ride down through Maryland, magnificent scenery in Pennsylvania, on through West Virginia, and through Wheeling to Columbus. I had delightful fellowship with Brother Zepp. He is a great Bible student, a consecrated Christian and a most zealous and effective gospel preacher.

The Sebring Holiness Camp Meeting.

Unfortunately for me, I could only be at the Sebring, Ohio, camp meeting but a few of the opening days, as I had to hurry away for the Central Holiness Camp Meeting at Wilmore, Ky.

The Sebring camp has made wonderful improvement in the last few years. Within the last year a sewerage system has been installed at an expense of \$3,000, and they are well supplied with water from the city water-works. They have a number of excellent dormitories, besides many splendid two-story cottages, with a very large and comfortable auditorium. It is one of the best built camps in all the land.

Rev. Joseph Smith, Dr. John Paul, Brother Ruth and this writer were the special preachers for the occasion. Quite a number of ministers were in attendance. The revival spirit was on the people from the beginning, the altar was well filled and many were praying through to blessed victory. I have never heard the brethren preach better or found the people more ready, attentive and eager to receive the word of the Lord. I have heard that the meeting grew in interest, many souls were blessed and that the work closed with great power.

The music was under the direction of Prof. Kenneth Wells and wife. They had a large and well organized choir, with a number of excellent musicians and helpers. Kenneth Wells and wife can scarcely be surpassed, both with reference to their spirit and efficiency. They are delightful, consecrated Christians. The people believe in them and appreciate their excellent work. Little Miss Wells, now about a year old, travels with them and is one of the most interesting little girls one will meet in a lifetime. May the Lord bless and keep her.

Sebring is a great camp. It draws upon and is supported by a large population of intelligent, consecrated and zealous people. May the blessing of the Lord abide with them.

The Evangelical Methodist League.

The League is growing. Names are coming in from every quarter; the best of all, the tent work is going forward encouragingly. The League now has four tents in the field. I am ordering another large tent today for fall work. College students are using some of these tents, and when school opens I am hoping evangelists will be able to take these tents and press the work until cold weather.

This work is of the Lord. His word teaches us, the sufferings of the cross powerfully emphasize the teachings, that above all things the Father desires the return of the prodigal. As never before we must labor for the conversion of sinners, the sanctification and establishing of believers. The fields are white to the harvest. Let us hasten to bring in the precious souls before the storm breaks.

We shall, with the blessing of God, make large preparation for the work next summer. We must have many tents in the field. There are villages, populous neighborhoods and neglected multitudes everywhere, and we must have an evangelistic gospel; a gospel that offers salvation free and full to all men from all sin. We are not insisting that any one join the League who is not deeply concerned for the salvation of souls. We want the multitudes brought to Christ; we want Christians cleansed, Spirit-filled and established in the faith. We want an army of faithful men and women, young and old, to have some personal work to do, to be doing

something for others, and in this way helping themselves. If you wish to join The Evangelical Methodist League and unite your prayers with ours for a host of souls brought home by Christ and to the Father's house, send your name and address to Mrs. H. C. Morrison, care PENTECOSTAL HERALD, Louisville, Ky. If you have a dollar to consecrate to this good work you might enclose same. Faithfully, your brother,
H. C. MORRISON.

He Being Dead Yet Speaketh.

HON. WILLIAM JENNINGS BRYAN'S LAST SPEECH.

Mr. Bryan had prepared the speech which he expected to deliver at the Scopes' trial at Dayton, Tenn. The case was closed without the opportunity to deliver the speech; he then prepared it for publication and after his death his wife gave it out for the public press. It is a great address. We intend to publish it in full in THE PENTECOSTAL HERALD, as we want the subscribers of THE HERALD to read it in their families. It will take several weeks to bring it out in full in these columns. The first chapter will appear next week.

"The Hodgepodge."

REV. J. P. ATTAWAY, Holly Hill, S. C.

No. 6.

It would take a "real scholar" and an advancing thinker to unravel it. It's worse than a Chinese puzzle. It must have taken the lifetime of hundreds of professors, who were being paid the good money of the kingdom of God to do more useful things, to devise such a scheme of interpretation of the Pentateuch as the modernists have given us. Thank the Lord, it is so complicated that we common folks can never understand it, and will never bother our brains much about it. After a few years it will moulder away in unread volumes, and die the death of all the other heresies, and attacks of the past on the foundations of religion. The traditional view of the Pentateuch is fairly understandable, and the devout world has been satisfied with it for more than three millenniums. It has remained for a coterie of intellectual adventurers at this late day to father a scheme which loads it with a multitude of difficulties and doubts. The people of God should give the answer of Nehemiah to his treacherous enemies,—“I am doing a great work;—why should the work cease, whilst I leave it, and come down to you?” And the religious denominations should banish this broth of the Devil from the denominational literature and schools.

Remarkable Conversions.

The book, “Remarkable Conversions,” is having an almost unparalleled sale, although it has been before the public but a few months. The fifth thousand has been run off the press and the calls for this book are increasing; orders are being filled every day. We hear by mail from ministers and laity of the entertainment, comfort and faith stimulant that “Remarkable Conversions, Interesting Incidents and Striking Illustrations” has brought to them. Order from Pentecostal Publishing Co., price \$1. Read it, and have your young people read it. It is a striking testimony of the power of Christ to save the most sinful.

H. C. Morrison's Slate for the Summer of 1925.

Indian Springs, Ga., Camp, August 6-16.
Michigan Camp, August 28-Sept. 1.
Kentucky Conference, Sept. 2-6.
Jackson, Ky., September 7-9.
Salem, Va., September 11-21.
Revival meeting in Chapel of Asbury College. Pray for me.

Lessons from the Life of Noah

D. C. Corbitt.



N the years just preceding the flood, lived a man by the name of Noah who was considered by his neighbors to be somewhat a crank. The reason for this opinion was to be found in a curious kind of a boat he was building. High and dry where there was no water and no prospects of there ever being any, this man was building a boat that would compare favorably in size with many ships that plow the mighty deep in our own day, of so much skill in shipbuilding.

It was a materialistic age and the people viewed things from a materialistic standpoint. It is small wonder that they took the attitude they did. They were living in the present and the calls to prepare for a future destiny fell upon unheeding ears.

Why the work of this man on such a strange undertaking? The answer is: He had a vision of the future when events should happen that would try men by a different standard than they were now being judged by. A time when the fate of thousands would depend on how they builded now.

In reply to this vision sent from the Omnipotent God, this hero of faith hewed the timbers and while a scoffing and an indifferent world looked on, drove into them the nails of destiny and builded an ark on pure faith alone that was to prove the salvation of a race that was to people the world when that wicked, sneering people had been swept together with the things they were seeking into the great beyond to answer to the Judge of judges for a call that had gone unheeded.

With an indifferent world about him Noah builded on till the task was complete. He had been judged worthy to be saved because of his faith when the world about him turned a deaf ear to the call of eternity and followed the butterfly of the gods and pleasures of this world. Once more called to show his faith he entered the ark. Rain came, and more rain, and the waters rose and the things that men had builded for the present were swept into oblivion while the ark that had been builded for a future service floated triumphant over the flood and while the material things that men had sought after were helping to sweep them on to destruction, bore her builder over the troubled waters and landed him on the mountain peak of safety.

Like Noah in the days gone by, today boys and girls, young men and young women, have to choose between following the easy path of present pleasure, joy, ease and worldly gain and a way that means a sacrifice of many of the present desires and hard work, building toward the future in answer to a call to the higher ideals of life.

A few choose the latter way and that is no easy thing to do. The world scoffs and scorns, it waves a beckoning hand and holds up alluring things to the eye. It even at times brands them as cranks. Those who choose the better way turn their backs on a frowning world and with a look to the future hew the timbers of education and nail them together with the nails of character driven in with the hammer of faith, and build a life that, when the storms of adversity and the waves of temptation come, sweep before them those who with little education and frail characters wrecked by the so-called gains of the present ride through on the ark of victory to the mountain peak of success and usefulness and leave a mark carved, not on the seashore of passing fancies, but on the wind-swept, wave-washed but unbroken sands of time.

Again, like Noah of old, there stand in the midst of this sin-cursed and unfriendly world those who have heard a call from God to a

noble holy life and have answered, “I am coming.” While the throngs about them trample on each other in a mad rush after those things that endure only for time, they, through faith in him who called them to strive for those things that will endure while the years of eternity come and go, lay aside the desire for this world's success. They are building an ark according to the specifications in the plan received from God, a pure and holy life. They are building with the materials that are called for in the plan; timbers of character, nails of prayer, driven in with a hammer of faith. They build sure and solid and then load the old ark with love, charity, and the ransomed souls they have helped to point to a future vision and trust in the guidance of Jesus Christ, the pilot, and then launch out on the flood of trials and temptations, and, while the pleasure-mad throngs that once looked on with a sneering eye are being swept to the eternity of despair, glide over the flood and then with the Holy Spirit as comforter and counsellor on board, sail safely over the breakers of death and with shouts of victory step out on the Golden Shore to receive the eternal reward of faith.

Radiant Living.

REV. C. M. GRIFFETH
Cedarville, N. J.

OUR DEFINITE TASK.

The radiant man has a definite task. And the task to which he is called is divinely given.

That early morning hour when out of the mists that hung along the shores of Galilee Jesus had emerged and invited the exhausted and discouraged fishermen who had toiled all the night and had taken nothing to now partake of an appetizing breakfast which he had personally prepared for them, there had also come to these weary disciples, and especially to Peter, a call to Apostleship.

From the conversation at that early hour the disciples came to realize that their's was not to be fishing in that little old lake. The night's strange failure was sufficient evidence for that.

Peter in whose ear Jesus had softly commanded, “Follow me” had risen from the circle around the coals of fire and had walked with Jesus apart by themselves. As he walked along with Jesus he became silent and absorbed in thought. How long he had thus walked he did not know but suddenly he became aware that he was walking alone. He turned about thinking Jesus was behind him. But the risen Christ was nowhere to be seen. He had vanished!

For a moment as he stood alone, Peter was startled. The world again seemed suddenly empty. He began to retrace his steps toward the disciples.

“And what,” wondered Peter as he hastened back to his fellow disciples, “And what did Christ mean when he directed me to follow him?” He said nothing as to where he wanted me to follow him. All that he said was, “What is that to thee, follow thou me.”

“Ah, that's it!” suddenly exclaimed Peter as the meaning burst upon him. “I am to follow him, him, him! That is my task—to follow him in every way as he leads day by day through life and service. What is that to me? ‘That?’ All ‘that's’ are simply nothing at all to me now. Everything else but following Christ is just simply nothing to me. Christ is all, all, all!” he almost shouted as he broke into a run to join his fellow disciples and to tell them of the great definite task that makes life radiant.

He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.—Proverbs 13:3.

OUR BOYS AND GIRLS

Dear Aunt Bettie: Will you let a little Louisiana girl join your happy band of boys and girls? My age is between eight and twelve. Anyone who guesses it I will write them a letter. E. Viola Jones, I guess your first name to be Edna. I am in the seventh grade. My teacher's name is Miss Scnnil Sue Brothers. I go to school at Crowville, La. I have a good time at school. I have dark brown hair (long), weigh 77 pounds. I have three brothers and two sisters. Well, if this escapes the waste basket I may appear again. I will close with love to Aunt Bettie and all the cousins.

Beatrice Hughes.
Crowville, La.

Dear Aunt Bettie: This is my first letter. I am a member of the Methodist Church. I am nine years old and in the high third grade in school. My grandmother takes The Herald and I enjoy reading it very much. I go to Sunday school every Sunday. I love to go to church and live a Christian life.

Loretta Lytle.
Crowley, La.

Dear Aunt Bettie: How are you cousins getting along? What do you and Aunt Bettie do for pastime? I read the Bible and go to church and Sunday school every time I can. I have a sister to see after for my mother is dead and no one to see after us but some friend. When mother died I was only ten years old. We have no father either, so our friends that took us take the dear old Herald and I read all I can. My sister was eleven months old when mother died. "Tis easy enough to be pleasant,

When life flows by like a song,
But the one for me is the one who smiles
When everything goes dead wrong.
For the test of the heart is trouble,
And that always comes with the years,
And the smile that is worth all the praises of earth,
Is the smile that shines through tears."

Bertram Glover.
Box 93, Arabi, Ga.

Dear Aunt Bettie: Will you let a little Iowa girl join your happy band of boys and girls? I am nine years old. My birthday is March 1. I have one sister and four brothers. My sister's name is Sylvia and she is twelve years old. Well, Mr. W. B. is coming from feeding his sheep so I will close.

Lois Bennett.
Rt. 1, Keosauqua, Ia.

Dear Aunt Bettie: Please may I speak? Thank you. Just thought I'd like to tell you and all the cousins I greatly enjoyed the June 24th Boys and Girls' Page. I read the letters to my little girl, and we've often wondered why more of the cousins do not tell about the books they've read and like best, their care of their pets and the chief attraction of their town, city or country, though we enjoy all the letters on page ten. I live in the country (you've already guessed that) on the banks of the Penniscot bayou, made a bayou by the earthquake of 1812; it has large pieces of oak logs sticking up partly out of the water, solid still, many different places. It is lower than usual here at present as this has been an unusually dry season, having had no rain to speak of since April 1st. We have a radio and heard "Billy Sunday" several times. William Jennings Bryan once. We also get a sermon from Memphis, Tenn., every Sunday at 11:00. The churches—Methodist, Baptist, Episcopalian and Presbyterian, and then as Mary Cary says, "we begin all over again." How many of you girls have read "Mary Cary"? If you haven't and ever get a chance, be sure to read it. I like the Presbyterian minister, Rev. Curry the best. I'd like very much to see him. I'll hush in a minute. Aunt Bettie, my little girl looks every week to see her letter in print, she wonders if

W. B. got it. Why not more letters from Southeast Missouri? I never see any from here. Thank you Aunt Bettie.

Mrs. Taylor.
Rt. 1, Steele, Mo.

Dear Aunt Bettie: About two months ago I heard a minister preach on evolution, upholding the doctrine. I greatly wondered that a minister of the gospel and a teacher of the word of God, should dare to preach such a sermon. While honoring God as my Creator, he has enabled me to write this little poem. I thought maybe the cousins would enjoy reading it.

Mud vs. Monkey.
Just think what a problem we have here to solve—
By the way of some thinkers of being evolved;
For they tell us themselves there's a link yet to find;
Do you think God's forgot it and left it behind?

Or will we keep evolving 'till a God we will be?
If so, why these link searchers, in cave and in tree?
For when we're a God we can challenge that ape
To bring forth that link he's been privileged to take.

Don't you think it's as easy to make a man out of clay,
As to first make a monkey and go such a round about way?
For when God made the garden and planted his vintage,
He made man out of clay, formed in his own image.

He says we're of dust and to dust we'll return,
He doesn't say to some monkey—or some monkey concern.
Read the 22nd verse of that dear chapter two,
In the first book of the Bible, and believe it is true.

How God made a woman—Oh, his truths are so plain,
Then why all this nonsense, there's no evolving to claim.
God says we're to rule—and o'er all creatures to reign.
But if we came from a monkey then where's our domain?

Why think we're evolved? One more proof I will state.
We're made in God's image—not an anthropoid ape.
Our God speaks the truth, we know he doesn't lie,
Then why twist his words and on fables rely.

Oh believe his dear word and the truth you will see;
That man never jumped out of some old jungle tree.
And don't accept teachings amiss from God's word,
For in the last days he tells us, will such teachings be heard.

Now God gives the warning of his truths he told John;
Tell them not to add to it, nor one word to take from.
So may God keep us loyal, to his word we'll prove true,
With false teachings and prophets we'll have nothing to do.

Mrs. Anna E. Smith.

Dear Aunt Bettie: My mother takes The Herald and I enjoy reading the Boys and Girls' Page. I am ten years old and in the second grade. I have yellow hair. I go to Sunday school at Bethel. I love to go to Sunday school.

Mildred Culler.
Rt. 3, Box 17, Tobaccoville, N. C.

Dear Aunt Bettie: Will you let a little North Carolina girl join your happy band of boys and girls? I am seven years old, and have fair skin and light hair and blue eyes. My mother takes The Herald and I enjoy hearing her read page ten. I am in

the second grade at school. I go to Sunday school every Sunday. Mother is helping me to write my letter. I have one little brother named Vernon. I hope to see this letter in print so my grandmother and granddaddy can read it; also my daddy. The one who guesses my middle name will get a card; it begins with H and ends with L.

Sallie H. Wall.
Rt. 3, Box 7, Tobaccoville, N. C.

Dear Aunt Bettie: I have been watching the Boys and Girls' Page with a degree of interest. If the girls will read 1 Cor. 11 chapter it ought to stop them from bobbing their hair. What is to become of our nation if there is not a check put on the fads of the present day? I see even ministers' daughters with hair bobbed, and some of them mothers. The Bible says, "Charity doth not behave itself unseemly." Boys, never begin to smoke cigarettes.

S. H. Golden.
Rt. 1, Hughes Springs, Tex.

Dear Aunt Bettie: Will you let a little West Virginia girl join your happy band of boys and girls? I am twelve years old, four feet, ten inches tall, have brown hair and eyes. I am in the seventh grade at school. I go to church and Sunday school every Sunday I can. Lindsey L. Hart. I guess your middle name to be Lee. Who can guess my middle name? It begins with G. and ends with A, and has six letters in it. The one who guesses it I will send them a post card. Best wishes to Aunt Bettie and all.

Lucille Kennedy.
Clendenin, W. Va.

Dear Aunt Bettie: Will you let a Missouri boy join your happy band of boys and girls? My father is the pastor of the M. E. Church. He takes The Herald and I enjoy reading page ten. I am in the sixth grade. I go to Sunday school every Sunday. My age is between eleven and fourteen. E. Viola Jones, I guess your name to be Eliza. I guess your age to be thirteen. I hope to see my letter in print.

Edd L. Sanders.
Lowndes, Mo.

Dear Aunt Bettie: I would like to join your band of happy boys and girls. I am seven years old and am in the third grade. I go to Grant school. My teacher's name is Miss Kolpien. I have a little sister named Iris Jean. My grandfather takes The Herald and I enjoy reading it. My uncle, F. H. Strieby, is a ministerial student at Asbury College. I hope to attend Asbury when I grow up. If my letter is printed I'll write to my cousins again.

Ione D. Snyder.
15016 Hilliard Road, Lakewood, O.

Dear Aunt Bettie: Will you please allow a Missouri girl to join your happy band of boys and girls? I am in the fifth grade at school. My age is between eight and twelve. I go to Sunday school every Sunday. I am in the Junior class. E. Viola Jones, I guess your name to be Erma. Ruth S. Jones, I guess your name to be Lillie. My father takes The Herald and I enjoy reading page ten.

Mary C. Sanders.
Lowndes, Mo.

Dear Aunt Bettie: I am a little girl ten years old. The town I live in is named Worthville. I go to Sunday school and church every Sunday I can. I read the pastor's Herald who lives next door to me. I enjoy page ten.

Ruth Tharp.
Box 5, Worthville, Ky.

Dear Aunt Bettie: May I join your happy band? This is my first letter to The Herald and I would like for it to be printed. I am a girl fourteen years old and am in the seventh grade. I like to go to school and Sunday school. I live on a farm and like to go fishing. For pets, I have a little lamb named Billy. I have lots of fun with him.

Thelma Allison.
Max Meadows, Va.

Dear Aunt Bettie: Will you let a Kentucky girl join your band of happy boys and girls? My grandfather takes The Herald and I enjoy reading page ten. I am fourteen years old;

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PENTECOSTAL PUBLISHING CO.,
Louisville, Ky.

born January 11, 1911. I weigh 129 pounds. I have brown eyes, dark brown hair (bobbed), and fair complexion. I live on a farm and like it fine. Dora May Elrod is my girl friend. She and I enjoy riding horseback. Cousins, some of you come to see us. We would go horse-back riding. Hurry up, boys, the girls are ahead of you so far. If any of you want to write to a jolly girl I sure will answer.

Marie Lome.
Rt. 4, Smiths Grove, Ky.

Dear Aunt Bettie: Will you let an Illinois girl join your band of cousins? My father takes The Herald. I am fourteen years of age. My middle name begins with A and ends with L. It has eight letters in it. I am a freshman in High School. My birthday is Dec. 16. Who has it? I enjoy reading page ten of The Herald. I have two sisters. Good-bye to all the cousins. I would like to hear from some of you cousins about my age.

Irene A. Powell.
420 N. Congress, Rushville, Ill.

Dear Aunt Bettie: As no one has ever written a letter from Lone Dell, I thought I would be first to write. My mother takes The Herald and I sure do like to read page ten. It is so interesting. What do most of you cousins like to do best? I like to read stories, and go to school when I have a good teacher. I live on a farm, and am proud of it. I am thirteen years old, have reddish-brown hair, gray eyes, and fair complexion. I am in the seventh grade at school. I have two sisters, Lillie and Bertha. Lindsey L. Hart, I guess your middle name to be Lee, if so, please don't forget to write me a letter. My middle name begins with E and ends with L, and has five letters in it counting the first and last. I hear Mr. W. B. coming, so good-bye to all.

Hattie E. Whitworth.
Lone Dell, Mo.

Dear Aunt Bettie: Will you let a little girl from Virginia join your happy band of boys and girls? I have auburn bobbed hair, dark brown eyes and am sixteen years old. Who has my birthday, September 28. I have finished high school and planning to enter college next fall. I go to Sunday school nearly every Sunday. I belong to the M. E. Church. Lindsey L. Hart, I guess your name to be Lee. I would enjoy hearing from any of the cousins. As this is my first letter I hope to see it in print.

Erlene Aylor.
Aylor, Va.

FALLEN ASLEEP

CROW.

Mrs. Minnie Crow, wife of Wm. Crow, passed to her reward June 29, 1925, age 30 years. She suffered a great deal for a month before the end came, but told loved ones and friends she was ready to go. The writer and Rev. Wilson Jordan had prayer and talked to her. She only wanted to stay with her family a little while longer, if it could be the Lord's will. She was so young to have to go, but she was resigned to God's will.

Besides her brokenhearted husband she left behind two precious little girls and an infant baby, three brothers and one sister.

Sister Minnie was a member of the Methodist Church for several years. She liked to have God's servants in her home. She believed in prayer in her home. She was a home-builder in the true sense of the word. May the Lord comfort the bereaved ones.

Her pastor,
R. G. Swanson.

JORDAN.

Sister Sarah Jane Jordan, wife of Rev. J. J. Jordan, after an illness of several months, went to be with Jesus July 6, 1925. She was born in Mississippi 87 years ago, but lived near Shamrock, La., in Natchitoches Parish for 37 years. She was a Christian 50 years, and a member of the Methodist Church. She and her husband were great admirers of Dr. H. C. Morrison, and rode in wagon many miles to hear him preach at old Marthaville Holiness Camp Meeting. Bro. Jordan, while old and feeble, is quite active in the Master's service yet.

Sister Jordan is survived by her husband, 78 years of age, three sons, one of whom, Rev. Wilson Jordan, is a Methodist preacher; and a daughter, Mrs. Elizabeth Caroline, the wife of a Methodist preacher. Sister Jordan was a good wife, a loving mother, and a sincere, humble Christian. She has fought the good fight. Peace be to her ashes. The funeral was conducted by her pastor, assisted by Rev. S. B. Nelson, of Shamrock, La.

R. G. Swanson, P. C.

CREEL.

Friday morning, June 26, God sent his messenger to Bro. A. L. Creel and bade him come home to his reward. He was a member of the M. P. Church, a minister in the Mississippi Conference, in charge of Pineville circuit. He was sixty-six years old and had been preaching forty-six or forty-seven years. He believed in the inspiration of the Bible, the Deity of Christ and the salvation of all who came to God by him, and the eternal punishment of unbelievers. He stood for justification and sanctification by faith in the Lord Jesus. He was holding a meeting at the time he was taken sick. His illness was short, death coming as a surprise to all. He leaves a wife, several children, and a host of friends to mourn his absence. May our loss be heaven's gain, and his departure the means of calling some noble character to take his field of labor in the Master's kingdom.

Rev. F. M. Herrington.

THE GAIN OF LOOKING BACKWARD.

The modernist may have his way,
And trace his line of kindred back
Beyond the dawn of Eden's day,

And never miss a fresh-made track;
And there, somewhere, amid what
was,

If anything there could have been,
His ancestors he may locate
And own if they will take him in!
My "kith and kin" are otherwise—

We came from God's creative
hand—

In Eden first, since which we've borne
The Bible marks of his true brand.

Robert L. Selle.

EVOLUTION.

By Raymond Browning.

Back in the dark of intangible nothing,

Billions of years ere the world gathered form,

Somehow the gloom changed to volume and substance,

Some way came motion, came light, and came storm.

Nebulous fire floated up out of nowhere;

By some strange movement suns rolled from the flame;

Then by the millions came stars, moons, and comets,

Found their own courses and rolled in the same.

This tiny earth like a dark lonely dust-mote

Wandered about for some million years more,

Gathered some atmosphere, rivers, and mountains,

Made the land stable, set tides on the shore.

Then came the cell or a small protoplasm,

Perhaps an amoeba,—just happened, you know,—

Stirred from its shapelessness, took form and motion,

Learned by experience just how to grow.

Thus as the ages dragged by it ascended

Through all diversified forms that we see

Till by environment made ape or monkey,

Scratched, grinned, and chattered, —then climbed up a tree.

Now if some son of an ape will come forward

And kindly remove the mysterious veil,

Perhaps he can tell how his nimble ancestry

Succeeded in shedding the fur and the tail.

This the weird fable he puts above Genesis;

This grew some myth of man's climb from the clod;

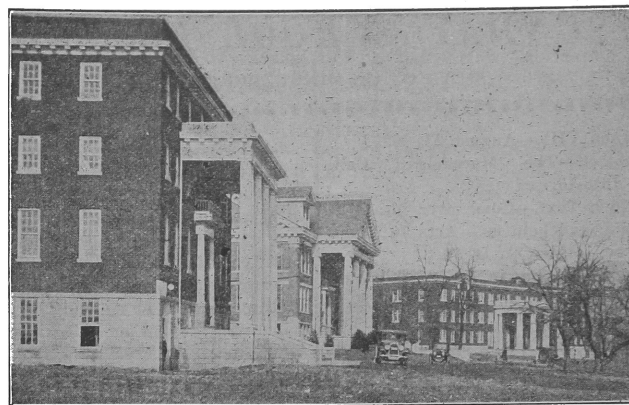
Maniac's dream in exchange for our Bible;

Exalting man's wisdom and blaspheming God.

DECLINE OF WOMANHOOD.

Mrs. C. E. Broyles.

We learn from history that the decline and fall of every great nation of the past has been preceded by the decline and fall of the modesty of its womanhood. If history repeats itself it requires no prophet to say America is drifting onto the breakers, and nothing but a change of tide can keep us off of the rocks. But this change of tide will not come about of itself, for it is far easier to drift with the tide than to change it, or even go against it; nevertheless, it must be done, and done by Christians. The change will not come if preachers continue to say, "I cannot dabble in woman's dress," and fail to sound the warning from the pulpit. If they would only have the courage to do their duty every woman of their congregation would cover her nakedness or become an object of contempt. But I fear, yes, I know, some preachers cannot denounce this evil because his



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For Catalog and Seminary Bulletin, write

WM. BRANT HUGHES, Dean,
Wilmore, Kentucky.

own wife or daughter is just as guilty as others; and Christian mothers and fathers refuse to arm themselves with the Sword of the Spirit and strike right and left because their daughter is in the crowd. As holiness people we may have to go to the altar again and tarry till the power comes—the power to close our eyes and strike, even if our nearest and dearest go down under the blow.

But who is to blame for this poisonous breath that is sweeping over our country and endangering the very foundation-stones of our civilization? Not the giddy girl, for she does not know the danger any more than the baby knows the danger of the lighted torch in its hand. I unhesitatingly say—the mother! Yes, many mothers of today, good, consistent women in other respects, are failing at this point. Instead of telling the young girl the danger of exposing her person and its resulting evil, not only to herself but to others, dresses her in costumes that would have made Jezebel blush. If physical danger menaced her daughter she would protect her with her life; but moral and spiritual danger assails her and she leaves the inexperienced girl to fight the battle alone.

What about the married woman

J. H. DICKEY

of

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who knows the evil and still indulges in her low-neck dresses? I have but one answer—she does it to attract and arouse impure emotions in men. To my mind, the vulgar, and licentious dance of today is the offspring of the immodest apparel worn by so-called respectable women of America. It was "first endured, then pitied, and now embraced."

Have we as Christians any right to talk and pray for a great revival until we have done all we can to banish this awful sin in our midst? The vulgar dance, the vulgar dress, and the vulgar picture show must all go out before the revival will come in.

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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson VIII.—August 23, 1925.

Subject.—The Macedonian Call. Acts 16:6-15.

Golden Text.—Come over into Macedonia, and help us.—Acts 16:9.

Time.—About A. D. 53.

Place.—Begins in Asia Minor and ends in Philippi.

Introduction.—At the close of our lesson for August 9, we left St. Paul on his second missionary journey. He and Barnabas had disagreed at Antioch about taking John Mark with them a second time, he having departed from them on their first journey and returned to Jerusalem. So John Mark went with his uncle Barnabas to the island of Cyprus, and Paul chose Silas as his traveling companion, and revisited the churches which he and Barnabas had established on their first journey.

It was on this second journey that Paul and Silas found at Lystra a young man named Timotheus who was so highly recommended by the brethren, that the missionaries took him along as an assistant worker; and the life of the young man in after years proved the wisdom of their choice. This was the same Timothy to whom Paul wrote his great epistles.

The missionaries on this second journey were especially charged with the duty of delivering the decision of the Jerusalem brethren concerning the things that should be required of the Gentile converts. This they did to the great joy of the latter. We read that the churches were "established in the faith, and increased in number daily."

Our Temperance Lesson of last Sunday was sandwiched in between the lesson of August 9 and today's lesson, giving us a change of subjects, and thereby some rest that broke the monotony of study. Today we drop back, and take up the study of Paul's missionary work exactly at the point where we left off; and I trust the study may be intensely interesting, for the curtain is rising upon a lively scene.

Comments on the Lesson.

6. When they had gone throughout Phrygia and the region of Galatia.—Turn to a map, and locate these regions. Such information will help as we proceed with the lesson. Forbidden of the Holy Ghost to preach the word in Asia.—It would be difficult to say why. Perhaps God had a ripper field for the gospel on the other side of the Aegean Sea. We sometimes choose our own field of labor, and suffer for our presumption. It is better to wait on God for his choice, and avoid danger and failure.

7. They assayed to go into Bithynia.—This was after they came into Mysia. That move would have turned their course northeast and away from the Holy Spirit's leading. But the Spirit suffered them not.—Those men lived in such close touch with God that they could hear when he spoke to them, and obeyed his orders. He was not yet ready for them to preach the gospel in Mysia, because he had better work for them to do in Macedonia. There is a fine lesson here: God always wishes to use his workmen to the best advantage.

8. They passing by Mysia came down to Troas.—They passed along the side of Mysia. Troas was a city of Mysia on the shore of the Aegean Sea. It was built by Dardanus and called Dardania; but the name was afterwards changed to Troas in honor of the grandson of its builder, whose name was Tros. Finally it was called Ilium in honor of Ilus, a later descendant.

9. A vision appeared to Paul in the night.—This is such a material age that we are afraid of visions; but I have a conviction that, if we were more open to the Spirit's impressions, we would hear many things from heaven that God cannot now reveal unto us, because our hearts are closed against such revelations. There stood a man of Macedonia.—Some have supposed that this man stood on the opposite side of the Aegean Sea, and beckoned to Paul; but I see no reason for such a conclusion, the indication being that he was standing in Paul's presence in Troas. Come over into Macedonia, and help us.—It matters little what the vision may have been: the important matter was that it was God's call for his apostle and his assistants to enter this new field of labor. This call is not stranger in the workings of the Spirit than one's call to preach the gospel now.

10. Immediately we endeavored to go into Macedonia.—Immediately after Paul received the call. This is the first time in the Acts of the Apostles that the writer, Luke, mentions himself as being in the party. No one knows when he joined it. Assuredly gathering that the Lord had called us for to preach the gospel unto them.—Paul had made known his vision to the little heroic band, and they were ready for the undertaking. Such sacrifice as these men made in obedience to the call puts us modern preachers to shame. Shall we ever catch their spirit again?

11. Loosing from Troas, we came with a straight course to Samothracia.—If you will consult a Bible atlas, you will find this island about midway between Troas and Neapolis in the northeastern corner of the Aegean Sea. The missionaries must have spent the night there, for they went on "the next day to Neapolis."

12. Neapolis was not their destination: they were bound for Philippi, "the chief city of that part of Macedonia, and a colony." I think Paul had two reasons for preaching so much in the large cities: (1) It was there that he could usually find a group of Jews, and a synagogue in which to begin his work; (2) He loved the big crowds, because there was better chance that some one would heed his message. We were in that city abiding certain days.—Paul's plan of work was utterly different from the modern plan: we settle down, and lay siege to a heathen city for a lifetime; somehow Paul could do his work, and lay the foundations for a church in a few days, when he was off for another field of labor. I do not think the modern missionaries could work as he did. Maybe the fields have changed. If not we lack

something that will equip us for the work.

13. By a river side, where prayer was wont to be made.—This passage has been misunderstood. The sense seems to be that they went to a place of prayer. Dr. Clarke tells us that the Jews who settled in foreign parts were in the habit of erecting large uncovered buildings at the sea shore and beside rivers for the purpose of prayer. He thinks the passage should be translated: where it was said there was a place of prayer.—These places had the form of an amphitheater, and were seated. It was at this place that they expected to find a crowd. Some have supposed that on his early arrival Paul found that some women had assembled in advance of the men, and that he preached to them; but it is more reasonable to suppose that he ran into a women's prayer meeting. Anyway, it was a good opportunity to preach the gospel, and Paul used it successfully.

14. A certain woman named Lydia.—This is an interesting case. She was devout, and worshipped God. I am free to go further: She was a child of God. She was either a Jewess or a proselyte to Judaism. That matters little. She was walking in what light she had; and God opened her heart for more light, so that she gave heed to the things spoken by Paul. She was saved already, and was ready to go forward in divine things. It is the soul that shuts its eyes to the light, that God cannot help.

15. When she was baptized, and her husband.—It would be interesting to know who composed that household; but God did not see fit to reveal it. The important thing is that she brought all hers to the Lord at once. Go thou, and do likewise. If ye have judged me to be faithful to the Lord.—I suppose that these men were given some information about her former life, and that she expected them to base their judgment upon that. Come into my house, and abide there.—She must have been a successful merchant, or she could not have been so lavish in her hospitality. Luke says: "She constrained us." The true minister of the gospel of Jesus Christ is always worth more in a home than it costs to entertain him. He leaves a blessing behind him that money cannot pay for.

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Andrew Johnson.

PRESIDENT WANTED.

The Southeastern Bible School, of Kinsey, Ala., needs a president. The school belongs to the Alabama Conference of the M. E. Church. The school stands true to the doctrine of holiness, and the inspiration of our Holy Bible. We need an M. E. man who is free from modernism, and who will serve us in raising money, canvassing for students, and teaching. We have not a dollar to back the school. Come to our aid.

Send for our Bulletin, and "Come and see."

C. J. Hammitt, D.D., Dean.
Rt. 5, Dothan, Ala.

ABIDE WITH ME.

J. H. Marable.

Savior, thou art life to me,
Dwelling ever in thy love;
Draw me closer still to thee
Till I reach my home above.

Through this changing world below
Always hold me by the hand;
Gently lead me to and fro
While I seek the promised land.

I can never lose my way
With my Savior by my side:
When dark storms becloud the day
In this Rock I safely hide.
When sad griefs my heart oppress
And make drear the passing years,
Since thy love I now possess
I can smile amid my tears.

Savior, thou art all I want,
Freely let me take of thee;
I shall never fall or faint
With the Living Bread in me.

"MODERNISTIC POISON AND THE ANTIDOTE."

By Rev. A. V. Babbs, M.A.
This is a book fresh from our press, from an author whose mind is not tainted with any sort of doubts. In Part I, he presents fifteen instances of marvels of grace, all of them of a thrilling character, then challenges Radical Modernism at its peril, to deny the plain evidence of God working in human souls, "supernaturalism in human experience," valuable, illustrative material for sermons and lectures. In Part II, the author discusses the psychology of revivals, illustrating the discussion from the great religious movements of the past, with incidents and happenings of intense interest, particularly in the lives of Charles G. Finney and Peter Cartwright, besides contrasting the psychology of Modernism and Fundamentalism, and exposing the mistakes and vagaries of writers like H. G. Wells. This part is virtually a treatise on "The Psychology of Religion." In Part III, the author shows from history that "Modernism" is simply a return to the Deism of two hundred years ago (natural religion) which writers like P. Stiekeny, Grant and Leighton Parks and H. G. Wells are revamping, and makes it plain that Tom Paine has been revived in some modern pulpits. The discussion is in the language of the people, and the book is well adapted to the needs of inquirers young and old. The author also exposes the claims of Darwinism, and shows that the "Darwinian Guess" is destined for the scrap heap. All devout Christians will rejoice in the kind of "Antidote" for "Modernism" that this book proposes. 315 pages. cloth, \$1.75 per copy postpaid.

EVANGELISTIC AND PERSONAL.

A revival of great power has recently been held by Rev. Ivan B. Manly, Houston, Texas, at Pleasant Hill, Indian Camp Ground, Oklahoma. All churches united in the revival and a Methodist Church was organized. Bro. Manly just closed a meeting in Bolivar, Tex., in which the church was graciously blessed, many converted, and seventeen young people offered themselves at the altar for life service in the Lord's work.

The seventh annual camp meeting will be held 14 miles west of Columbus, Ind., August 21-30. The workers are Rev. M. Vayhinger, Mrs. Golda T. Wetherell, Garnet Jewell. Lunch stand on the ground. The Nashville and Bloomington Busses pass by the camp ground.

The Epworth, S. C. Camp Meeting will be held August 14-23, with Revs. Joseph Owen, W. W. Owen and C. F. Wimberly doing the preaching. E. F. Marks will lead the music and John Landrum act as pianist. For information, address Rev. W. P. B. Kinard, Epworth, S. C.

Rev. P. P. Belew: "I have just closed a good meeting at Valparaiso, Ind., with Rev. Murtie Hooker as pastor. The battle was stubborn but God gave us the victory. Miss Sadie McNeese conducted the singing and preached twice. It would be difficult to find two more godly women than Sisters Hooker and McNeese."

Rev. L. E. Williams, Wilmore, Ky., has August 17-30 open, and all of September. Any desiring his services address him as above.

Rev. Thomas F. Eden has recently assisted the pastor at Bartlett, Tex., in a good meeting. The young people were greatly helped by the special meetings Brother Eden held for them.

A National Association of Local Preachers of the Methodist Church has been organized and any local M. E. preacher in good standing in the M. E. Church is eligible for membership in this association. For further information write Rev. D. H. Kenney, 5429 Locust St., Philadelphia, Pa.

Rev. Edward D. Fellers, 190 W. Delason Ave., Youngstown, Ohio, will be available for tent or camp meetings next summer. Dr. Morrison knows Brother Fellers personally, and esteems him as an excellent Christian gentleman and commends him to the consideration of our friends and readers everywhere.

Rev. W. E. Thomas, General Evangelist of the M. E. Church, South, is having a wonderful meeting at Devine, Tex. People are coming from fifty miles around. Brother Thomas has an open date August 10-27. His address is Nashville, Tenn.

Rev. F. W. Cox: "After August and September I will have some open dates that I can give any pastor desiring my assistance in revival work. Address me, Lisbon, Ohio."

Sunday school services have been started anew at Jones Chapel, the Church at Manleytown, near Dalton, Ga., and the outlook is fine for a bigger and better Sunday school than

heretofore. Dr. Andrews, a well-known dentist of West Dalton, and Loyd Ray, a young Methodist minister of North Hamilton Street, are working together at that place. Please unite, as a body of Herald readers, in prayer to God that much good may come through their efforts of spreading the gospel through the Sunday school class.

Rev. Bud Robinson will hold a three day convention in Greensboro, N. C., August 25-27, under the auspices of the Nazarene Church. Services each evening at 7:45 in the City Hall. For information, address D. F. Siler, 710 Silver Ave., Greensboro, N. C.

Charlie D. Tillman: "To those planning meetings for Nebraska or Missouri, allow me to say that as I will be in the camp meeting in Kearney, Neb., this month, August 20-30, it will suit me very well indeed to take another meeting on my return to Atlanta. The entire month of August is too crowded with engagements for me to take on a meeting on my way out to Nebraska, but I could take one on my return. I take no party with me; just my daughter as pianist. I usually do the preaching as well as the singing for my meetings and the Lord honors our messages in sermon and song as has been the case this year. You can address me, Tillman's Crossing, Atlanta, Ga."

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A Bloody Festival,
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The Pagan Fear of Evil Spirits,
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Dance Shown Up

BY REV. J. B. CULPEPPER.
An unanswerable argument against the evil of the dance. Paper, 15c.

EVANGELISTS SLATES

ADAMS, E. T.
Poplar Branch, N. C., August 16-30.

ANDERSON, T. M.
Burlington, W. Va., August 14-21.
Circleville, O., August 21-30.

ASBURY COLLEGE GOSPEL TEAM.
Erby, Phillips, Bevington, Baldwin.
Binghamton, N. Y., August 11-23.
Shreve, Ohio, August 27-Sept. 13.
Kittanning, Pa., Sept. 16-27.

AYCOCK, JARRETTE AND DELL.
Hazelton, Ind., August 7-16.
Mail address, 2109 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
Indian Springs, Ga., Aug. 6-16.
Wichita, Kan., August 13-23.

BAKER, M. E.
Letts, Ind., August 20-Sept. 7.
Jeffersonville, Ind., Sept. 8-14.

BALSMEIER, A. F. AND LEONORA.
Topeka, Kansas, July 21-August 9.
Kampville, Ill., August 13-23.
Ozark, Ark., Aug. 27-Sept. 9.

BEIRNES, GEORGE.
Mt. Lookout, Ohio, July 31-August 9.
West Union, Ohio, August 10-20.
Bryantburg, Ind., August 21-31.

BENNARD, GEORGE.
Bethesda, Ohio, Aug. 27-Sept. 6.

BOZEMAN, R. A.
Aspermont, Tex., August 9-23.
Norphleet, Ark., Aug. 27-Sept. 8.

BRENEMAN, A. P.
Ira, Iowa, August 18-30.

CAIN, W. R.
Wichita, Kan., August 13-23.
Harper, Kan., Aug. 30-Sept. 13.

CAFFRAY, D. WILLIAM—CHRISTENSEN, CLARA.
Springfield, Ill., August 6-16.

CALLIS, O. H.
Hartselle, Ala., August 6-16.
Rice, Kan., August 20-30.

CASSIDY, J. C.
Erlanger, Ky., August 1-17.
Ingalls, Ind., August 17-22.

CLARK, C. S.
Cassaday, Kan., August 16-30.

CONLEY, PROF. C. C.
(Song Evangelist)
Magnolia, Ark., August 7-16.
Baraboo, Wis., Aug. 31-Sept. 13.

COPELAND, H. E.
Essex, Mo., August 2-23.
Lansing, Mich., Aug. 27-30.
Piedmont, Mo., Sept. 2-6.

CRAMMOND, C. C. AND MARGARET.
(Singer and Evangelist)
Lansing, Michigan, August 20-30.
Home address, 815 Allegan St., Lansing, Mich.

DADISMAN, LUELLA A.
(Singer and Assistant Evangelist)
Shreve, Ohio, August 6-16.
Home address, Wilmore, Ky.

DICKERSON, H. N.
Felicity, Ohio, August 13-23.

DULANEY, EARL.
Bowersville, O., August 6-17.
Cherry Grove, Ind., Aug. 23-Sept. 6.

EDEN, THOS. F. AND ETHEL.
Flovilla, Ga., August 6-16.

ELSNEIR, THEO. AND WIFE.
Jamaica, L. I., N. Y., Aug. 17-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

EMMINGER, CHAS. AND LENA.
Open date after August 12.

FUGETT, C. B.
Bloxom, Va., August 7-16.
Binghampton, N. Y., August 20-30.

GADDIS, TILDEN H.
Winona, Kan., August 7-16.
Couer'd Alene, Idaho, August 21-30.

GAAR, J. E.
Winnfield, La., August 6-16.

GALLOWAY, H. W.
Stewart, Iowa, July 31-August 16.
Home address, University Park, Iowa.

GLASCOCK, J. L.
Mulberry, Ohio, August 16-30.
Open date August 31-Sept. 6.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, REV. AND MRS. RUFUS H.
Ashville, N. Y., August 2-16.
Stoneboro, Pa., August 18-27.

GOULD, ARTHUR WM.
Washington, D. C., August 10-17.
Warren, O., August 19-Sept. 13.

HALLMAN, W. R. AND WIFE.
(Song Evangelists)
Elkhart, Ind., August 6-16.
Weeping Water, Neb., Aug. 20-30.
Permanent address, 5422 Kenwood Ave., Chicago, Ill.

HAMRIC, LEE L.
Cleveland, Miss., August 6-16.
Merkel, Texas, August 18-30.
Home address, Hamlin, Texas.

HENRY, MURL E.
Open dates after September 1.
Home address, Campbell, Nebr.

HEWSON, JOHN E.
Letts, Ind., July 31-Aug. 10.
Open date, Aug. 13-18.
Normal, Ill., Aug. 21-31.
Open date, Sept. 3-8.
Kittanning, Pa., Sept. 10-20.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOBBS, E. O.
Kearney, Neb., Aug. 20-30.
Home address, 1063 Lynnhurst, Louisville, Ky.

HOLLENBACK, URAL T.
Mannington, W. Va., August 9-23.
Alexandria, Ind., August 25-30.

HOLLENBACK, ROY L.
Plattsburgh, N. Y., August 13-23.

HOWARD, F. T.
Centerville, Ind., August 12-30.

HUDSON, OSCAR.
Newport, Ala., August 2-16.
Millport, Ala., August 19-30.

HUFF, WM. H.
Alexandria, Ind., August 14-23.
Eldorado, Ill., August 28-Sept. 6.

HUNT, JOHN J.
Rawlinsville, Pa., Aug. 8-16.
Home address, Media, Pa., Rtt. 3.

HUSTON, R. D.
Callis Grove, Ky., August 7-16.

JOHNSON, LEO, M.
Cody, Wyo., August 5-22.
Rock Port, Mo., August 23-Sept. 6.

JOHNSON, ANDREW
Springfield, Ill., August 6-16.
Normal, Ill., August 21-30.

JOHNSTON, ARTHUR H. AND WIFE.
Findlay, Ohio, August 6-16.
Home address, 800 Princeton St., Akron, Ohio.

KENDALL, J. B.
Campbellsville, Ky., Aug. 20-30.

KENNEDY, ROBERT J.
(Singer)
Muldrov, Okla., August 10-23.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist.)
Tolu, Ky., August 20-31.
Home address, 252 So. West 2nd St., Richmond, Ind.

LEWIS, M. V.
(Song Evangelist)
Hallsville, Tex., August 6-16.
Fig. N. C., August 19-Sept. 5.
Salem, Va., Sept. 11-22.
Home address, Wilmore, Ky.

LINN, JACK AND WIFE.
Oregon, Wis., July 31-August 16.
Home address, Oregon, Wis.

LITRELL, V. W. AND MARGUERITE.
Kingston, Okla., Aug. 1-16.
Home address, 1214 Scott St., Beatrice, Nebraska.

LOVELESS, W. W.
Lancaster, Ohio, August 13-30.

LUDWIG, THEO. AND MINNIE E.
National Park, N. J., August 14-24.

MCBRIDE, J. B.
Portage, Ohio, August 13-23.
Hollow Rock, Ohio, August 3-9.
Portage, Ohio, August 20-30.

MacCLINTOCK, J. A.
Mt. Olivet, Ky., August 3-16.
Greenup, Ky., August 18-30.

McCONNELL, LELA G.—VANDIVER, MARY W.
Branch, Ky., August 9-23.
Gun, Ky., August 25-30.

McCord, W. W.
Sale City, Ga., July 16-Aug. 16.
Greenwood, S. C., August 16-Sept. 6.
Home address, Sale City, Ga.

MANLY, IRVIN B.
Fresno, Tex., August 16.
Home address, 401 Cosmos St., Houston, Texas.

MILLS, F. J.
Kampville, Ill., August 13-23.
Home address, Bellaire, Mich.

NORRIS, JOHN.
Spotsylvania, Va., August 21-31.
Home address, Delanco, N. J.

OWEN, JOHN F.
Mt. Vernon, Ohio, August 10-16.
Lansing, Mich., August 20-30.
Home address, Taylor University, Upland, Ind.

OWEN, JOSEPH.
Epworth, S. C., August 13-23.
Birmingham, Ala., August 28-Sept. 6.

PETERS, JOE AND WIFE.
Waterloo, Iowa, August 9-24.

PARKEE, J. R.
Glasgow, Ky., August 4-23.

REDMON, J. E. AND ADA.
Carthage, Ky., August 14-23.
Home address, Brookville, Ind.

REID, JAMES V.
Pleasant Hill, La., August 7-16.
Houghton, La., August 20-30.
Home address, Ft. Worth, Texas.

RICH, N. W.
Ferndale, Wash., August 6-16.
Weeping Water, Neb., August 21-30.

RINEBARGER, C. C.
Alexandria, Ind., August 14-23.
Eldorado, Ill., Aug. 27-Sept. 6.

ROBERTS, T. P.
West Middletown, O., Aug. 9-30.
Home address, Wilmore, Ky.

RUTH, C. W.
Lansing, Mich., August 20-27.

ST. CLAIR, FRED.
Weiser, Idaho, August 13-23.
Centralia, Wash., Sept. 6-27.

SANDERS, JR. C. C.
Harrisburg, Ill., Aug. 9-Sept. 20.
Home address, Griffin, Ga.

SELLE, R. L.
Arkansas City, Kan., July 1-Sept. 1.
Home address, Y. M. C. A., Oklahoma City, Okla.

SHANK, MR. AND MRS. R. A.
Peplar Branch, N. C., August 16-30.

SHELHAMER, E. E.
Houghton, N. Y., August 13-23.

SPARKS, BURL.
Ramsey, Ind., August 14-24.
Alexander, Ind., August 26-31.
Middletown, Ohio, Sept. 7-17.

SUTTON, E. D. AND MARGIE.
Wichita, Kan., August 13-23.

TEETS, ODA B.
Mt. Nebo, W. Va., August 2-16.
Herdon, Va., August 20-30.

THOMAS, JOHN
Tacoma, Wash., August 7-16.
Permanent Address, Wilmore, Ky.

TULLIS, W. H.
Stayton, Ore., Aug. 23-Sept. 14.

VANDALL, N. B.
Omaha, Neb., August 1-16.
Ashtabula, Ohio, August 18-30.

VANDERSAIL, W. A.
Magnolia, Ark., August 7-16.

VAYHINGER, M.
Washington, Ind., July 28-August 16.
Nashville, Ind., August 21-30.

WHITCOMB, A. L.
Freeport, N. Y., August 2-16.
Fresno, N. Y., August 21-30.
Home address, University Park, Iowa.

WIBEL, L. E.
Kokomo, Ind., August 2-16.
Ft. Wayne, Ind., Sept. 4-24.

WILLIAMS, LIFE E.
Dye, Tenn., August 7-16.
Centerville, Ky., Aug. 18-30.
Home address, Wilmore, Ky.

WILLIAMS, J. E.
Lapeer, Mich., August 6-16.

WILLIAMS, STEPHEN B.
Arcadia, La., August 14-23.

YATES, W. B.
Mt. Vernon, Ohio, August 6-16.
Home address, Marion, Ky.

YOUNG, ROBERT A.
Atlanta, Texas, August 6-16.
Frost Bridge, Miss., August 20-30.

SKETCH OF ALVIN YORK.

Americans have thrilled at the story of Major Charles Whittlesey and the "Lost Battalion" in the Argonne; of Alvin C. York, the simple, religious mountaineer, who at Chateau Thierry on October 8, 1918, captured four officers and one hundred and twenty-eight men, and of Samuel Woodfill at Cunel—these three being proclaimed the great national heroes of the World War.

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Camp Meeting Calendar.

ARKANSAS.
Big Springs Holiness Camp Meeting, near Wild Cherry, Ark., Sept. 3-13. Workers: Rev. Robert L. Selle, Address 3 R. Dixon, Sec., Box 105, Wild Cherry, Ark.

GEORGIA.
Adrian, Ga., District Camp Meeting Church of the Nazarene, August 20-30. Workers: Rev. J. E. Hughes, special evangelist, assisted by preachers of the district. Dist. Supt. C. B. Anderson will be in charge who, with Mrs. Anderson, will render special music. Miss Aurelia Moore, pianist. For information address H. J. Enson, Sec., Emory University, Ga.

IDAHO.
Idaho-Oregon District Camp Meeting, Church of the Nazarene, Weiser, Idaho, Aug. 13-23. Workers: Rev. and Mrs. J. A. Kring, Dr. H. Orton Wiley, Rev. Fred St. Clair, and Rev. J. F. Ransom, singer. For information, write Rev. A. E. Sanner, 424 14th Ave., S., Nampa, Idaho.

ILLINOIS.
Illinois and District Camp Meeting, Charleston, Ill., August 21-30; Rev. W. R. Cox, Evangelist. District Assembly of the Pilgrim Holiness Church, August 31-Sept. 2. Address D. C. Shearer, Dow, Illinois.

Springerton, Ill., Camp, Sept. 3-13. Workers: Rev. L. M. Hoff, Rev. Elmer McKay, Rev. Frank Doerner, Frank Doerner, Sec., Norris City, Ill.
Kampsville, Ill., Camp Meeting, Aug. 13-23. Workers: F. J. Mills, Baismeier Party, Anna Polles, Sec., Kampsville, Ill.
Bonnie Camp Meeting, Bonnie, Ill., Aug. 14-24. Workers: Rev. Elmer McKay, Dr. B. F. Neely, Prof. John E. Moore, Miss Grace Wills, Hubert Leonard, Pres., Mt. Vernon, Ill., W. T. Lawson, Sec., Benton Ill.

Eldorado, Ill., Beulah Park, Aug. 27-Sept. 6. Workers: Dr. J. L. Brasher, Wm. H. Huff and C. C. Rinebarger and wife. Address Rev. M. Bowles, Pres., Eldorado, Ill., or J. M. Keaser, Omaha, Ill.
Thirty-Ninth Annual Camp of the Central Illinois Holiness Association, Normal, Ill., August 21-30. Workers: Rev. Andrew Johnson, Rev. John E. Hewson, Mr. and Mrs. Charles Buss, song leaders. Mrs. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., El Paso, Ill.

INDIANA.
Ramsey, Ind., Camp Meeting, Aug. 14-23. Workers: John and Bona Fleming. Music in charge of Burl Sparks and the Slagel Sisters. Address Geo. F. Pinaire, Sec., Ramsey, Ind.

Bryantburg, Ind., Holiness Camp Meeting, August 21-30. Workers: Rev. Geo. Beirnes, Evangelist, Rev. Walter Herbrook, Song leader. Miss Belle Beirnes, Pianist. C. E. Cleek, Sec., Madison, Ind., Rt. 9.
Seventh Annual Brown County Camp Meeting, fourteen miles west of Columbus, Ind., August 21-30. Workers: Monroe Vayhinger, Garnet Jewell, song leader, Golda T. Wetherell, pianist. Address Garnet Jewell, Rt. 5, Columbus, Ind.

Thirtieth Annual Camp Meeting, Southern Indiana Holiness Association, Oakland City, Ind., August 28-Sept. 6. Workers: Rev. C. W. Ruth, Rev. John and Emily Thomas. Prof. Wells and wife will have charge of the singing. Address Mrs. Maude Yeager, Sec., Oakland City, Ind.

Indiana District Camp, Nazarene, Alexandria, Ind., August 28-Sept. 6. Workers: Dr. J. W. Goodwin, Dr. C. H. Babcock, Rev. George Moore will have charge of music. For information write Rev. Fred House, Alexandria, Ind.
Pilgrim Holiness Camp Meeting, Frankfort, Ind., August 7-17. Workers: Rev. Paul Rees, Rev. Harry Hays, Rev. C. D. Jester, Rev. C. C. Mourer. Write to Rev. D. E. Snow, Sec., 1728 Purdue St., Lafayette, Ind.

KANSAS.
Burr Oak, Kansas, Camp, Sept. 4-14. Workers: E. E. Shelhamer and daughter. Mrs. R. L. Decker, Secretary.

Annual Camp Meeting of The North-West Kansas Holiness Association, August 20-30, Palco, Kan. Workers: Mrs. Delance Wallace, L. D. Thomas, Sister L. D. Thomas, Johnnin and Jackie Douglass. Write R. A. Lee, Palco, Kansas.

Thirty-Sixth Annual Camp Meeting, Kansas State Holiness Association, Beulah Park, Wichita, Kan., August 13-23. Workers: Revs. Jos. Smith, Chas. Babcock, W. Butler, Mrs. Jos. Smith and Prof. B. D. Sutton and wife. W. R. Cain, Sec., 515 So. Vine St., Wichita, Kan.

Union Holiness Camp, Rice, Kansas, Aug. 20-30. Workers: J. H. Callis Party, E. A. Coates, S. B. Mastin, S. B. Burgan, Sec., Ames, Kan.

KENTUCKY.
Carthage Holiness Camp Meeting, California, Ky., August 14-23. Workers: Rev. Howard Sweeten, J. E. and Ada Redmon, song leader, E. O. Shelton. Mrs. Kennie Dawn, Sec., California, Ky.

MARYLAND.
Fifteenth Annual Nazarene Camp, Leslie, Md., August 14-23. Workers: Dr. C. E. Hardy, Rev. J. B. McBride, Rev. J. T. Maybury. For information write Rev. J. N. Nielson, 173 McKinley St., Bristol, Pa.

MASSACHUSETTS.
North Reading, Mass., Camp Meeting, September 5-7. Rev. H. V. Miller, District Superintendent in charge. Workers: Pastors and evangelists of the District. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
West Michigan Holiness Association Camp, Hopkins, Mich., August 20-30. Workers: Rev. John Matthews, Rev. C. W. Butler, Rev. Walter, Rev. Chas. Motter, Mrs. Fred DeWeerd, Miss Lillian Scott, Write Dr. L. E. Heasley, Secretary, Grand Rapids, Mich., Rt. 9.

Central Michigan Holiness Association, Gaines, Mich., August 28-September 6. Workers: H. C. Morrison, Jos. H. Smith, C. W. Butler, evangelists. Mrs. Esther Williamson, leader in song. R. C. Millard, Frontier, Mich., Secretary.

Michigan Laymen's Holiness Association Annual Meeting, Lansing, Mich., Aug. 20-30. Workers: C. W. Ruth, John F. Owen, Prof. C. C. and Margaret Crammond, H. O. Wilcox, Pres., 726 Willow St., Lansing, Michigan.

MISSISSIPPI.
Frost Bridge, Miss., Holiness Camp, August 21-30. Rev. R. A. Young, preacher in charge. Mrs. J. B. Moody, Sec'y.

NEBRASKA.
Kearney, Neb., August 20-30. Twenty-third Annual Camp Meeting. Workers: C. D. Tillman and daughter, E. O. Hobbs, Miss Emma Watts, children's meetings. Address B. J. Patterson, Sec., Kearney, Neb., or Rev. R. M. Reynolds, Beaver Crossing, Neb.

NEW JERSEY.
National Park Holiness Camp, National Park, N. J., August 14-23, inc. Workers: Rev. O. G. Mingleford, D.D., Rev. Theodore and Missie Ludwig, Rev. William Crum, Mrs. Dorin, W. B. Woodrow, Sec., Collingswood, N. J.
Erma, N. J., Camp Meeting, Sept. 11-21. Workers: Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury. See Earl Woolson, Cape May, N. J., Rt. 1. Local Preachers' Church, Delanco, N. J., August 29-Sept. 7. Workers: Rev. J. N. Fleming, Rev. Bona Fleming, Mrs. Dorlin, Address W. B. Woodrow, Sec., Collingswood, N. J.

NORTH CAROLINA.
Poplar Branch, N. C., Camp, August 16-30. Workers: Dr. C. C. Morrison, Rev. J. T. Maybury, Rev. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife, Mrs. L. C. Baum, Sec., Poplar Branch, N. C. Shiloh, N. C., Tabernacle Meeting, September 14-30. Workers: Dr. E. T. Adams, Prof. R. A. Shank and wife. Address C. R. Staples, Shiloh, N. C.
Elizabeth City, N. C., Tabernacle Meeting, September 2-13. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., Rt. 1.

OHIO.
Millersburg, Ohio, Camp Meeting, Hedington's Grove, August 22-Sept. 6. Workers: Rev. F. Lincicome, Rev. Wm. S. Coder, A. H. Johnston and wife, song leaders. Address Mrs. E. D. Hedington, Millersburg, Ohio, Route 7.

Circleville, Ohio, Camp, August 21-30. Workers: Rev. T. M. Anderson, Rev. M. G. Standley, Jacob Schell, Secretary, Rev. E. A. Keaton, 481 N. High St., Chillicothe, O. Sixth Annual Camp Meeting, Pilgrim Holiness Church of Ohio, Springfield, Ohio, August 14-24. Workers: G. A. Hodgkin, Paul Reese, O. C. Myers. For information write Rev. C. C. McNall, 1782 Edwards Ave., Springfield, Ohio, or Rev. Joel Harmon, Pres., New Carlisle, Ohio.

Portage Holiness Camp, Portage, Wood Co., Ohio, August 13-23. Workers: J. B. McBride, Geo. Bennett, Thos. Mackey, Sisters. Missionary Day, Thursday, August 20, in charge of R. G. Finch. E. L. Day, Secretary, Lindsey, Ohio.

OKLAHOMA.
Woodward County Holiness Association Camp Meeting, Woodward, Okla., Aug. 27-Sept. 7. Workers: Rev. Allie Irick and wife, Rev. S. R. Jones, song leader. Mrs. C. F. Secrist, Sec.

PENNSYLVANIA.
Kittanning, Pa., Camp Meeting, Sept. 10-20. Workers: Rev. C. W. Ruth, evangelist, Ruth Harris, song leader, and soloist. Write Mrs. Mark R. Smith, Cadogan, Pa.

TENNESSEE.
Holmes Gap, Tenn., Camp Meeting, Aug. 16-30. Mrs. O. H. Harrington, of Nashville, Tenn., will do preaching. Rev. H. H. Janetski and wife, singer, Miss Bertha Luck and Miss Virgil Taylor in charge of children and young people's work. J. H. Barbee, Pres.

Thirtieth Annual Tabernacle Meeting, Greeneville, Tenn., Sept. 6-20. Workers: Guy Wilson, W. B. Yates, Mrs. E. T. Adams. Address Mrs. Flora Willis, Sec., 218 Irish St., Greeneville, Tenn.

VIRGINIA.
Southwest Virginia Holiness Association Annual Services in Tabernacle, Sem. Va., Sept. 11-20. Workers: Dr. C. C. Morrison, Rev. Jno. F. Owen, Rev. P. R. Nugent, Rev. M. V. Lewis, Song Leader, Secretary, Mrs. C. B. LeFev, Pembroke, Va.

Spotsylvania, Va., Camp Meeting, Aug. 21-30, inclusive. Workers: Rev. John Norberry and wife, Berlie B. Larkin, W. L. King and wife, George Q. Hammell, Harvey Snyder, M. H. Nelson, G. B. King and wife, John Pidgeon and wife. Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

SHALL WE HAVE PEACE OR WAR?

D. C. Stanton.

Much is being written and said in favor of peace. All devout souls pray "Thy kingdom come; thy will be done in earth as it is in heaven." These prayers will ultimately prevail and "Jesus shall reign where'er the sun doth his successive journeys run: His kingdom spread from shore to shore till suns shall rise to set no more." Isaiah 11.

One is inclined to ask with the disciples, "When shall these things be?" Are we to expect it soon? God hath settled it that when we say "peace and safety, sudden destruction cometh." Nations will form leagues and churches will combine and it may quite logically be concluded that war has been abolished.

In the midst of all this, hell bursts forth and nations are flying at each other's throats. Twelve years ago a friend told me that a great war was coming. I shook my head and smiled. I thought such a thing incredible. The great churches had declared against it. Civilization was against it; the women were against it. Women in England were engaged in actual militant warfare in order to obtain women's rights that they might veto all wars. Suddenly there burst upon us the greatest war that ever cursed the earth.

What is the trouble? Has Christianity broken down? Has civilization utterly failed? Are the good women helpless? No! None of these are primarily responsible. Had it not been for Christianity, conditions in the world would have been a thousand times worse.

The weak element is in human nature corrupted as it is by the fall of Adam. The house cat is a harmless creature and loves to be fondled. But the nature of the cat so manifested in its cruelty toward its captured mouse would show itself in cruelty towards you if the said cat should develop into a tiger, and be as much stronger than you as it is stronger than a mouse in its present condition.

There is but one way to stop war and that is to eliminate the carnal mind from the human heart. While human beings remain carnal "There shall be wars and rumors of wars." It is possible for human beings to be changed by faith in God through the atonement made by our Lord Jesus Christ. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." B. T. Roberts said that this should be understood as saying "If we confess our transgressions, he is faithful and just to forgive us our transgressions," and "If we confess our inbred sin he is faithful and just to cleanse us from all unrighteousness." Of course this must be done with godly sorrow and with faith in our Lord Jesus Christ. When so done it produces the desired results. Jesus referred to such when he said, "Blessed are the pure in heart, for they shall see God."

Many do not believe this truth hence they do not experience the blessed change. Even among those who believe in the Christian religion there are but few who actually press into this fulness. One is reminded of the little boy who fell out of bed. When asked why he fell out of bed he remarked, "I guess it was because I stayed too near the getting in place." Like the fabled Harold Moore who "always anchored near the door," hence they do not know the "Length and breadth and depth and height of the love of God."

Wars will continue until the second coming of Christ because sinners will continue in the earth until then. "From whence cometh wars and fightings among you? Come they not hence from your evil lusts?" As long as the heart of humans remain lustful wars will not cease. Some ruler has ambition to be like Nebuchadnezzar, Alexander, Caesar or Napoleon tried to be, or even on a lesser scale. He lusts for power. He has an army and navy and soon starts a world-war.

Undoubtedly there is some truth in the old saying, "There is a Divinity that shapes our end, rough hew them as we may."

For a time it would appear that "Truth is ever on the scaffold, error ever on the throne," but it will not ever continue that way. He who watches over nations will soon change things and it will then be demonstrated that "Righteousness exalteth a nation, but sin is a reproach to any people."

FROM AFRICA'S SHORES.

I have seen real, raw heathen. Our Emmanuel Mission Station 2,000 feet above sea level, is like some great, old plantation. The church is one-half block from the house, but cannot be seen for the flowers. It is surrounded by 300 acres of land and there are some of the grandest views from the ridges of this plantation that I have ever seen. I could see mountains 75 miles away and the ocean as far as the eye could reach, fearful and wonderful valleys, cliffs, and rolling tableland, with a roaring river wending its way to the ocean.

During the night you can occasionally hear the yells of prowling heathen. Powerfully built, clear-eyed, these Zulus go in bunches to the fields or woods for game and to the streams for fish. I saw a whole tribe pass today to a nearby government station to pay their tax. They had jugs of beer on their heads (what wasn't in their stomachs) and yelled and sang and danced. Later I saw them have a beer-drink and war-dance. I wouldn't want one of those quick, nimble, powerful fellows after me, much less an army. What is to become of this people! They are just as savage as ever, but for the mighty British police force which is woven through Africa like a great cobweb. What a pity ten thousand holiness preachers could not be stationed in this dark land!

Before I arose Sunday morning, the natives were gathering for early prayer service. It sounded good to hear them sing, although I couldn't understand a word. By 11:00 A. M. the bands from the country marched in. Each class carried a banner at the front with name of church. Fourteen out-stations were represented and 387 in the march, and 430 in the meeting. There were eleven missionaries present, twelve native evangelists, five school teachers, and twelve S. S. teachers. Thirteen babies were dedicated and 160 Christians took communion.

After the wonderful meetings of the day, the missionaries gathered in the dining room, prayed and testified. It was one of the sweetest meetings I ever witnessed. Discouraged hearts were revived, trembling hopes strengthened, and, as we dismissed with prayer, all clasped hands, making a complete circle around the room. It was wonderful beyond words.

On Monday we went horse-back across the mountains to visit Sister Cora Allen Reynolds and husband who have established a station in the midst of heathen kraals. Had I not seen a horse make this trip, I would not have believed it possible. Upon our return we took a short cut and I never could have gone to the top of those mountains if the pony had not hauled me up as I held to its tail.

We found Bro. and Sister Reynolds living in a 3-room hut with the jungle cleared away on at least an acre of ground, in the front a flower garden and on the side a wattle schoolhouse. Ten months ago there was practically

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nothing there but raw heathen; today 25 children read scriptures and sing songs that would put to shame many an American congregation. No telephone nor electric lights, but there on the top of that mountain they have blasted out a church of some 40 members, all of whom are walking with God in the beauty of Christianity. They get their water from the river and boil it all before using, as the natives wash their clothes, bathe themselves, and drink from this stream. No wonder that plagues sweep away the people.

On Sunday, May 17, Bro. Fred T. Fuge gave a wonderful address in the afternoon and in a princely way, as retiring superintendent, turned everything over to Bro. Schoombie and informed the Missionaries that the Missionary Board of the Pilgrim Holiness Church would now be responsible for all the work in Africa and that all money intended for the African work should be sent to the Missionary Secretary, Rev. S. M. Stikeleather, Kingswood, Ky., U. S. A.

I am appealing to you as our special friend at this time. Bro. Fuge has been on the field almost continually for the last eighteen years, and it will take \$2,000 for him to return home, and it will take another \$1,000 to pay a debt on the main station. This is a present need, a pressing need, an imperative need and must be met over and above the \$4,000 monthly to support our Missionaries. There are many pressing needs on the different fields, and in my absence I trust that you will come up to the help of the Lord and send in your offerings and make checks payable to my Secretary-Treas., Rev. S. M. Stikeleather, Kingswood, Ky. R. G. Finch.

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Dear Reader, if there ever was a time for you to rally to THE HERALD in its defense of the faith, that time is now! Let us hear from you immediately, with the names and address of friends who will subscribe through your solicitation, or by sending some of your tithe with the names of those whom you know will be blessed by reading THE HERALD.

We are counting on YOU to help us in the great work of spreading the Gospel of a Full Salvation among people who are perishing for the bread of life.

Yours for the Old Gospel,

H. C. Morrison

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A REVIVAL---WHAT KIND? BY THE EDITOR.

AT the present time there is throughout the church a very general recognition of the fact that a revival is needed. This is a wholesome sign. Poverty of spirit is an indispensable requisite to receiving spiritual blessings. Nothing will come to those who feel that they are "rich, and increased in goods, and have need of nothing." The recognition of our need must precede any improvement in our condition.

One thing, however, may prevent the realization of this needed revival, and that is the substitution of the superficial and spurious for the genuine. The days of daubing with untempered mortar are not entirely in the past. Men are ever ready to cry, "Peace, peace," before peace has really come. All realize we need a revival, but what do we mean by a revival? Do we mean an increase of members, merely, more of the sort we have already? Do we mean an increase in the interest in the services manifesting itself by larger attendance and more liberal contributions? Do we mean a mere emotional ebullition—a stir?

How many want a revival of real Holy Ghost religion, one that breaks the bands which bind prominent stewards and pew-holders in their ungodly alliances with the world, and makes praying, testifying, holy men out of them? How many want a revival that will make society people give up their cards and theaters and wine parties? How many want a revival in which cold, formal, lifeless church members will go down in penitence before God, cry for mercy, and get a religious experience that will enable them to rejoice in the wonders of God's saving grace?

Increased membership, larger collections, and better attendance upon the services of the church are greatly needed and will naturally result when the revival comes. If they are wanting we may set it down the revival, so-called, is not of the Lord. These things do not constitute a revival, nor will they meet the emergencies of the church at this time. The revival that we need is, first of all, a revival of Christian experience and of holy living. Dead men must be brought to life; sinners must be converted—church sinners as well as those of the outside world—and men and women must be induced to break with the world and come out wholly for Christ.

We would not be unduly critical, much less would we be unjust in our imputations; but the truth remains that we have many among us who do not know what a real revival is. They never saw one and, it is safe to say, that many of them do not long for the visitation of God's presence in convicting, converting, and sanctifying power. There are many stewards, deacons, and prominent

church-members who will tell you that we need more members added and better returns in the collection baskets; but when they understand that the revival contemplates their giving up their worldliness and meanness and getting themselves adjusted to the will of God, they will strenuously object. Our preachers might as well learn that if they ever have a revival of the right kind they will have to have it over the heads of some of their leading church-members. Blessed is that preacher who fixes his eye upon a genuine work of grace and drives fearlessly toward it, regardless of the murmurings and opposition of the unconverted element in his church.

DOES IT PAY?

A friend writing of the blessing *The Herald* has been to them, says: "My prayer is that the Lord will help me to place *The Herald* in many homes this year. It is the best paper in the world to me. I first met this fearless messenger of the 'manifold grace of God' sixteen years ago. It was the very first preacher of holiness I ever met; in two months after I began reading it the Lord sanctified me and sent me forth to preach, and under his blessing, I have led hundreds of souls to Christ."

Does it pay to scatter *The Herald*? If one copy falling into the hands of a hungry soul could accomplish the above, what could you do if you put ten or twenty copies in homes where the spiritual fires are burning low? Oh, friends, let us be up and doing while it is day, for the night cometh when no man can work.

"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one soul with which to greet him,
Lay no trophy at his feet."

But is this ignorance of a true revival, and this indisposition to have it, confined to the laity? Have we not ministers who do not know what a genuine revival is, and who do not want a revival of this kind in their churches? Some of them never saw a revival, are not seeking one, and would not know what to do with it if one should break out on their hands. Some of them never hold meetings, but rely exclusively on their ability to persuade people to join the church by private solicitation. Many of those who thus come into the church are never really converted. There are other preachers who hold meetings, but who content themselves by simply having accessions to the membership. Thousands have been brought into the church in this way who are still as much the servants of Satan as at any time in their lives; they have neither repented of their sins, nor believed in the saving of their souls. May the Lord deliver us from such revivals!

Yes, we need a revival, but we need a sure enough revival, not a makeshift. We need a revival that will change sinners into Christians; drive sin out of the lives of the people and bring in righteousness; a revival that will break up dead formality and bloodless professionalism and give the people new

hearts—something more than fume and fuss—a deep, genuine work, one that renews the heart, crucifies the carnal nature, transforms the people into earnest, zealous, God-fearing men and women. May the Lord send us such a revival as this!

Central Holiness

Camp Meeting

CENTRAL Holiness Camp Meeting as is generally known, is located at Wilmore, Ky. This has been a spiritual center of revivalism something more than three decades. The meeting just closed was one of the best in its history.

Bishop Warren A. Candler, of Atlanta, Ga., was with us the first Sabbath preaching Sunday morning and evening to great congregations of people. To our great delight he remained over and preached Monday afternoon, and the citizens in the main, closed up their places of business. To those who have heard Bishop Candler I need not say that he gave us wonderful gospel messages. I have never seen him when he appeared to be in better health or a more cheerful and happy mood. His faith is firmly fixed in the word of God. He has abiding trust in the Son of God and is restful and happy with a full assurance that, while the Lord Jesus is in the pilot-house the old Ship of Zion will weather the storms and bring her immortal cargo safely into port.

Rev. Charles Weigle, of Sebring, Fla., was our evangelist. He preached twice nearly every day during the encampment. I have never known Brother Weigle to preach with such unction and power. This was his third summer in succession and people gave him a hearty welcome and heard him gladly. He is an unusual preacher of righteousness, stands for the whole Bible, the Christ who is able to save to the uttermost, and full redemption from sin. He is a delightful brother, powerful and fruitful preacher. He is a genial companion and a true friend. We shall hope to be blessed with his ministry many times in the years to come at Central Holiness Camp.

About one hundred and twenty preachers, first and last, attended the camp, and large numbers of them stayed most of the time. They helped us with their prayers, sympathy and work about the altar. More and more we desire to make this a place for ministers of the gospel to come to rest their bodies, refresh their souls, help to carry forward the work and go out reinvigorated for their task.

Brother Harney preached for us once. Brother Clark, our pastor, preached twice, Brother Brownlee preached once and Brother

(Continued on page 8)

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WHAT THINK YE OF CHRIST?

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



HE poet might have pondered this question: "What think ye of Christ," when he wrote the following lines:

"Speak, history! Who are life's victors? Unroll thy long annals and say

Are they those whom the world called victors, who won the success of a day?
The martyrs of Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?"

The excellency and pre-eminence of Jesus, his Saviourship, his wonderful atonement, his redeeming grace have ever been the themes of prophet, apostle, poet, and the preacher.

Charles Wesley sings of him thus:

"My heart is full of Christ and longs
Its glorious matter to declare;
Of him I make my loftier songs,
I cannot from his praise forbear;
My ready tongue makes haste to sing
The glories of my heavenly King."

When the disciples on the Mount of Transfiguration saw Moses, Elijah and Jesus they were swept away with the excitement of the scene and Peter cried, "Lord, it is good to be here!" After awhile Moses and Elijah and the glory all departed and they saw no man save Jesus only.

Spurgeon, preaching on this scene, said, "They might have seen Moses only or Elijah only, but Jesus was all the Saviour they wanted. Jesus only could cleanse them, could have washed them from sin or kept them from returning to it. Moses could preach the law and make men tremble; then Jesus could follow with his gospel of grace; Elias could flash the thunder bolt in their faces and then Christ could have uplifted the humble spirits."

"Jesus only," said Bishop Vincent. "This is the theme of thought for the scholar, of proclamation by the preacher, of discussion by the student, of delight by the saint."

The Spanish artist who painted the "Last Supper" was consumed with an ambition to glorify Christ in his painting, but when those who beheld the picture were attracted first by the beautiful cups and exclaimed, "What lovely cups," the artist said: "These cups divert the eyes of the spectator from the Master," and he took the brush and painted them off the canvas, for he was determined that "Jesus only" should be the center of attraction.

THINK OF JESUS ONLY—THE SOUL'S REDEEMER.

"And can it be that I should gain
An interest in the Saviour's blood?
Died he for me, who caused his pain?
For me who him to death pursued?
Amazing love! how can it be
That thou, my God, should die for me?"

"In Christ," says an old writer, "we behold not only a reconciled but a reconciling Deity, an incarnate God, who in the sinner's place, and for the sinner's salvation, furnishes what his own attributes of holiness and justice require."

Hester Ann Rogers of early Methodism tells that when she was seeking the blessing of entire sanctification she prayed: "Lord, thou art faithful and this is thy word; I cast my whole soul upon thy promise; make known thy faithfulness by performing it on my heart, circumscribe it now; fill it now with thy pure love, sanctify every faculty of my

ETHICS OF DIVINE GUIDANCE.

Dr. Daniel Steele.

Consider four negative limitations to the revelation of the Holy Ghost in the human soul:

1. They must not be repugnant to the divine endowment of reason. Faith in Christ Jesus is the highest dictata of reason. There may be a conflict of the erroneous deductions of reason, but there cannot be hostility between the intuitive truth in the domain of the brain or intellect and intuitive truth in the realm of the spiritual nature. The spiritual intuitions may be far above the intellectual but they can never contradict them.

2. The Spirit's inward utterance is never contrary to the utterance in the Holy Scriptures. That means that the Spirit of God in me will not go contrary to the Spirit of God in the Bible.

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

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

Sir Wm. Hamilton: "Intuitive ideas are necessary, self-evident, universal, and incomprehensible. There is a distinction between apprehension and comprehension. We cannot comprehend the infinite or absolute but we can apprehend them. He is strong who grounds himself in intuitive truths. This made Geo. Fox, of the Quakers, irresistible in his conflict with the college graduates of his day, two hundred years ago."

There are three kinds of intuitions; reason, senses, spiritual nature. St. Paul, in terms of psychology, describes man as a tricotomy, body, soul, and spirit. In salvation, this third class of intuitions has been suddenly unfolded before the astonishing gaze of the consciousness. "When the sun arises he brings the light with him; so it is with the Holy Ghost; when he enters the soul—his temple on earth—the soul knows it. We need not light the flickering lamp of philosophy to show the King of Glory to his throne within. Christians have needlessly suffered from the error that they must construct a philosophy for all the facts of Christian experiences."

The certainty of the communications of the Holy Spirit to the believer's heart may be argued from the following points: a. The antecedent probability; b. the power of God; c. the testimony of the deepest Christian experience.

In the matter of Spiritual Guidance we walk in a path where a misstep may precipitate an immortal soul down the abyss of endless woe. For narrow indeed is the line between fanaticism and sobriety in respect to the operations of the Holy Ghost in advanced Christian experience. Right here many a soul has plunged into darkness. Socrates, on the day of his death, on beginning his argument for the immortality of the soul, said to his disciples, "Let us take hold of one another's hands as we enter this deep and rapid river, and let us call upon the gods to help us."

soul: I offer all to thee, Almighty Jesus, for my wisdom, my righteousness, my sanctification." As faith took hold and Christ was appropriated in all his offices, she exclaimed, "O my Jesus, thou art all in all. In thee I behold all the fulness of the Godhead mine. I am now one with God; the intercourse is open; sin, inbred sin, no longer hinders the close communion and God is all my own."

THINK OF CHRIST—THE SOUL'S SATISFACTION.

Wealth does not satisfy, nor does pleasure. Learning cannot quench the soul's thirst—they all are "cisterns, broken cisterns that can hold no water." Jesus can satisfy the soul.

Dr. Daniel Steele, whose experience of the depths of the divine life was wonderful, gave his testimony once on this wise: "The man of Calvary treads all the avenues of my soul, filling its emptiness, melting its hardness, cleansing its impurities, and pouring upon my head

"The blessed unction from above—
Comfort, life, and fire of love."

Furthermore,

THINK OF CHRIST AS THE SUN OF RIGHTEOUSNESS.

Isaac Watts sang:

"In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And Thou my rising sun.
The opening heavens around me shine
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers I am his!"

They tell us that our sun is about 93 million miles away from us, and that light from the sun traveling at the rate of 186,000 miles a second gets to us in eight and a third minutes. They tell us too, that the heat of our sun is over 6,000 degrees centigrade and the sun sends such an abundance of radiant light to the earth, that if these waves were wholly converted into mechanical energy each person's share would be sufficient to lift a 3,300 pound load a vertical distance of nearly twenty miles every minute of his life.

As we think of these staggering figures they suggest to us some happy illustrations of Jesus as the Sun of our souls.

(a) His throne is in heaven—far beyond suns and moons and stars, yet to the seeking soul he sheds light instantaneously and communicates himself to his people in the twinkling of an eye. Many people can testify that instantly, as they began to pray, Jesus answered in power and blessing.

(b) He is the baptizer by fire and before this fire sin burns, self is consumed, and the soul transformed.

(c) He energizes the soul with his fiery baptism. "Ye shall receive power" was his promise. This power fell upon the disciples at Pentecost and they were charged with divine electricity. This power fell upon the Wesleys and they set all England on fire. This power fell upon Finney and America was ablaze with heart-searching and heart-cleansing revivals. This power fell upon Inskip and the Holiness Movement was born anew. This power fell upon William Taylor and he became the flaming torch of modern missions. This power fell upon Moody and he swept two continents for God.

IN CONCLUSION, THINK OF CHRIST AS THE SANCTIFIER.

It has been well said that the originating cause of the soul's sanctification is God the Father, the efficient cause is God the Holy Spirit, but the procuring and meritorious causes are God, the Son, and the propitiation Jesus made on the Cross.

In 1 Cor. 1:30, we read: "But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption." In the soul's sanctification, there is a divine renewal; we are washed from sin's pollution; we are freed from sin's power; we are enabled through grace to walk in the way of God's commandments blamelessly. "Justification," said G. Angell James, "is the work of Christ for us. Sanctification is the work of the Spirit in us."

"Sermon on the Mount."

I have read Dr. Gray's recent book on the Sermon on the Mount. He has given us some fine things. The directness and simplicity of the style gripped me. The tone of the volume is excellent. Dr. Gray is as straight as a gun-barrel on the great cardinal doctrines of the Bible. A fine Christian character and a noble manhood are back of the volume.

ANDREW JOHNSON.

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The Christian and His Bible.

REV. HERMAN A. GRANT.

PART II.

THE BIBLE CONTAINS PRACTICALLY ALL WE KNOW ABOUT GOD.

PERHAPS it is easier for us to realize the need and the value of Bible study when we consider that the Bible contains practically all we know or can know about the Creator and his relationship to human beings. Of course there are many books that tell about God and his dealings with men, but if they are worth anything at all, they are founded on the truths of Scripture, and simply expand these truths, or apply them to life. Many such are helpful, and should be read carefully by Christian people, but they must not be allowed to take the place of the Bible. Then, in addition to the help given by good books, one is certain to learn something about the Almighty by experience. The Christian who conscientiously lives a consecrated, spiritual life will learn much about God through fellowship, just as we learn more about the characters of our acquaintances by fellowship with them. But such experimental knowledge cannot answer some of the puzzling questions that flood the thoughtful mind. There must be some source of authority and revelation. In the Bible as the divine revelation of God we find this authority.

Because the Bible does tell us so much about God and eternity, it is a real privilege to be allowed to read it. It is more a privilege than it is a duty, more a pleasure than an irksome task. I am thoroughly disgusted with seeing folks consider every God-given privilege as an irksome duty, as an unpleasant thing that must be done because one is a Christian. Bible study, church attendance, prayer, testimony, Christian service, are all blessed privileges, not unpleasant obligations. We should be thankful that Almighty God has given us the privilege of doing these things. He might have given us no revelation of himself and his divine plan. He might have allowed us to live with no knowledge of salvation, no hope in eternity, no comfort from thinking of him as a loving Father. He might have refused us any knowledge whatever of spiritual things. Then we would have lived our lives in the darkness of doubt and ignorance; we would have known nothing of what is beyond; we would have had no knowledge of a saving Christ; we would have gone down to the grave with no hope of anything better in the future.

How does it happen that we are in the world? What is the cause of so much suffering, inequality, hardship, disappointment, misunderstanding, and loss? What, if anything, can ever change the undesirable conditions of modern life? What is death? and what becomes of our loved ones when they die? What shall we find on the other side of the grave? Is there anything to save us from the sin which we feel possesses our nature? These questions and many similar ones have troubled the mind of man for ages. We want to know about them, and we want to know beyond any reasonable doubt. Perhaps we have had our own preconceived opinions. Probably other men have told us what they believed, but such uncertain testimony is not satisfactory to us. We want someone who speaks with an unwavering voice. We want to be certain that we have the right understanding of the matter. It is too serious a question for us to dare take any chances. Where can we hear a voice that has the right to speak with authority? We must answer that God speaking through the pages of the Bible is the only one who can

tell us definitely about these things that concern us so vitally.

We pay teachers to teach our children about Washington, Lincoln, and other famous men of American History. These teachers tell the children what noted heroes these men were, and what worthy things they did for our country. It is a good and beautiful thing to teach of such men and such deeds. The unhappy part of the matter is the fact that children, yes, and many adults as well, know more about these men of history than they know about God and his Christ.

THE BIBLE IS THE BEST GUIDE FOR LIFE.

In addition to what the Bible teaches us about God, it furnishes us the only real guide for proper living. If we lived better lives, we would live happier lives. There is a method of living that gives the fullest extent of joy and success that it is possible to have in this world. The Bible reveals that way; and only as we read and study it can we enter the best there is in life.

The Bible tells us what condition we are in. The condition of unsaved man is such that he can scarcely be brought to believe that he is in so grave danger. But the Bible declares it as a fact, and explains why man is where he is.

This revelation explains to some extent what will happen to man if he remains in his lost condition, and refuses to obey the Lord and live the divine life. It is to the Bible that we should go to learn about hell and our future destiny. Remember as you read that it is what the Book says, not what you or someone else may think, that settles this question of the destiny of the wicked.

Better still, the Bible tells us how to escape this condition, how to become better men and women, how to enter eternal glory. It points to Christ as the Saviour of sinful folk, and shows how faith in him can save. Why seek other ways of escaping hell when the divine revelation points to the only way? Why cling to your own conceptions when there is no authority but God?

When we have yielded our hearts to Christ, we shall find in the Bible a complete description of the path the Christian should follow. We can read there of its benefits, its joys, its dangers, its safe-guards, its rules, and its standards. There is no good reason why members of the church should go to the minister with the question, "Is it right for a Christian to go to the dance?" or, "Should I do this or that?" The Bible will tell you what God wants you to do and how you should live in order to meet the reasonable obligations of the will of the Divine. There is a written precept for practically every condition of life, and if one will conscientiously follow the advice given in Holy Writ he will never go far astray in matters of right living.

I think it can be truly said that in the Scriptures can be found a worthy answer to every fair and reasonable question regarding life and eternity. How can I attain to the highest there is in life? How can I overcome the evil and the temptation that beset me? How can I find peace, power, contentment, usefulness, nobility of character? It is all explained in the Book of our Lord.

THE BIBLE IS FILLED WITH COMFORT AND PROMISE.

Aside from the wisdom and the instruction in the Bible, which of themselves make it invaluable to the child of God, the book contains an incredible number of comforting passages. The Christian who has neither time nor inclination to read the Scriptures little realizes of how much comfort he is depriving himself. Bible lovers throughout all

ages have found on the beloved pages blessed words of cheer, encouragement, and hope. There is, I believe, some word to meet every need and longing of the human heart. Do you wonder if it is worth while to live the Christian life? Read Psalm 5:12. "For thou, Lord, will bless the righteous; with favor wilt thou compass him as with a shield." Are you losing courage in life's struggle? "Be of good courage, and he will strengthen your heart, all ye that hope in the Lord." Ps. 31:24. Do you feel weak and helpless? "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense; he will come and save you." Isa. 35:3-4. Are you becoming fearful? "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10. What a comfort and help these passages can be to one who is in a condition to need them. And how many have gone down into the valley of the shadow of death clinging to the words of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Ps. 23:4.

How can we afford to cheat ourselves of the comfort and cheer that a wise, heavenly Father has provided for his children? How unwise is the Christian who leaves upon the table unused the Book which, more than any earthly means, can provide him with encouragement and strength for life's duty.

(Continued)

The Bible and Science.

W. M. YOUNG, A.M., Sc.D.

DANGERS OF NATURALISM ARISING FROM EVOLUTION.

THE most important thing about a man is his philosophy of life," says G. K. Chesterton. Perhaps it would make little difference whether a man believed in evolution or creation but for the consequences of his philosophy of life. If man be but a lightly developed animal, then, of course little lapses into animalism might be condoned, and the responsibility for crime must be greatly lessened. Some of our poor relatives may be very backward in their development and have not yet arrived at the condition of responsibility. Albert Edward Wiggam says: "Unvarnished naturalism seems to be rising in tide and volume throughout the thinking world." It must be apparent to every thinking person that the modern teachings of evolution make a suitable foundation and excuse for this "rising tide of unvarnished naturalism."

THE EFFECTS OF A MEAN PHILOSOPHY OF LIFE.

Those who believe in evolution instead of creation regard man as "a bundle of inherited tendencies"—inherited from the beast. A man's whole thought and view of life is revolutionized when he looks to the jungle for his ancestry, throws away the law of love, and accepts the doctrine of "the survival of the fittest." When Nietzsche carried Darwinism to its logical conclusion in Germany and denied the existence of God, denouncing Christianity as the "doctrine of the degenerate," and democracy as the refuge of the weakling, he overthrew all standards of morality and eulogized war as a necessity to

(Continued on page 6)

Hon. William Jennings Bryan's Last Speech.

DENOUNCES EVOLUTION AS "INHUMAN DOCTRINE" WHICH EVEN SCIENTISTS CAN NOT AGREE ON AND WHICH LEADS TO AGNOSTICISM AND ATHEISM OF FOLLOWERS.



DEMOSTHENES, the greatest of ancient orators, in his 'Oration on the crown,' the most famous of his speeches, began by supplicating the favor of all the gods and goddesses of Greece. If, in a case which involved only his own fame and fate, he felt justified in petitioning the heathen gods of his country, surely we, who deal with the momentous issues involved in this case, may well pray to the Ruler of the Universe for wisdom to guide us in the performance of our several parts in this historic trial.

"Let me in the first place, congratulate our cause that circumstances have committed the trial to a community like this and entrusted the decision to a jury made up largely of the yeomanry of the State. The book in issue in this trial contains on its first page two pictures contrasting the disturbing noises of a great city with the calm serenity of the country. It is a tribute that rural life has fully earned.

TRIBUTE TO JURY.

"I appreciate the sturdy honesty and independence of those who come into daily contact with the earth, who, living near to nature, worship nature's God, and who, dealing with the myriad mysteries of earth and air, seek to learn from revelation about the Bible's wonder-working God. I admire the stern virtues, the vigilance and the patriotism of the class from which the jury is drawn, and am reminded of the lines of Scotland's immortal bard, which, when changed but slightly, describes your country's confidence in you:

'O Scotia, my dear, my native soil!
For whom my warmest wish to heaven is sent,

Long may thy hardy sons of rustic toil
Be blest with health, and peace, and sweet content!

'And Oh, may Heaven their simple lives prevent

From luxury's contagion, weak and vile
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand, a wall of fire, around their much-loved isle.'

"Let us now separate the issues from the misrepresentations, intentional or unintentional, that have obscured both the letter and the purpose of the law. This is not an interference with freedom of conscience. A teacher can think as he pleases and worship God as he likes, or refuse to worship God at all. He can believe in the Bible or discard it; he can accept Christ or reject Him. This law places no obligations or restraint upon him. And so with freedom of speech, he can, so long as he acts as an individual, say anything he likes on any subject. This law does not violate any rights guaranteed by any constitution to any individual. It deals with the defendant, not as an individual, but as an employee, an official, or public servant, paid by the State, and therefore under instructions from the State.

SEES RIGHT TO CONTROL.

"The right of the State to control the public schools as affirmed in the recent decision in the Oregon case, which declares that the State can direct what shall be taught and also forbids the teaching of anything 'manifestly inimical to the public welfare.' The above decision goes even farther and declares that the parent not only has the right to guard the religious welfare of the child, but is in duty bound to guard it. That de-

cision fits this case exactly. The State had a right to pass this law, and the law represents the determination of the parents to guard the religious welfare of their children.

"It need hardly be added that this law did not have its origin in bigotry. It is not trying to force any form of religion on anybody. The majority is not trying to establish a religion or to teach it—it is trying to protect itself from the effort of an insolent minority to force irreligion upon the children under the guise of teaching science. What right has a little irresponsible oligarchy of self-styled 'intellectuals' to demand control of the schools of the United States, in which 25,000,000 of children are being educated at an annual expense of nearly \$2,000,000,000?

"Christians must, in every State of the Union, build their own colleges in which to teach Christianity; it is only simple justice that atheists, agnostics and the unbelievers should build their own colleges if they want to teach their own religious views or attack the religious views of others.

"The statute is brief and free from ambiguity. It prohibits the teaching, in the public schools of 'any theory that denies the story of Divine creation as taught in the Bible,' and teaches, 'instead, that man descended from a lower order of animals.' The first sentence sets forth the purpose of those who passed the law. They forbid the teaching of any evolutionary theory that disputes the Bible record of man's creation and, to make sure that there shall be no misunderstanding, they place their own interpretations on their language and specifically forbid the teaching of any theory that makes man a descendant of any lower form of life.

"The evidence shows that defendant taught, in his own language as well as from a book outlining the theory, that man descended from lower forms of life. Howard Morgan's testimony gives us a definition of evolution that will become known throughout the world as this case is discussed. Howard, a 14-year-old boy, has translated the words of the teachers, and the text-book into language that even a child can understand.

BOY DEFINES THEORY.

"As he recollects it," the defendant said, 'a little germ of one cell organism was formed in the sea; this kept evolving until it got to be a pretty good-sized animal, then came on to be a land animal, and it kept evolving, and from this was man.'

"There is no room for difference of opinion here, and there is no need of expert testimony. Here are the facts, corroborated by another student, Harry Shelton, and admitted to be true by counsel for defense. Mr. White, superintendent of schools, testified to the use of Hunter's Civic Biology, and to the fact that the defendant not only admitted teaching evolution, but declared that he could not teach it without violating the law. Mr. Robinson, the chairman of the school board, corroborated the testimony of Superintendent White in regard to the defendant's admission and declaration. These are the facts. They are sufficient and undisputed; a verdict of guilty must follow.

"But the importance of this case requires more. The facts and arguments presented to you must not only convince you of the justice of conviction in this case, but while not necessary to a verdict of guilty, they should convince you of the righteousness of the purpose of the people of the State in the enactment of this law. The State must speak through you to the outside world and repel the aspersions cast by the counsel for the defense upon the intelligence and the enlightenment of the citizens of Tennessee. The people of this State have a high appreciation of the value of education. The State consti-

tution testifies to that in its demand that education shall be fostered and that science and literature shall be cherished. The continuing and increasing appropriations for public instruction furnish abundant proof that Tennessee places a just estimate upon the learning that is secured in its schools.

"Religion is not hostile to learning; Christianity has been the greatest patron learning has ever had. But Christians know that 'the fear of the Lord is the beginning of wisdom,' now just as it has been in the past, and they therefore oppose the teaching of guesses that encourage godlessness among the students.

SCIENCE FULLY VALUED.

"Neither does Tennessee undervalue the service rendered by science. The Christian men and women of Tennessee know how deeply mankind is indebted to science for benefits conferred by the discovery of the laws of nature and by the designing of machinery for the utilization of these laws. Give science a fact and it is not only invincible, but it is of incalculable service to man. If one is entitled to draw from society in proportion to the services that he renders to society, who is able to estimate the reward earned by those who have given to us the use of steam, the use of electricity, and enable us to utilize the weight of water that flows down the mountain side? Who will estimate the value of the service rendered by those who invented the phonograph, the telephone and the radio? Or, to come more closely to our home life, how shall we recompense those who gave us the sewing machine, the harvester, the threshing machine, the tractor, the automobile and the method now employed in making artificial ice?

"The department of medicine also opens an unlimited field for invaluable service. Typhoid and yellow fever are not feared as they once were. Diphtheria and pneumonia have been robbed of some of their terrors, and a high place on the scroll of fame still awaits the discoverer of remedies for arthritis, cancer, tuberculosis and other dread disease to which mankind is heir.

"Christianity welcomes truth from whatever source it comes, and is not afraid that any real truth from any source can interfere with the divine truth that comes by inspiration from truth to which Christians object, for true science is classified knowledge, and nothing therefore can be scientific unless it is true.

EVOLUTION NOT TRUTH.

"Evolution is not truth; it is mostly an hypothesis—it is millions of guesses strung together. It had not been proven in the days of Darwin; he expressed astonishment that with two or three million species it had been impossible to trace any species to any other species. It has not been proven in the days of Huxley, and it has not been proven up to today. It is less than four years ago that Professor Bateson came all the way from London to Canada to tell the American Scientists that every effort to trace one species to another had failed—every one. He said he still had faith in evolution, but had doubts about the origin of species. But of what value is evolution if it cannot explain the origin of species. While many scientists accept evolution as if it were a fact, they all admit, when questioned that no explanation has been found as to how one species developed into another.

"Darwin suggested two laws, sexual selection and natural selection. Sexual selection has been laughed out of the classroom, and natural selection is being abandoned, and no new explanation is satisfactory even to scientists. Some of the more rash advocates of evolution are wont to say that evolution is

as firmly established as the law of gravitation or the Copernican theory. The absurdity of such a claim is apparent when we remember that any one can prove the law of gravitation by throwing a weight into the air, and that anyone can prove the roundness of the earth by going around it, while no one can prove evolution to be true in any way whatever.

"Chemistry is an insurmountable obstacle in the path of evolution. It is one of the greatest of sciences; it separates the atoms— isolates them and walks about them, so to speak. If there were in nature a progressive force, an eternal urge, chemistry would find it. But it is not there. All of the ninety-two original elements are separate and distinct; they combine in fixed and permanent proportions. Water is H₂O as it has been from the beginning. It was here before life appeared and has never changed, neither can it be shown that anything else has materially changed.

"There is no more reason to believe that man descended from some inferior animal than there is to believe that a stately mansion has descended from a small cottage. Resemblances are not proof—they simply put us on inquiry. As one fact, such as the absence of the accused from the scene of the murder, outweighs all the resemblances that a thousand witnesses could swear to, so the inability of science to trace any one of the millions of species to another species, outweighs all the resemblance upon which evolutionists rely to establish man's blood relationship with the brutes."

(Continued)

Jesus In a Modern Home.

Richard W. Lewis, D.D.

CHAPTER TWO.

IN THE FLOWER GARDEN.

NCCE away from restraining walls, and well out in the open air, the child walked a long way by the side of the Master and spoke her heart with all the naturalness and ease of an old-time friend addressing another.

"I know you love flowers, Master, for I know that you said, 'Consider the lilies of the field, how they grow, they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these,' and I love flowers so much that I fell in love with that verse, and memorized it."

"And have you considered them?" asked Jesus of the child.

"Well, I don't really know, for sure, but I am glad you are here so that I can ask you what you mean by 'consider.' Of course, I think of them, and I love them, but may I have to wait a long time before I can 'consider' them as you want me to?"

"Yes, that is just what the big people about you are teaching children—to 'wait.' But I will give you another verse to learn and to love. It is about little children," said Jesus.

"O, Jesus, I shall be so glad if you will pick me out a verse, and I will learn it by heart as soon as I can," enthusiastically replied the child.

"Listen carefully, then," said Jesus, "and I shall repeat it very slowly, so that you may get it well in mind: 'Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.'"

"O, that's easy, and it is short, too. I know I can soon learn that," was the child's joyful reply.

The Man of Galilee repeated the words once more, very slowly, and in a voice as soft and sweet as any mother's voice while crooning her baby to sleep. The child caught the

words as if by magic, and was delighted when her companion complimented her for so readily memorizing the verse.

"But," enquired the little thinker, trying to learn from the Master, "what do you mean by 'converted'?"

"By it I mean turned completely around, changed through and through, having a new heart—one that now loves, instead of one that hates; one that leads you, a little girl, to follow Me, rather than to follow Satan, my enemy," answered Jesus.

"That's just what I want to do," eagerly replied the child, "and I do wish I could do it. But every time I start out to be a good little girl there's something, I do not know what it is, that gets right in my way, and soon I know it is something down in my heart, and it leaks out on my tongue, and creeps out on to my fingers, and drops down into my feet, so that I go the wrong way, to the place you would not go, and I handle things you would not handle, and I say ugly words you would not say, and I think some thoughts I would not want you to know—but I know you do know them. And, Jesus, there is nobody in my home to help me be good, 'cept gra'ma, when she comes to see me. O, she is so good! She tells me 'bout you, and tells me to be a good little girl, to read my Bible, and to pray before I go to bed, and lots of things like that." And thus the child of simple heart ran along with her free and easy prattle, while the Master bent to her every word, and smiled at some of her child's ways of putting it.

"Why does not your mother help you?" asked Jesus, watching Elizabeth's facial expression as it suddenly clouded.

"Well, Jesus, if you listen at the dinner table this evening, and hear how they talk, and what they talk about, I think you will find out why I try to be like gra'ma more than like my mother. Gra'ma has always been so good and sweet; she lives out in a country town where it is easier for people to be good; and she never has had lots of money, and a fine house, and heaps of fancy company coming to see her, and laugh at her when she wants to be good. Gra'ma, she won't stay here much. She says city folk are too hifalutin' to suit her! When she is here she wants to 'tend church twice every Sunday, and go to prayer meeting every Wednesday night, and read her Bible every day, and all sorts of things. But mother laughs when gra'ma's gone, and says, 'Well, I was sorter that way once myself, but rich people can't live in the city just as they did when they were poor, and lived on a farm in the country.'"

By this time the evening shadows were gathering, and the hour for the evening meal was approaching. The Christ and the child entered the massive mansion, every part of which suggested wealth and refinement, luxury and ease, and Jesus was offered a guest chamber wherein he might refresh himself and prepare for the meal soon to be served.

The child ran at once to her mother, and with the gush of her buoyant nature began to show the ecstasy of soul which she felt. As she studied her mother's face, her own began to cloud. Intuitively she felt that something was wrong. Her grave apprehensions were verified by the mother's motioning to her to follow, and they stepped into an inner room where they would have privacy.

"Elizabeth, I am glad you are delighted with our Guest in the home," said her mother, "for I am upset. Of course you are only a child, and I can hardly expect you to fully understand my embarrassment. But surely you do remember that your father spoke yesterday evening at the dinner table of his friends coming out for dinner this evening. I do wish that you could have known that these guests will hardly be pleased to meet a stranger at this time, and more especially one who is not in their class. Our guests of whom I am speaking are big business men; they are men of wealth and of the world, who have no time for the Bible and religion, nor

to think of Jesus and the things which most interest him, so they are certain to be much embarrassed because they can't talk on such topics as will be of interest to the Master; nor will he, in turn, be able to talk on such things as interest them. Without intending it, my child, you have gotten your mother, your father, and our guests into a world of trouble tonight!"

"Why, mamma," eagerly replied the child, "I have been talking to him for an hour, and we had no trouble about it, so I can't see why you and Daddy's guests should be 'embarrassed,' as you call it. It looks to me like they would think it a great honor to be here this evening when Jesus is to be our 'distinguished' Guest, as you call him. But I am very sorry, Mother, dear, that I have 'upset' your plans. Shall I go tell Jesus now about the guests who are coming, and get him ready to make himself at home with these big business men? Mother, wait, please! Let me say something—I have been talking to Jesus so much, you know, and if he can draw himself down to speak to a little girl, and listen to what she says, I am very sure he can lift himself up so he can understand all that these big business men will say, and that he will say things they can understand, for I did."

The mother's ruffled and disappointed spirits were relaxed for a moment, and a smile actually played over her face as she listened to her precious child who had, without any thought of assuming a wrong place, sought to instruct her mother!

"But, Elizabeth," answered the mother, "you are too young to understand what is in my mind, and the deep disappointment I feel. It is too late now to mend bad matters, we shall only make them worse by any meddling, but I do wish to ask that you be very careful what you say at the dinner table tonight, or after we shall have retired to the drawing room."

"Mother, you may be sure that I shall, for I am sorry that I have asked Jesus to take dinner with us when it didn't suit you and Daddy and the other guests. But really, Mother, I thought Jesus was much bigger than all of them put together, Daddy thrown in, and I thought you and Daddy, with cook and the other servants beside, would be glad if Jesus stayed with us for dinner tonight, for he is the most wonderful One in all the world, if the Bible is true, and we have not quit believing the Bible just because we have money, a fine home, and many big business friends, have we, Mother?"

What strange things happened when all the guests had gathered at the dinner table, with Jesus and Elizabeth side by side, will be the story of the next chapter.

(To be continued)

"Consistent Once."

REV. J. P. ATTAWAY, Holly Hill, S. C.

(No. 7.)

The "real scholars" of the modernist school have so many contradictions in their scheme that we are almost surprised to find them consistent in one thing. They hold that the greater part of the Old Testament Scriptures is a compilation from various and multiplied anonymous sources. They do not satisfy us on that score, but they do satisfy us that their own work and scheme of interpretation is a much mixed up compilation. R gives the opinion of D, who tells what W said, who in turn gives B as his authority, who declares that A enlightened him; and the Lord only knows where A got his notions.

H. C. Morrison's Slate for the Summer of 1925.

Gaines, Michigan, August 28-Sept. 1.

Kentucky Conference, Sept. 2-6.

Jackson, Ky., September 7-9.

Salem, Va., September 11-21.

Revival meeting in Chapel of Asbury College. Pray for me.

THE BIBLE AND SCIENCE.

(Continued from page 3)

man's development. His doctrine was spread broadcast all over Germany and Europe, and soon the World War came near wrecking all nations.

William Jennings Bryan says: "The principal objection to evolution is that it is highly harmful to those who accept it and attempt to conform their thought to it. Evolution does not ruin all who accept it, neither does small-pox kill all who take it. In fact, only five percent of those who take smallpox die of it. The spiritual mortality among evolutionists is greater than that."

EVOLUTION KILLS FAITH IN GOD.

Prof. James H. Leuba, of Bryn Mawr College, in a book entitled "Belief in God and Immortality," asserts that religion is dying out among the educated of this country. To prove it, he sent a questionnaire to the scientists whose names he found in a book which he declares contains the names of practically every scientist of prominence. Relying upon the answers received he says that more than half of the prominent scientists do not believe in a personal God or a personal immortality.

Selecting nine representative colleges and universities, he questioned students in the same way, and declares that their answers show that only 15 percent of the freshmen had abandoned Christianity, while 30 percent of the juniors, and 40 to 45 percent of the men who graduated had discarded the cardinal principles of the Christian faith. This change toward unbelief was due, in his opinion, to the influence of the cultured men under whose instruction the students passed.

It is well known that Prof. Leuba is not a Christian himself, and is not arguing against the teachings of modern evolution, but his investigation throws light upon the present day influences that are shaping the philosophy of life of our young people in college.

EVOLUTION NOT PROVED.

But what is the use of complaining about the evil results of belief in materialistic evolution if it be true? If it be true we will be forced to accept it even if it should wreck our civilization. We deny that it is true, and hope to show reason for the denial.

Dr. C. W. Saleeby, the noted English scientist, tells us that the beginnings of life were all female, and that the male was an afterthought. The Bible says of the human species: "God created man in his own image, in the image of God created he him; male and female created he them." How does evolution account for sex in the organic world? It does not account for it: but sex is here. The great chasm has to be bridged, and modern evolution assumes it without explanation as it does with a thousand other things.

THE CHASM BETWEEN THE PHYSICAL AND MENTAL.

Charles Darwin says: "In what manner the mental powers were first developed in the lowest organisms, is as hopeless an inquiry as how life first originated." He simply evades two of the most important questions that are necessary to his theory. He claims that man's powers of mind differ in degree, but not in kind, from those of the lower animals. But there is a marked difference between the mind of man and the intelligent powers of animals.

Conscience belongs to man; no animal has it. We do not attribute moral qualities to the brute. The animal does not suffer pangs of conscience.

Freedom of the will to act from motives which conscience approves belongs to man alone. Without this freedom, conscience would be in vain.

Self-consciousness in man is something entirely different from any power possessed by animals.

Man can think about his own mental con-

ditions; he can compare his own thoughts as if they were external objects. In the future he may reason about them as realities. He can realize that he is the same person, though changed, that he was in his youth. He can, so to speak, stand back and consider the workings of his own mind.

POWERS OF REASON AND SPEECH.

"Continuous progressive change, according to certain laws, by means of resident forces" in nature could never account for the powers of reason and speech in man.

The sounds made by animals cannot be designated language. Language is peculiar to man. Human language, with its many thousands of words, is far different from the quacking of geese and the chattering of monkeys. Language embodies thought. The so-called language of animals is only an instinctive expression of their feelings. No animal can entertain an abstract idea. Who will undertake to teach algebra or chemistry to an ape?

Man has inventive powers; he has flooded the world with tools. He can direct and modify the forces of nature and by his inventions set them to work for him.

The idea of a spiritual God—omnipotent, omniscient, omnipresent—a God of universal love and holiness who condemns sin in all its forms, but who forgives the penitent sinner, is one of the most comprehensive ideas that can enter the human mind. Such ideas came not by evolution from the anthropoid ape, but were a revelation from the God whom the Bible proclaims. There is no room in the theory of evolution for miracles, revelations and objective answers to prayer, and without these humanity would be infinitely poor.

Discouragement.

W. M. ZIMMERMAN.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life, for I am not better than my fathers."—1 Kings 19:4.

Poor Elijah! See him sitting there under a juniper tree, wishing that he might die. When we recall how he won the great victory over Baal's prophets and how he locked and unlocked heaven with his prayers, we marvel that he could ever get into such a frame of mind as he is now in, as he sat under the juniper tree. Discouragement is one of Satan's most effective allies. Every suicide could probably be traced back to discouragement. O brother, beware of Satan's power to discourage you.

"And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

"And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

"And the angel of the Lord came again the second time, and touched him and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights into Horeb the Mount of God."

"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

Hallelujah! Elijah made it through into heaven. Reader, be encouraged by this record of Elijah. "Resist the devil and he will flee from you." Christy Mathewson, the famous base-ball pitcher, was knocked out of the box in the first inning. Amid the gibes of his opponents, he replied, "Never mind, you'll hear from me yet," and they did. How many there are who are, "knocked out of the box," discouraged, heavy-hearted, under the juniper tree, unable to pray. To all such we say,

pray and pray again until victory comes and you'll make it through to the skies. Glory!

"Where he may lead me, I will go,
For I have learned to trust him so;
His divine will is sweet to me,
Hallowed by blood-stained Calvary.
Jesus shall lead me night and day,
Jesus shall lead me all the way;
He is the truest friend to me,
For I remember Calvary." Amen!

Tribute to Bryan.

"One of the greatest champions of civic righteousness passed when William Jennings Bryan died," said Wayne B. Wheeler, LL.D., general counsel of the Anti-Saloon League of America.

"As ambassador of the Prince of Peace, he was not ashamed of the gospel of Christ; as Tribune of the people he dared risk unpopularity for the truth; as foe of the Demon of Drink, he challenged spiritual wickedness in high places. As private citizen he wielded greater power and influence than some who held the Presidency to which millions of his fellow citizens sought to raise him. He leaves a vacant place that no other will soon fill."

WILLIAMS JENNINGS BRYAN.

Bryan dead?—At sixty-five?

Why, but a year ago we heard

"The Cross of Gold" or so it seems.

And yet—what ages he has crammed
Into this interval.

The People's Tribune,
Envoy of the Prince of Peace,
State Secretary of America,
Father of policies of state
Which bear the names of those who wed
But never could beget them,
Defender of the Faith,
Evangelist of Temperance,
Expounder of the Word of Life,
Master of Assemblies—
What catalogue could give
His titles?

Sixty-five? In deeds—Methuselah,
In vigor—like a stripling,
"Boy Orator" long—as promised One
Who urged "like little children be."
The calendar is meaningless,
The clicking clock means naught.
This man lived in deeds and packed
Whole epochs in a life-time.

Mayhap three score and five's his age
But what measurement can one apply
To an immortal. Not by length
But triune cubic measure
Sounds we tell his life
In terms of endless length,
Of boundless breadth,
Of height that reaches
Up to the triune God,
To whom he stands
A testimony and a monument,
A speaking Memnon made vocal by his
God.

WAYNE B. WHEELER.

OKLAHOMA REVIVAL.

A union meeting of two weeks held at the Indian Methodist Church camp ground, near Stonewall, Okla., proved to be a country-wide revival. Rev. Irvin B. Manly, of Houston, Texas, led in the campaign. Miss Jane Arnold, Winfield, Kan., led in the singing both to great advantage and to the delight of all. William Lusk, a young man from Houston, did efficient personal work and won the hearts of all. Family altars were erected, the different churches brought together in a wonderful way, all the ministers heartily co-operating; 150 people testified to have been blessed in the meeting. Sinners turned to the Lord as their Savior. A Methodist Church is to be organized at once, with a splendid membership, under the care of Rev. C. E. Farries, of Stonewall, Okla. Evangelist Manly is now in a meeting at Bolivar, Tex.

RENEW YOUR SUBSCRIPTION.

HE THAT WINNETH SOULS IS WISE

AN OLD-TIME REVIVAL AT PRICEVILLE, KY.

In behalf of friends, and those who have contributed toward buying the tents for Dr. Morrison to use in Kentucky, we report our second meeting under one of the tents. We were located in a small village and were favored by a number of roads leading in directly to the tent. The meeting started well and it began to rain, which hindered the services for awhile, but the third week we were blessed with beautiful weather and immense crowds. All the people near by came, some in cars, others in two-horse wagons and any other mode of travel they might have. It was a time of great interest due to the fact that the Lord was saving many hard sinners. One man was saved that had not been attending church for five years. Only one person came to the altar that did not get satisfied during the entire meeting.

It is very noticeable that doubt and skepticism are getting into the rural life of the people of this country. Here we found several reading after Darrow and believing the Liberalists were exactly right. It is time now that we put on a twelve-month revival to save this country from the agnostics in the pulpit or out. In all, we had thirty-nine blessed, fourteen of whom were sanctified. We are now in a meeting near Glasgow. Pray for the tent party while we preach the whole gospel. J. R. Parker.

MT. LAKE PARK CAMP.

Many are praising God for once more visiting Mt. Lake Park, Md., with "the very same power they had at pentecost;" the power that Jesus promised should come down.

The 1925 camp was opened on the evening of July 3rd with a note of victory in song, prayer and preaching and was crowned with a gracious altar service, in which a young Methodist preacher from over in Virginia was definitely and gloriously sanctified, and throughout the following days was an inspiration and blessing to many. About every service was great because of the splendid and growing attendance, the inspiring singing, the tremendous and unctuous preaching, followed by fruitful altar services, and great rejoicing because of the refreshing from the presence of the Lord, and salvation coming to many.

Rev. Dr. D. Westfall, Secretary and Director, with C. M. Hood, of Moundsville, W. Va., president of the camp meeting association, presided with grace and efficiency. The preachers were Revs. H. C. Morrison, John Paul, Andrew Johnson and Wm. Huff. The first night Dr. Morrison preached there was a "Sunday night crowd;" and from that service until the close, the people attended as they had not in years. The last Sabbath afternoon, an overflow meeting of 4,000 people (so estimated) was held in the old amphitheater, while the Tabernacle was filled with those who came to enjoy the feast spread for all—and numbers of the curious and restless, paced about the campus.

The early morning praying, by a band of holy men and women who met each day in pentecostal spirit and manner, it is believed, was largely responsible for much of the glorious outcome of this year's camp meeting. The preaching was of a very high order; definite in the portrayal of sin and carnality in the human heart, with worldliness and infidelity, and a clear setting forth of the cure and complete deliverance from it all through faith in the cleansing blood of Jesus.

The singing and singers kept a good pace with the preaching, when it comes to unctious, inspiration and blessing that comes from above. The leaders were Kenneth and Eunice Wells, who are pentecostal musicians, and Miss Minnie Shay, who always blesses folks when she sings.

The daily testimony meetings were pronounced "glorious times of heavenly fellowship," as also the "ring meetings" led by Rev. Andy Dolbow, in the same activity that seems not to abate with the years. The children's meeting led by Rev. H. O. Teagarden, increased daily.

Scores of Methodist pastors and evangelists attended the preaching services, and no doubt carried away with them hearts filled with the mighty truths they had listened to. May even greater pentecostal days come to Mt. Lake Park next year.

Mrs. C. W. Ruth.

PADUCAH, KENTUCKY.

I thought that some of your readers would be interested in the following, as two Wilmore boys did the work for the Lord.

Trinity M. E. Church has just closed one of the most successful revivals ever held here. The interest ran high from the very beginning and night after night the house was crowded to hear the gospel message of the evangelist. Rev. O. H. Callis, of Wilmore, did the preaching, bringing the old-time gospel message with all of its beauty and power and men and women came to the altars night after night weeping and praying for mercy until they prayed their way through to victory. God's presence was felt at every service and his blessing was upon the evangelist.

Brother Callis holds up a high standard; his work is thorough and complete; he never tries to let down

the bars to get large numbers into the church, but seeks to have those reconsecrated and sanctified that are already in that they might be able to enjoy their religious experience. He was ably assisted by Prof. John W. Guyer, also of Wilmore, a very promising young singer who has dedicated his life to God and who can bring him near with song. There were 31 professions and reclamations, many seeking a higher Christian experience. The church has been wonderfully strengthened spiritually and otherwise. May God's richest blessings rest upon them in their work.

Sincerely yours,

O. C. Sims, Pastor.

OAKLEY, OHIO.

Sunday night, July 26, we closed a very excellent tent meeting at Oakley, Ohio, a nearby suburb of Cincinnati, under the auspices of the Pilgrim Holiness Church, the Rev. Lew W. Standley, pastor. The meeting continued over three Sundays.

As regards faithful attendance, importunate praying, steady faith, visible results, financial support, and good impressions made upon the community, this meeting exceeded many camp meetings of years' standing. From the beginning to the close, there was scarcely a service in which people were not converted, reclaimed, or purified.

The pastor was in ill health, suffering almost constant pain, from a dire disease, but was present at every service, directing the battle, and heroically cheering the people on in the victories won. His heart and that of his good wife were made to rejoice in the reclamation of four of their children, and in the sanctification of two of them. They are all talented, but especially a son who had been resisting a call to the Christian ministry, but has now yielded to that call, and maybe will go to the foreign field as a missionary.

In the beginning of the meeting we had a conviction, and announced our faith that something extraordinary would be accomplished before the meeting closed, and urged the people to join us in prayer and faith to that end. Our prayers were answered, and our faith rewarded in the wonderful salvation of this fine young man, and the scenes which transpired in the last service, when the people shouted and sang, and praised God for the wonderful victory. One would have to witness the victory won, properly to appreciate it. The people crowded about the tent in throngs to witness what likely many of them had never seen, in the displays of God's almighty power manifested in the closing service of that delightful meeting.

The church and pastor stood royally by us in every way, and treated us fine in every respect, and were greatly gratified and encouraged by the results of the meeting. They are a fine company of saints, and among the most liberal in their giving for the promotion of holiness at home and in the foreign field, that we have ever labored with, many of them being tithers. Blessings rich and abundant be upon every one of them, pastor and people alike.

All of our time is engaged up to September. We are now making our program for fall and winter meetings. Persons desiring to correspond with us for the vacant dates we have, should address us, 1350 Grace Avenue, Cincinnati, Ohio.

J. L. Glascock.

BOILING SPRINGS CAMP MEETING.

New life has come to old Boiling Springs Camp down in Georgia. Boiling Springs is a District Camp Meeting of the Dublin District, South Georgia Conference. For several years it seemed to be in a bad way, and it looked as if its day of usefulness was over. The meeting just closed, however, clearly demonstrated that the Lord is in the work. After prayerful consideration of the situation by the presiding elder and the committee, we invited the Rev. J. B. Kendall, one of our General Evangelists, of Lexington, Ky., to come to the rescue. From the first the Lord was manifestly present. New interest was awakened in the camp, the largest attendance in years came from a half dozen towns and the surrounding country, backsliders were reclaimed, sinners converted, believers sanctified and the moral atmosphere of the surrounding country made better. From the start Brother Kendall was a favorite. He quickly won the hearts of the young people and skillfully helped them to a better life. Wherever you saw Brother Kendall on the grounds the young people were about him. His messages were sound in the faith, saturated with prayer and energized with the dynamite of Heaven. I have had some of the great evangelists of the country with me, but Brother Kendall is one of the best of the entire field.

Rev. W. E. Scott, of our Dublin Centenary Church, was in charge of the music and did his work well. A good chorus choir and a large children's choir did excellent service under rather hard acoustic conditions.

A number of the pastors of the district attended the meeting and contributed much to its success. Rev. T. M. Luke, pastor at Wrightsville, held one of the most effective children's services the camp has ever had.

J. M. Glenn,

Presiding Elder Dublin District.

WILLIAMSON HOLINESS CAMP.

While evolution and modernism are trying to make us believe God is a myth, hell is environment, the Bible a collection of fairy stories, man a descendant from a monkey, the gospel of Jesus Christ goes forward and holiness camp meeting fires blaze from coast to coast, and new ones are springing up yearly.

This year marks the birth of the Williamson County Holiness Association, located at Cambria, Ill. They have a fine tabernacle with a seating capacity of a thousand or more. It is clear of debt and money to build a dining hall and other buildings for next year. We had good congregations from the first service, and they increased on to the end. Several nights the tabernacle was full and many standing on the outside. Rev. B. T. Baggett, pastor, is the president, Wesley Ditterline, the secretary, and Grant Crews, the treasurer. This year they had as workers the writer as preacher, Prof. Gossett, of Wilmore, as song leader, and Mrs. M. V. Lewis as young people's worker. We all did our best and had a good salvation time. Many were blessed and a goodly number crossed over into Canaan.

The people there have the camp meeting spirit. Many old camps will not equal this young camp in spirit, liberality, attendance and grip on the surrounding country. It was good to see the people come and bring provisions enough to feed an army, all gratis. Bro. Gossett and Mrs. Lewis are fine camp meeting help. I am now on my way to assist in the Wakefield, Va., camp.

Yours and his,

Wm. S. Maxwell.

PEN GROVE CAMP MEETING.

We were called by the Pen Grove Camp Meeting Board, Mr. Hayden Moore, President, to do the preaching in this splendid old camp meeting. Associated with us in the work as singers and all round helpers were Mr. and Mrs. R. A. Shank, from Columbus, Ohio. This brother and sister are wonderful singers and never failed to sing the glory down on the congregation and preacher. It was easy to preach after these consecrated singers had gotten the people ready for the preaching through the ministry of song. This was the thirty-third continuous year for this camp meeting. The president, Hayden Moore, has attended every one of them.

Pen Grove is a beautiful spot, located in the county seat of Robinson Co., Mt. Olivet. The grove curtains about ten acres—about half of it covered with majestic oak trees; a very fine hickory tree grove is also a part of it. Pen Grove is a very wonderful place to rest, eat and sleep, and to serve the Lord in the beauty of holiness.

The Board, as also the pastors of the town and community, were very cordial and of great help to the preacher and singers. Rev. Moore, of the M. E. Church, South, and Rev. Polley of the M. E. Church, closed their services for the ten days and backed up the work. Rev. Howard, pastor at Sardis, and Evangelist John Tilton, as also Mr. Winters, a singer from Asbury College, all rendered faithful service in the meetings.

The ten days were spent in good old-fashioned meetings. Three street meetings were put in as extras, as also a great mothers' meeting on Thursday afternoon, when all the places of business in town closed from 2 to 4 in honor of the service. It was a great joy to preach to the very large crowds on the streets.

The very hard rains really put the camp meeting out of business for two days, but after the rain ceased the people rallied and the work went forward once more. A number of backsliders came back to the Lord, also a few happy conversions and some were sanctified. The church life in general seemed to get a real awakening and we are looking for the work in the participating and adjacent churches to go forward in a big way. The Pen Grove Camp Meeting Board is planning big things for next year. Watch this camp meeting grow. E. D. Fellers.

BELLS, TENNESSEE.

We have just closed a wonderful meeting at Bells, Tenn. The meeting was held in the Methodist Church but all the churches worked together and you could not tell one from the other, and all the churches received a great spiritual uplift and many members. The crowds were large and interest deep from the very first service. There were about one hundred and fifty forward during the meeting and most of them went into the different churches. We took twenty-nine into the Methodist Church the last service after the meeting had closed. Many prominent and leading men and women of the city were converted and united with the church, among them the Mayor of the city. The music under the leadership of my singer was up to the standard and made a great hit in the whole community.

We are at this writing "Way down south in Dixie" in a glorious meeting with Dr. J. M. Glenn. We will soon begin to make our slate for fall and winter as calls come in; those desiring our help should write us early.

J. B. Kendall,

General Evangelist, Lexington, Ky.

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(Continued from page 1)

O. H. Callis once. These brethren rendered excellent service and the Lord blessed their ministry. The writer preached a number of times.

Rev. G. S. Pollock and wife had charge of the music. They are full of life and unction, and the people are greatly blessed under their ministry of song. Brother Pollock, who is almost inexhaustible in service, caught a severe cold the last two days of the meeting and Brother M. V. Lewis gave valuable assistance leading the host in song. Miss Mabel Clark, daughter of our pastor, rendered splendid service at the piano. Brother Pollock's son had charge of the young people's meetings, and Miss Ruth Fountaine had charge of the children's meetings, rendering excellent service.

Rev. W. L. Clark, pastor, had charge of the platform, and no man can be more prompt, clear-cut, and to the point, doing more in less time to announce and direct the services. The W. C. T. U. of Wilmore had charge of the dining-room. They secured two of the best colored women in the community to do the cooking, and these good women waited on the table. They gave us an excellent bill of fare and cannot be too highly commended for the service rendered.

Mrs. O. C. Garvey has done a most helpful work in fitting up beautiful dormitory rooms for Epworth Leaguers and, with the assistance of the women in other communities, has made this and the dormitory for women very attractive and comfortable. Under her management we had two days of Epworth League work prior to the camp, which were very profitable.

The people came in great numbers from all the country around. They were there from Louisville, Frankfort, Pikeville, Irvine, Lexington, Covington, Davtonia, Somerset, Danville, Lancaster, Stanford and Harrodsburg were well represented. People came from Millersburg, Carlisle, Cynthiana, Maysville and Paris; a fine group from Richmond, Mt. Sterling and Winchester. Wagonloads came from the country round, and automobile loads from the villages and farms. A delightful group came from Corbin; they came from the beautiful hills and mountains of Kentucky.

After the first few days the revival was on in earnest and frequently there were as

many as twenty souls at the altar in one service. Something over two hundred were either converted, reclaimed or sanctified. To our blessed Lord be all the praise. Those of us who are interested for the growth and development of the camp are taking hold with fresh courage and zeal for the upbuilding of the work. Pray for us, and make your arrangements to be with us next year.

Death of Rev. E. K. Pike.

The death of Brother Pike was certainly unexpected, and came as a great shock to his many friends. Brother Pike had every appearance of good health, with promise of long life. He was one of the most successful preachers and soul winners in the Kentucky Conference of the M. E. Church, South. His stalwart manhood, brotherly love, and faithful ministry won for him the love of the people he served and the respect of the communities in which he labored. From the time he entered the conference he remained in almost every appointment he served the full four years. Brother Pike was a man of natural ability, a good student, had practical sense, and delightful social qualities. He was a fearless, though not a harsh, preacher. He delivered the message of the Lord with love and solicitude to those to whom he preached, and many souls were brought to Christ through his ministry.

Soon after a deep conviction and powerful regeneration, Brother Pike became acquainted with the Wesleyan interpretation of the Bible on entire sanctification. He sought and obtained the experience, lived the life, witnessed and preached full salvation in Christ. Numbers of believers received the fullness of the blessing of the gospel of Christ under his ministry.

His funeral services were held in his own church in Hazard, Ky., where not only his own people, but those of all denominations gathered to pay their last respects to the man in whom they had great confidence. His remains were then brought to Wilmore, Ky., and funeral services were held in the Methodist Church, numbers of his ministerial brethren being present. The house was packed with his true friends. People came from many adjoining cities and towns. The Editor of THE PENTECOSTAL HERALD delivered a short address speaking of the many good qualities of our deceased brother. I have never seen such a floral offering at any funeral service, expressions of the love and confidence of the people blessed under his ministry.

All those who knew our beloved brother extend to his bereaved wife and children their tender sympathy. Let the readers of THE HERALD pray for this bereaved family.

H. C. MORRISON.

The Passing of a Good Man.

Brother W. H. Shehan, one of our very best Christian men, passed away at the Deaconess Hospital, Louisville, Ky. Brother Shehan's home was near Bloomfield, Ky., was a prosperous farmer, and one of the truest and best men.

Some years ago he bought a home in Wilmore and placed his children there for their education. They were worthy of their excellent and devout parents. Early in life Brother Shehan was converted, later on, he became acquainted with the Wesleyan interpretation of the doctrine of entire sanctification, he sought and obtained the experience, and lived a most beautiful and consecrated life.

For a number of years Brother Shehan was a member of the Board of Trustees of Asbury College, and took a deep interest in the progress of the school. He was faithful in attendance and liberal in his donation. He will be missed in the gatherings of that devout body of men who loved and labored for the upbuilding of Asbury College.

He leaves a widow and a number of children who are following in the footsteps of

their father. He was strong in the faith, devoutly humble, but had the courage of his convictions and was a faithful witness of the truth as it is in Christ. He passed away in great peace. May God make us strong and wise to follow on in his steps and join him at the Master's feet.

H. C. MORRISON.

"I Am With You Always."

MRS. H. C. MORRISON.



We recall having seen a picture of a man plowing, and alongside of him was the invisible Christ, keeping step in the furrows, sharing the thoughts and meditations of the plowman, yet unnoticed by the faithful plodder. It is said that Moses "endured as seeing him who is invisible," and what an incentive to endurance!

The fact that Jesus, unseen by the plowman did not render his presence any the less real. A partition wall may separate the babe from its mother, yet how alert she is to the least move or faintest cry of that object of her affection. She is not seen, but her presence is there and her loving heart responds to any cry of discomfort or need.

We are told in the Bible that "As one whom his mother comforteth, so will I comfort you." It seems the Lord has tried in every possible way, and by every conceivable comparison, to show us the depth of his changeless love, and the constancy of his Father-Mother heart. Not only has he compared his great love to that of the mother, but he says, also, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Could he have used more striking illustrations or comparisons than that of mother and father love?

The sympathetic Christ who trods along the furrow with the plowman will also stand beside the washtub, giving strength for the needed task; he will stand by you at the cookstove, when the children are demanding attention, attending the sick one, as you open the letter that bears the sad intelligence of some loved one who has recently left you; he stands beside you at the open grave when you are consigning your loved and lost to the silent resting place and, if you will listen to his voice, as it speaks to your inner consciousness, you will hear him say, "I am with you always."

And this being true, we can brace ourselves for the dark days ahead, for the disappointments that lie hidden from our sight, as yet, and for the lions in the way, which we shall find chained as we approach them. As we practice the presence of God, he will become more real to us, and it will be easier for us to shun the paths of sin and to walk the highway of holiness, for as we remember that he is by our side, we shall be strong to resist temptation and to escape the fiery darts of the enemy.

Remember, dear reader, when the way seems hard, temptations fierce, disappointments many, that there is the invisible One alongside of you who is sharing every test, and "praying that your faith fail not." He knows our strength and will not suffer us to be tempted above that we are able to bear, but with every temptation there will be a way of escape. The following poem is full of comfort, and I shall pass it on.

"The seasons come and go.
Painting the world in hues of green and gold,
Bringing the frost and snow;
And so the rounding years grow old:
But Thou remainest evermore the same,
Thy love and mercy changeless as Thy name.
"The sun shines in its strength,
Bathing the world awhile in golden light;

But evening comes at length,
The silent shadows deepen into night:
But Thou, our Light, shalt never be with-
drawn,
Thou makest all our life one radiant dawn.
"The ocean ebbs and flows,
Playing its varied music on the shells;
No constancy it knows
With its lute-ripples and its thunder-
swells;
The ocean of Thy love is deep and wide,
One constant fulness with no ebbing tide.
"Our friendships change and die;
The loves of other years are voiceless now,
Deep in the grave they lie—
At rest the weary hands, the aching brow:
But, hark! the I AM speaks, 'Come unto Me!'
So from our buried joys we turn to Thee.
"Begone, then, doubt and fear,
And dark forebodings of some coming
grief.
Why weep when He is near?
Tune up thy harp, O, to constant praise,
And set to music His 'all the days.'"

WESLEY'S CORNER.

FIDELITY TO DUTY.

One of the essential marks of a Christian is "faithfulness," or fidelity to duty. Paul mentions it as one of the fruits of the Spirit. Let us see how Wesley's life stands this test.

One of his famous sayings was: "Consult duty, not events; we have nothing to do but to mind our duty." And he was ever consulting duty, regardless of criticism, reproach or persecution. When, as an act of courtesy, he consulted Bishop Butler before preaching at a certain place, the Bishop replied very sharply: "Well, sir, since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in this diocese. Therefore I advise you to go hence." Wesley replied, "My lord, my business on earth is to do what good I can. Wherever, therefore, I think I can do most good, there must I stay, so long as I think so. At present I think I can do most good here; therefore here I stay." Writing to his brother Charles concerning this incident, he says: "My answer to them which trouble me is this: God commands me to do good unto all men; to instruct the ignorant, reform the wicked, confirm the virtuous. Man commands me not to do this in another's parish; that is, in effect, not to do it at all. If it be just to obey men rather than God, judge ye. But what if a Bishop forbids it? God being my helper, I will obey *him* still; and if I suffer for it, *his* will be done."

When so much of the world was perishing for the Gospel he would allow no man to narrow his field of labor. "I look upon all the world as my parish, thus far, I mean: that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the tidings of salvation. This is the work to which I know God has called me, and sure I am that his blessing attends."

He practiced the sentiments of these lines and enjoined them upon others: "Do all the good you can, by all the means you can, to all the persons you can, in all the places you can, as long as ever you can." "It signifies but little where we are," he would say, "so we are but fully employed for our good Master." Too many persons are controlled by their emotions, and walk by feeling rather than by faith. With Wesley it was always a question of duty and right motives, rather than exultant feelings. "I see abundantly more than I feel," he would say. And when he saw the path of duty, he invariably walked therein.

He did not seek positions of honor, and

responsibility, but when they were thrust upon him he did not shirk his duty. When accused of exercising too much power in the government of the Methodist societies, he denied the charge, and added: "I did not seek any part of it. But when it was come unawares, not daring to bury that talent, I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden, the burden which God lays upon me; and, therefore, I dare not lay it down."

He was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How madam?" he replied; "why just as I intend to spend it now, I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory." Those who have studied the life of this faithful servant of God, and observed how carefully he planned all his work and how conscientiously he discharged every duty, will not be inclined to regard this answer as presumption or fanaticism.

Men of versatile gifts are often drawn away from the path of duty because their talents enable them to succeed in other fields of labor, but nothing could swerve Wesley from the strict path of duty. Fitchett says: "He could have discussed criticism with Pope, politics with Swift, literature with Dr. Johnson, or philosophy with Berkeley, on equal terms—but for one circumstance. He had better things to do! Dr. Johnson, himself a glutton in talk, complained to Patty Wesley of her brother: 'I hate to meet John Wesley,' he said. 'The dog enchants you with his conversation, and then breaks away to go and visit some old woman.' But for Wesley the old woman represented duty. She was an immortal spirit, as precious in the sight of God as Dr. Johnson himself. If Christ valued her enough to die for her, then, as Wesley's conscience told him, he might well value her enough to sacrifice ease that he might go and comfort her."

His fidelity to duty is well described in these words: "Wesley never wearied, never faltered, never doubted, never turned aside. His comrades lagged behind him; his friends forsook him; a world of angry controversy eddied about his name and character. None of these things affected Wesley. The clear flame of his zeal burned long, burned undimmed, burned still, when even the fire of life turned to ashes."

(Continued)

Radiant Living.

REV. C. M. GRIFFETH
Cedarville, N. J.

THE CALM AT THE CENTER.

They tell us that in the center of a hurricane there is a perfect calm. And so in the midst of the furious storms that burst upon us there is a center of perfect calm. And that center of perfect calm is the center of God's will.

Whenever your will enters into that center, which is the center of the will of God for you in that particular crisis or trouble in which you now find yourself, you will discover a calm of sweetest peacefulness, even though you are surrounded by a raging fury.

Jesus knew what it was to be overwhelmed by the tempest. Who can imagine the fury of the gale that bore down upon him in Gethsemane? It prostrated him to his knees

and then to the ground in prayer. "Not my will but thine be done!" He passed through the tempest into the calm that prevails in the center of the will of God. In the Garden of Gethsemane, Jesus entered into an unbreakable calm which carried him through the terrors and agonies of Calvary with a poise and bearing that was no less than divine.

When we through consecration and prayer are enabled to say to God: "Thy will be done," we are entering into that center of the will of God and it is then that we shall praise God for the tranquillity of soul!

When we ride in the will of God we are not tossed on heaving billows but we ride on a tranquil sea. For riding in the will of God is riding in God and God is love and love is not tempestuous.

In trying to describe that unexplainable peace which prevails in the center of God's will, one has said: "I closed my eyes upon all created things and sunk into a divine repose in which I ceased from all effort in thinking, all clamorous desires were silenced and my mind lost itself in the depths of God."

My prayer is that of the old hymn:

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Only I sigh for thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in thee!"

Trust.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;

I shall believe the Hand which never fails,
From seeming evil worketh good for me;
And though I weep because those sails are
battered,

Still will I cry, while my best hopes lie shat-
tered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm
above;

I shall believe it is an All-Wise Love
Which has refused those things for which I
yearn;

And though, at times, I cannot keep from
grieving,

Yet the pure ardour of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm, like bees about a hive;
I shall believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and tremble with my
cross,

I yet shall see, through my severest loss,
The greater gain.

I will not doubt! Well anchored in the faith,
Like some staunch ship my soul braves every
gale;

So strong its courage that it will not fail
To breast the mighty, unknown sea of Death!
Oh, may I cry, when body parts with spirit,
"I do not doubt!" so listening worlds may
hear it,
With my last breath.

—Anon.

Remarkable Conversions.

The book, "Remarkable Conversions," is having an almost unparalleled sale, although it has been before the public but a few months. The fifth thousand has been run off the press and the calls for this book are increasing; orders are being filled every day. We hear by mail from ministers and laity of the entertainment, comfort and faith stimulant that "Remarkable Conversions, Interesting Incidents and Striking Illustrations" has brought to them. Order from Pentecostal Publishing Co., price \$1. Read it, and have your young people read it. It is a striking testimony of the power of Christ to save the most sinful.

OUR BOYS AND GIRLS

Dear Aunt Bettie: I am pushing into your crowded page with my little say. But I read in the last number that we should not all tell the same things over, but try to tell something of more interest than our looks and ages. She suggested that we tell what we would do if we had a million dollars. How we would spend it. So I am trying to think what I should do if I should fall heir to a quarter of that much. The first thing I could think of was to extend the influence of the dear Herald, for I think it is doing more for the uplift of humanity than any paper that I know of. And then I would give more than I can now think of to help the college that is educating and training young people for the Lord's work. There are some that I would love to send to Asbury College to prepare for a life work in the ministry, but I can only give my prayers for them. Then I know a little church where a little Sunday school is struggling to get a preacher who would preach for them if they could pay him enough to keep his family. O, how I would love to help them out and get his services for the year. They fear they will have to shut up their little church, and the children love the Sunday school and cannot go to any service elsewhere. Then I would love to have an automobile and take the people who cannot walk to church, but would so gladly go if they could ride. Would that be the Lord's work? But I must do the very little things that come to me. Was it not promised that when Christ's kingdom should come the poor should have the gospel preached to them. I wish all the people both poor and rich, invalids and cripples, could hear the gospel and accept the good tidings. Dear Aunt Bettie, do you think it is foolish for me to tell you what I would do if I was rich? If I had lots of money there would be so many temptations to spend it for things I think now I should not believe I should, to be right and perhaps not do the good I now wish to do. So I will try to do the little I can. Our town, Canton, Ill., is celebrating its centennial this year. I am sure there is no one in it who was in it at its beginning. It was five years old when my grandfather came here from Kentucky. The parks, school-houses, etc., perpetuate the names of many of the early settlers. The town was blown away with a cyclone in an early day of its existence, and four people killed. One man whose wife was killed married a woman whose husband was killed also in the storm. It was in June, 1832, I think. With much love to you and Dr. Morrison and all the cousins, and prayers for the success of your work, I am,

Mary Hudson.
Canton, Ill.

Dear Aunt Bettie: Here I come again from dear old Texas. I am in the fifth grade at school. My teacher's name is Miss Cora Wall. I like her fine. I go to Sunday school every Sunday I can. My middle name begins with A and ends with E and has eleven letters in it. The one that guesses it I will write them a nice letter. Who has my birthday, October 21? I hear Mr. W. B. coming up the steps from his morning walk.

Nettie A. Hart.
Rt. 2, Comanche, Tex.

Dear Aunt Bettie: I am a little Kentucky girl eight years old. My father is a minister. I go to Sunday school. My mother is my teacher. I enjoy page ten in The Herald. I will be ready for the fourth grade this fall. I think I hear Mr. W. B. coming.

Alma R. Wells.
Worthville, Ky.

Dear Aunt Bettie: Will you move over a little bit so I may have a little chat with the cousins? I enjoy reading The Herald, especially page ten. I think it is a good paper. I am eleven years old, have light hair, fair

complexion, blue eyes and wear glasses. I am in the seventh grade at school. Who has my birthday, October 1? I go to Sunday school every Sunday and enjoy it very much. For pets, I have a white collie dog; he will ride on a car fender. I have one sister. I live in the country and I think the country is more beautiful than town.

Charlotte Wright Thomas.
Gasper, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. I do enjoy reading the paper and hearing about so many boys and girls who are interested in God's work. I am a member of the Methodist Church and go every time I'm able. We have preaching every other Sunday. I am a girl eleven years old and have dark complexion, brown hair and black eyes. I am about four feet and ten inches tall. I go to Zion school.

Thelma A. Tomlin.

Dear Aunt Bettie: I am wondering if you will let another letter from me appear on page ten. I hope so. Well cousins, do we appreciate the wonderful things that we see every day? The great things that God put here for our benefit? I fear some of us do not think much. I know mother nature smiles to us in a thousand ways each day. There is a great God. The herbs of the valley, the cedars of the mountain bless him! The birds sing of him in the foliage, the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said, "There is no God." Suppose you see at once all the hours of the day, all the seasons of the year; a morning of spring, a night bespangled with stars, and a night darkened with clouds, meadows enameled with flowers, forests hoary with snow, then alone, cousins, we will have a conception of the universe. While you are gazing on the sun which is plunging into the vault of the west, you will agree with me. If there is no God, who, then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its wide expanse of islands and of main? Who paved the heavens with clouds, the voice of thunders and unchained the lightnings that flash in their gloom. Who made thee, O man! with perfected elegance of intellect and form? Who made the light and darkness, and a herald to the first gorgeous flashes of the morning. There is a God, cousins. The great truth is too legibly written over the face of the whole creation to be easily mistaken. Man is destined to live onward through the endless ages of eternity. There is a Being, infinite in wisdom, who reigns over all, undivided and supreme—the fountain of all life, source of all light from whom all blessings flow, and in whom all happiness centers. Please write to me, cousins. My address is Cane Hill, Ark.

Carthel Dold.

Dear Aunt Bettie: It has been such a long time since one of my letters has been in The Herald, and being that I am a cousin all the way from New York, I'd love to have it printed again and give my testimony for Jesus. I like that verse in the Bible so much which reads: "In all thy ways acknowledge him and he shall direct thy paths." It seems such a long time ago that we have had a convention here in New York. We have one which lasts about ten days, and last year Dr. Morrison was with us the whole time and he sure was a blessing. We Brooklyn folks look forward from year to year for the Convention with all its good preachers. Bud Robinson is one of my favorite preachers, too. I am a stenographer for one of the large brokerage firms down Wall Street and like my position quite well. I would like to hear from some of the cousins as I have made a couple of

very good friends through The Herald. Thos. Deatherage, why don't you write to me any more?

Mazie Shellhorn.
24 Covert St., Brooklyn, N. Y.

Dear Aunt Bettie: I certainly do enjoy reading the Boys and Girls' Page in The Herald. We do not take The Herald but I get one from Piedmont, Mo., where I used to live. I have moved recently where I live. There is no Nazarene Church there, so I go to all. I went nearly every Sunday at home to Sunday school. We had a Junior Young People's Society at Piedmont, and we got to have it all to ourselves. I guess Iris Hyer's name is Marie. I am twelve years old. What grade do you think I am in? I would like to hear from all of the boys and girls.

Ethel B. McGhee.
19th and B Sts., Granite City, Ill.

Dear Aunt Bettie: I have just finished reading all the letters in The Herald and decided I would write one myself. I don't get a chance to read The Herald very often but as I am visiting my grandfather now I read it every week. Two years ago my dear mother left this old world and went to live with Jesus. My father has been dead ever since I was two years old. I hope most of the cousins have a father and mother to watch over them and keep them on the right path. I am living with my aunt at Aubrey, Ark., and she is just like a mother to me. I have two cousins the same size as myself and we stay together all the time. I wish some of the boys and girls from Arkansas would write once in a while so all the other states would not beat us. I am sixteen years old, have dark brown hair, brown eyes and rather light complexion. I hope I will hear from several of the cousins and will promise to answer all letters. Listen! I believe I hear Mr. W. B. coming, so I will have to leave so he won't get my letter. If any of the cousins write to me address it to Aubrey, Ark., because I won't be here very long.

Iris Osborne.

Dear Aunt Bettie: Will you admit a Kansas girl into your happy band of boys and girls? My parents take The Herald, and I enjoy reading page ten. Ruth Loar, you and I have the same birthday, April 23. I was fourteen last April. My middle name begins with L and ends with A, and has five letters in it. Whoever guesses it, I will write to them. Alma Tucker, I guess your name to be Ollie. I would like to see this in print as it is my first letter. I would like to hear from any of the cousins who will write.

Vivian Sanders.
Elkhart, Kan.

Dear Aunt Bettie: I have been a reader of The Herald for one year, and I can say I sure do enjoy every bit of it. I also have gotten acquainted with several of the cousins, and am enjoying their letters weekly. How many boys and girls love the word of God? I love to read it. We cannot read the Bible too much. The week I was converted, every morning I would get my work done then read. But these words kept coming to me, "Seek ye first the kingdom of heaven." I would not neglect my early morning feast for a great deal. I go to Jesus and ask for a lesson just for the day. He knows just what will comfort us during the day and he has a chapter or verse that we will need. Cousins, read the 17th, 18th and 19th verses of the sixth chapter of Proverbs. There is so much in those verses and it means much for us to observe them.

Mrs. L. D. McCoy.
1219 Bank St., Keokuk, Ia.

Dear Aunt Bettie: Will you cousins let me join your happy band of boys and girls? As I came in I did not see Mr. W. B. so maybe he is out for a walk. My mother has taken The Herald for many years and I love to read it, especially page ten. I have not seen a letter from the Sunshine State in all the time I have read The Herald. South Dakota boys and girls, wake up, wake up. Get busy. We don't want the other states to forget

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there are any Christians in this good old state. Lillian Johnson, I see you have noticed the neglect of the Dakota boys and girls. I like your interesting letters; write again. I will write to you when I get t.m. Hanna M. Posen, I guess your middle name to be Mae. If I am right I would be glad to hear from you. Kathleen Marlin, I would like to hear from you although our birthdays are not the same. Fannie Payne, your birthday is only two days after mine. Mine is the 2nd of July. Who has it? We will have to celebrate together by writing. Mattie Givin, what has become of you? I hope to see some more of your letters in print before long. Nellie M. Moon, I for one live on a farm. I am a girl of twelve. I will be in the eighth grade next year. I have whitish yellow hair, blue eyes, and fair complexion. Hush! Listen! I hear him coming. It's Mr. W. B. Quick! give me my letter so I can make it escape the waste basket this time. Well, I will sneak out and leave my letter with some of you cousins sealed with a kiss.

Fern R. M. Farling.
Lacy, So. Dak.

Dear Aunt Bettie: Will you ask the cousins to move over and let another Kentucky girl join your happy band of boys and girls? I sure enjoy reading The Herald, especially page ten. I go to Sunday school every Sunday. My age is between thirteen and sixteen; the one who guesses it I will write them a letter. Hanna Posen, I guess your middle name to be Mae. Who has my birthday, May 13? If any of you have it would like to hear from you.

Viola Raney.
Rt. 1, Box 72, Bradfordsville, Ky.

FALLEN ASLEEP

HUNDLEY.

In loving memory of Mrs. M. C. Hundley, who died August 8, 1922. The month of August again is here, To us it is the saddest of the year; It was a bitter parting, a shock severe, To part with one we loved so dear.

The rose that is sweetest and fairest In the end is killed by the frost; But the flower that is dearest and rarest Is the flower that we have lost.

With a smile upon your face, dear mother, Calmly you passed away. We often sit and think of you, dear mother, When we are all alone.

Soft and bright the stars are shining Over a lonely grave, Where lies the one we loved so dearly, Whom we tried so hard but could not save.

Sadly missed by
Husband and Children.

BRIGGS.

Mrs. M. D. Briggs died in her home at Champlain, N. Y., July 16, 1925. Mrs. Briggs was born in 1854 at Chateaugay, N. Y. Her name is one of the oldest on the records of the local M. E. Church at Champlain. She joined here together with her husband, Dr. Briggs, in the early summer of 1886. She has been during that time a very active supporter of the church in all its work. Mrs. Briggs was a loyal member of the W. C. T. U. and for the last twelve years has been a county officer of this organization. She was very active in the setting up of the Maternity Department of the Physicians' Hospital, Plattsburgh, N. Y., which is now in use. She worked tirelessly in and around Clinton County to obtain funds for the same. She was also a local representative of the Woman's Charity Association of the same hospital.

Mrs. Briggs was a sincere Christian and lived a beautiful life of Christian Holiness. Like the founder of Methodism, John Wesley, she desired to be a person of one Book the Bible. All who knew her realized that she had fulfilled her purpose in life. Her Bible was nearly worn away due to her constant study of it, and many pencil notes covered its sacred pages. With her faith in the truth of this Book revealed to her through Christ her Saviour and Lord, she lived and died a good disciple of her Master.

The funeral was held in the M. E. Church at Champlain Sunday, July 19th. Rev. F. W. Vogell, the pastor, was in charge assisted by Rev. H. C. Petty and Rev. James Perry, former pastors. The church was filled to overflowing with friends from neighboring communities who came to pay respect and honor to her memory. She lies at rest in the beautiful cemetery of Champlain. The bereaved look forward to that time when the family shall again be united in that "land that is fairer than day" there to meet never to part again.

RANDALL.

In memory of Brother Henry M. Randall, a prominent layman of Port Jefferson, L. I., and the late president of the Douglas Camp Meeting Association. He was born in Middie Island, N. Y., July 21, 1844, and was translated at his home in Port Jefferson on December 7, 1924.

He went to Port Jefferson when he was eighteen years old, and becoming interested in navigation followed the sea for many years. He rose to a captain's position and in that capacity made several voyages. For some years he had been in the banking business. Thirty-five years ago he was one of the organizers of the Bank of Port Jefferson and was chosen as its president, holding that office until his death.

Captain Randall was converted early in life and had always been an active worker in the Methodist Church. He was fully sanctified at the Williamantic Camp Meeting, after

which his life was that of a consecrated, conscientious man of God. He was a member of the executive committee of the Williamantic Camp Meeting and gave freely of his time and money in support of its work. He was a strong advocate of temperance, and a few years ago was nominated prohibition Governor for the State of New York. A noted banker of Connecticut, once said of him, "such men are scarce." Captain Randall was much interested, as all genuine Christians are, in missionary work, and contributed liberally for the spread of the Gospel of Christ in other lands. For some years Brother Randall had been connected with the Douglas Camp Meeting Association. He served on the Board of Directors, and was its efficient president, which office he held until his promotion to an office that is still higher.

As a Director of the Association, he sought to serve for the best interests of the Association, as well as for all who are connected with Douglas Camp Meeting. As president he served with unusual ability. His presence at the Directors' meetings, and as presiding officer, gave strength and hope to those present. As presiding officer of the services he led with dignity and simplicity. He delighted in the "Old Time Religion," and his spirit melted with joy when souls were seeking at the altar to find God. He gave of his ability and substance to the promotion of Scriptural Holiness at Douglas Camp Meeting. He was a brother beloved, congenial, kind, beneficent, good; a man of deep conviction and courage, but above all, a humble, devoted follower of the Redeptive Christ, whom he loved and served. Douglas Camp Meeting Association mourns the loss of Brother Randall's service, but rejoices in the triumphs of his faith. Truly it can be said of him, "A prince, and a great man has fallen in Israel." But fallen to rise to a promotion in Christ's kingdom.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Captain Randall is survived by his wife, who was Miss Margaret Hayes, of Kentucky, three sons and a daughter. We commend them to the care and love of God Almighty the Father, Jesus Christ the Son, and the Holy Spirit the Comforter.

At Captain Randall's funeral, Rev. G. A. Baird, pastor at Port Jefferson, read the Scriptures, prayer was offered by Rev. E. P. Fountain, and the address was made by Rev. N. H. Hodge.

"Sunset and evening-star, and one clear call for me,
'And may there be no moaning of the bar, when I put out to sea,
But such a tide a moving seems asleep,
Too full for sound and foam
When that which drew from out the boundless deep turns again home.

"Twilight and evening bell, and after that the dark!
And may there be no sadness of farewell, when I embark;
For, though from out our bourne of time and place

The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

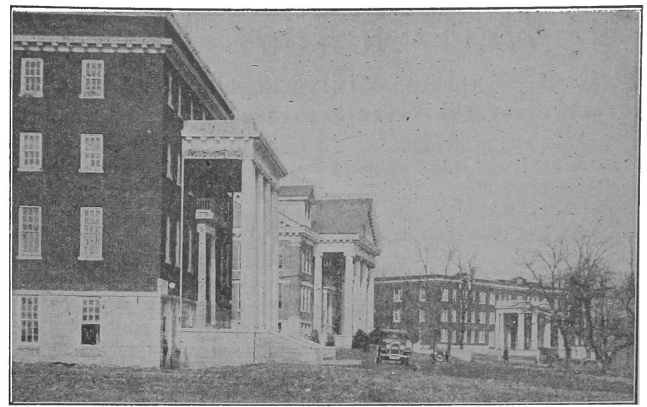
Such hope, we believe has been realized, by Brother Henry M. Randall.

Norman J. Rainon.
For the Directors.

IS THE HEART RIGHT?

Rollin C. Ward.

A question confronts each mortal to-day,
Most vital of all that could be:
Have you made the great change from death unto life?
From the thralldom of sin are you free?
Is your heart right with God? Is the issue supreme?
Not, what is the church you attend?



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To lead us to Jesus our friend.

The bondage of sin no mortal can break;

Its yoke is unyielding and sore.

Naught else but the Spirit of Jesus our Lord

Can freedom to mortals restore.

The service of Jesus gives comfort and peace,

It satisfies body and soul.

To live in his love will happiness prove:

From sin and its bondage made whole.

Then why tread the pathway that leads down to death,

Giving heed to the tempter's loud voice?

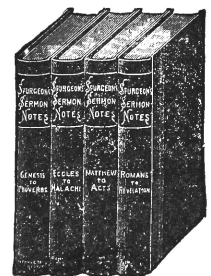
Listen now to the call coming down from above;

Face about and make Jesus your choice.

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SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson IX.—August 30, 1925.

Subject.—Paul and the Philippian Jailer. Acts 16:19-34.

Golden Text.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:31.

Time.—About A. D. 53.

Place.—Philippi.

Introduction.—In our last lesson Paul and his companions were in Philippi; and in today's lesson they occupy the same territory. Just how much time elapsed between the 15th and 16th verses of this chapter we do not know; but their contents seem to follow in very close connection. I judge that they had accepted the proffered hospitality of Lydia, and had been in her home, maybe, for the night. When they were returning to the place of prayer, they were met by a young woman, a slave girl, who was demon possessed. The bad men who owned her used her as a sort of fortune teller, and made big money by deceiving the public. No doubt the devil helped her to play the game, just as he does the wily Gypsy women who prey upon American people in our day. They can always find some dupes who are willing to part with their money for a batch of lies.

One matter here demands special attention: This woman "followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation." But Paul set no value by the testimony she was offering. God does not desire the testimony of demons and wicked men. Jesus would have none of it. The only sort of testimony that pleases God is that of his own dear children who "walk in the light as he is in the light." He will have no other sort of witnesses. Bad men cannot boost the kingdom of God. "An evil tree cannot bring forth good fruit."

In the name of Jesus Christ Paul commanded the evil spirit to come out of the woman, and he came out immediately. That looks as clear as "mud" to doubting modernists; but to a saint of God, it is as clear as a sunbeam. John Wesley commanded the demons to leave certain afflicted persons, and they were restored to their senses and quieted at once. That great Chinese saint, Pastor H'si, used to do the same sort of work. If one lives as God wishes him to live, there is no reason why he should not be able through faith in Jesus Christ, and for the glory of his name, to have dominion over the devil and his demons. No man is a match for the devil, and to force one's self upon him would be silly presumption; but with deep humility and in the name of God's Son, any saint can conquer the devil. He will not dare to fight against the name Jesus Christ on the lips of a saint.

Comments on the Lesson.

19. When her masters saw that the hope of their gains was gone.—When the lying demon was cast out she was ruined for fortune-telling. Her masters were vexed, and dragged Paul and Silas before their rulers in the marketplace, the place for public gatherings, and the place where the town court was held.

20. These men, being Jews, do ex-

ceedingly trouble our city.—Their plea was a good deal bigger than the truth, for nobody was being troubled but themselves. How men do rage when their pocketbooks are touched.

21. Teach customs....not lawful for us to receive...., being Romans—Here is a false plea. They were afraid to tell the truth about their financial losses, so told a lie against the disciples; for there was nothing in the teachings of those men that could in any way hurt a Roman.

22. The multitude rose up together against them.—Nothing is easier than to stir up a religious mob; and nothing is harder to control. The magistrates rent off their clothes.—They tore the clothing from Paul and Silas.

23. I laid many stripes upon them.—The Jewish law called for thirty-nine stripes; but Roman law was unlimited—they lashed their victims as long as they pleased. Paul says in his second Corinthian epistle that his stripes were beyond measure—without mercy or moderation. Then they cast them into the prison with orders to the jailer to keep them with all safety.

24. Who receiving such a charge, thrust them into the inner prison.—Into the dungeon, the most secure place in the prison. Made their feet fast in the stocks.—There is no mercy in heathenism. The torture administered to Chinese prisoners is heart-breaking to an American. Nothing but Christianity can ever change it.

25. At midnight Paul and Silas prayed and sang praises unto God.—From a worldly standpoint, that was a very unsuitable time for singing. Heathenism sings but little at best, and would never have sung under such circumstances; but for us Christians, there is no better time to sing the praises of God than when afflictions, like storm clouds, sweep over our souls. Songs of praise in time of grief bring victory and gladness.

26. Suddenly there was a great earthquake.—Their prayers were being answered, and answered so powerfully that the foundations of the prison were shaken. God was taking a hand in the transactions. No wonder the doors were opened, and every one's bands were loosed. It is as easy for God to work miracles as it is for him to grow wheat to feed hungry men. But after all, is there no miracle in growing wheat?

27. The keeper of the prison.... would have killed himself.—The keeper of a Roman prison was made responsible for his prisoners; and if they escaped, he received the punishment due to them. It was common under such circumstances for jailers to kill themselves.

28. Paul cried....do thyself no harm.—The apostle had no ill-will against the jailer who was trying to do his duty, but preferred to shield him in time of danger. We are all here.—Under ordinary conditions they would have all been gone; but God endorses human law, and controlled the situation; or else the prisoners were so amazed at what had happened that they lacked the nerve to run away. They had heard Paul and Silas singing and praying, and were doubtless

somewhat under the spell of that strange proceeding. Any one would have been.

29. He called for a light, and sprang in.—The poor fellow was badly frightened. God's purpose was not only to deliver his two servants, but to save the jailer. The reason men are not saved is due to the fact that they are not where God can reach them with his mercy.

30. Brought them out.—Out of the dungeon into the better part of the prison. Sirs, what must I do to be saved?—The Holy Spirit was now convicting him of sin, and leading him to the Savior. No one can come to Christ, except the Father draw him, and this must be done through the Spirit. He asked the most important question known to man.

31. Believe on the Lord Jesus Christ, and thou shalt be saved.—How simple salvation is. Had God required some big thing, few of us could have been saved, but since it is by simple faith, any one may be saved. And thy house.—Is that true? Does God intend to save our children, if we believe? Yes; we have his sacred promise; and he will make it real, if we but trust him. I regard this as one of the greatest promises in the Book, and am banking on it without fear. I have trusted it for years; and God has saved all my children. Glory to his gracious name!

32. They spake unto him the word of the Lord, and to all that were in his house.—Those early disciples seem never to have lost an opportunity to deliver their message,—a good example for us.

33. He....washed their stripes.—Salvation coming to the jailer brings him into sympathy with suffering men. It always does that. Was baptized, he and all his, straightway.—It took in the entire household. I wonder if the other prisoners came in too. I hope so. They were saved first, and baptized afterwards. How was it done? I do not know; but I know as much about it as any man living. Some have imagined bathtubs and pools, etc., but it is all conjecture. I have just as much right to imagine a river, or a pitcher of water. It is too bad to be wise above what is written, just to satisfy our little theories.

34. Here we have the beautiful sequel. The jailer "brought them into his own house (that part of the building in which he lived), set meat before them, and rejoiced, believing in God with all his house." "Let the people praise thee, O God, let all the people praise thee."

OIL OF GLADNESS.

Away down in Texas lives a young man called of God to enter the ministry; praying, pleading and longing to come to Asbury. His whole heart and life are wrapped up in this consuming desire. He is willing to walk all the way to Wilmore if we can help him a little after he gets there. He can raise \$150. He needs at least another hundred dollars as a minimum sum for undertaking the year's work.

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could be better used. Suppose we organize a new oil company, one that will never fail to pay dividends. Let us call it the "Gladness Oil Company" and take for our charter Psalm 45:7, "Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

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Jackson, Ky.

EVANGELISTIC AND PERSONAL.

We wish to recommend to any pastor needing helpers in their revival work Rev. G. S. Pollock and wife, of Wilmore, Ky. Brother Pollock was for a number of years pastor in the Pittsburgh Conference, but of recent years has been traveling as singing evangelist, assisted by his wife, who has a splendid soprano voice which, accompanied by Brother Pollock's tenor, is most helpful in revival work. They are not only good singers, but they are deeply spiritual and bless the people when they sing. Sister Pollock is also a fine pianist. If you are in need of help give them a call at Wilmore, Ky.

Rev. W. A. Vandersall recently held the Warnock Springs, Ark., camp, assisted by L. D. Rogers, soloist and choir director. This is said to be an ideal location for a camp meeting.

Rev. W. H. Russell and H. R. Cartwright have recently closed a 15-days' meeting on the York Highway, near Pall Mall, Tenn., resulting in ten or twelve sanctifications and 25 conversions, and the church greatly revived.

Rev. T. C. Henderson will begin a meeting in Gracemont, Okla., Methodist Church, August 23, continuing until Sept. 6. Miss Wilmer L. Husher, evangelistic singer, will be in charge of the music.

Fred R. Harper: "I recently closed a meeting in Matthews, Mo., resulting in fourteen conversions, and good work in the church. I have had over 175 conversions in my last four meetings. I go next to Linda, Mo., for ten days, Rev. J. F. Holland, pastor."

P. P. Belew: "My last meeting was with Rev. J. H. Garrison, Brazil, Ind., in which God gave us a constant stream of salvation. Some chronic cases got through, among them a woman who had sought holiness for two years. This was my second meeting with Brother Garrison and I have noted with pleasure the progress of his work. In three years they have grown from a handful of people, worshipping in a dilapidated old dwelling, to a substantial congregation worshipping in a beautiful and commodious church. To God be all the glory."

Walt Holcomb has been spending his vacation at his cottage in Lake Junaluska, N. C., after having held a number of meetings in California, North Carolina, and Georgia. Mr. Holcomb will begin his evangelistic work this fall at Paducah, Ky., with a union tent meeting for all of our churches in that city. The meeting will be held under the direction of the Presiding Elder and co-operation of the Methodist preachers. The meeting begins the last week in August and will continue until the middle of September. This will be Mr. Holcomb's second visit to Paducah.

Beginning August the 19th, and running over two Sundays, till August the 30th, there will be an old-fashioned brush-arbor revival meeting at Sidney, Ohio, held under the auspices of the local Nazarene Church. Rev. G. F. and Byrdie Owen, of Oklahoma, will be the special workers, assisted by local and other workers. We are expecting one of

the greatest times of old-time religion witnessed in these parts for years. Don't fail to come and, if possible, stay through the whole meeting. Free rooms to a limited number. If you come and bring your tent and camping outfit, we can furnish you a good place to camp. Address Rev. S. L. Flowers, 218 East Dallas St., Sidney, Ohio.

TRUE HEROES AND HEROINES.

Mrs. H. C. Morrison.

For some years Asbury College has had an organization known as the Mountain Missionary Society supported by the students and faculty of this institution. During the holidays the students have gone to the Mountains of Kentucky and held revival meetings and God has signally blessed their work in the salvation of souls. Thus the work was carried on until the year 1924 when the Senior Class gave to the Kentucky Mountains a young woman who felt the call of God to this field of labor, and who "was not disobedient to the heavenly vision," but went immediately to her God-appointed field and began work.

Realizing that the education of the youth was the beginning of the evangelization of that section of the State, she began securing funds to build a school and church combined, thus reducing the expenses to a minimum. She also has rooms for the teachers and herself, who is the capable and worthy principal of this grade and high school. It is a fine arrangement for it gives the faculty a home and at the same time, is convenient for the services and duties of the church and school.

Seven of our consecrated Asbury boys volunteered to erect the building, giving their labor through the week, and preaching and conducting Sunday schools on the Sabbath, their only reward being the souls they snatch as brands from the burning. Please to note what our Asbury girls are doing—living in cabins, buying their own groceries, and walking as far as six miles to tell the gospel story of Jesus and his love.

I ask that you give this a careful reading, and if the Lord impresses you to help in this great enterprise, if you will send an offering to me I will forward immediately to Miss McConnell. Friends, I know of no work that will bear more fruit for the Master than this mountain work under the supervision of this consecrated woman who labors without salary, and who walks over the mountains telling the people of the Savior of men. Her letter follows, which is published without her solicitation. I took a good cry when I read it, and dried my tears with a check.

"Freely ye have received, freely give."—Matt. 10:8.

"At present there are twenty-five consecrated young people at work spreading the Gospel in Breathitt Co. Twenty-two of these are from our own Asbury College and three are from Chicago Evangelistic Institute. More workers are coming very soon to fill new stations. Every Sunday twelve preaching services and ten Sunday schools are conducted by these young people and during the week, prayer meetings and children's meetings are held regularly. Two or three girls are located at a station. They are living in little mountain

cabins, furnished very simply. God is supplying all their needs in answer to their prayers. Less than \$50.00 has been taken out of the treasury for the support of all of them. Some of the girls carry on work in two stations, walking as far as six miles in the hot sun in order to do this. Much visiting and personal work is done during the week and we are glad to report that souls are finding God and are turning from their wicked ways to the One Way that is found in Jesus Christ. A two-weeks' revival is conducted at each station at some time during the summer. All this has been made possible because of the loyal support of the Asbury students and friends in their generous subscription to the Mountain Missionary Society this year.

"The boys—seven of them—are building Mount Carmel. They work ten hours a day during the week and preach and hold Sunday school on Sunday. God is wonderfully undertaking in the progress and advancement of this school and we expect to dedicate it to the service of God on September 8th, and on September 16th, this A grade high school with a good Bible Course will open its first school year with an enrollment of about one hundred students.

"We are instituting a great Brush Arbor Camp Meeting to be held every year on the campus of Mount Carmel. This year the dates are September 4th to 13th. Dr. and Mrs. Morrison, Dr. Larabee, Dr. Harrison and other evangelists, speakers and singers will be workers at this camp. We are anticipating a great outpouring of the Spirit upon these hungry-hearted, mountain people. We earnestly solicit your continued prayers that God will bless our efforts to bring full salvation to the people of 'Bloody Breathitt.'

"We need two thousand dollars within the next two weeks to meet the bills for plastering the building. The workmen are rushing the work in order to have it completed by the day of dedication. About \$1,200 has been paid in of the \$4,004 subscribed at Asbury in February. Altogether we have in cash and subscriptions, \$7,600. We will need \$7,400 more to complete and furnish the building by September 16th, the opening date.

"Your sister in Christ,
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Binghamton, N. Y., August 11-23.
Shreve, Ohio, August 27-Sept. 13.
Kittanning, Pa., Sept. 16-27.

AYCOCK, JARRETTE AND DELL.
Webb City, Mo., August 20-30.
Maid address, 2109 Troost Ave., Kansas City, Mo.

BABCOCK, C. H.
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BAKER, M. E.
Letts, Ind., August 20-Sept. 7.
Jeffersonville, Ind., Sept. 8-14.

BALSMEIER, A. F. AND LEONORA.
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Ozark, Ark., Aug. 27-Sept. 9.

BEHNES, GEORGE.
Bryantburg, Ind., August 21-31.

BEASLEY, MRS. EUPHRA—DIFEE, MRS. AGNES W.
Jamestown, Ark., August 19-30.
Calamine, Ark., Sept. 4-14.

BELEV, P. P.
Mooreville, Ind., August 5-23.

BENARD, GEORGE.
Bethesda, Ohio, Aug. 27-Sept. 6.

BOZEMAN, R. A.
Aspermont, Tex., August 9-23.
Norphleet, Ark., Aug. 27-Sept. 8.

BRENNEMAN, A. P.
Ira, Iowa, August 18-30.

BROWN, F. C.
Oak Hill, Ohio, August 11-23.
Open date, August 23-Sept. 6.
South Webster, Ohio, Sept. 10-27.

CAIN, W. R.
Wichita, Kan., August 13-23.
Harper, Kan., Aug. 30-Sept. 13.

CALLIS, O. H.
Rice, Kan., August 20-30.

CASSIDY, J. C.
Ingalls, Ind., August 17-22.

CLARK, C. S.
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CONLEY, PROF. C. C.
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Baraboo, Wis., Aug. 31-Sept. 13.
Parsons, Kan., Sept. 20-Oct. 11.

COPELAND, H. E.
Lansing, Mich., Aug. 27-30.
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DICKERSON, H. N.
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DULANEY, EARL.
Cherry Grove, Ind., Aug. 23-Sept. 6.

ELSNER, THEO. AND WIFE.
Jamaica, L. I., N. Y., Aug. 17-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

EMMINGER, CHAS. AND LENA.
Open date after August 12.

FUGETT, C. B.
Binghamton, N. Y., August 20-30.

GADDIS, TILDEN H.
Coeur d'Alene, Idaho, August 21-30.

GLASCOCK, J. L.
Mulberry, Ohio, August 16-30.
Open date, August 31-Sept. 6.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GLEASON, REV. AND MRS. RUFUS H.
Stoneboro, Pa., August 18-27.

GOULD, ARTHUR WM.
Warren, O., August 19-Sept. 13.

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Weeping Water, Neb., Aug. 20-30.
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HAMRIC, LEE L.
Merkel, Texas, August 18-30.
Home address, Hamlin, Texas.

HENRY, MURL E.
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Home address, Madrid, Neb.

HEWSON, JOHN E.
Normal, Ill., Aug. 21-31.
Open date, Sept. 3-8.
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Home address, 127 N. Chester Ave., Indianapolis, Indiana.

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HOLLENBACK, URAL T.
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HOWARD, F. T.
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HUFF, WM. H.
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JOHNSON, ANDREW
Normal, Ill., August 21-30.

KENDALL, J. B.
Campbellsville, Ky., Aug. 20-30.

KENNEDY, ROBERT J.
(Singer)
Muldraw, Okla., August 10-23.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist.)
Tolu, Ky., August 20-31.
Home address, 252 So. West 2nd St., Richmond, Ind.

LEWIS, M. V.
(Song Evangelist)
Fig. N. C., August 19-Sept. 5.
Salem, Va., Sept. 11-22.
Home address, Wilmore, Ky.

LEWIS, RAYMOND.
Marion, Mich., Aug. 9-16.
Louisville, Ky., Aug. 30-Sept. 13.

LOVELESS, W. W.
Lancaster, Ohio, August 13-30.

LUDWIG, THEO. AND MINNIE E.
National Park, N. J., August 14-24.

MCBRIDE, J. B.
Portage, Ohio, August 13-23.
Hollow Rock, Ohio, August 3-9.
Portage, Ohio, August 20-30.

MACCLINTOCK, J. A.
Greenuip, Ky., August 18-30.

MCCONNELL, LELA G.—VANDIVER, MARY W.
Branch, Ky., August 9-23.
Gun, Ky., August 25-30.

McCORD, W. W.
Greenwood, S. C., August 16-Sept. 6.
Home address, Sale City, Ga.

MILLS, F. J.
Kampville, Ill., August 13-23.
Home address, Bellaire, Mich.

NORRBERY, JOHN.
Spotsylvania, Va., August 21-31.
Home address, Delanco, N. J.

OWEN, JOHN F.
Lansing, Mich., August 20-30.
Home address, Taylor University, Upland, Ind.

OWEN, JOSEPH.
Epworth, S. C., August 13-23.
Birmingham, Ala., August 28-Sept. 6.

PETERS, JOE AND WIFE.
Waterloo, Iowa, August 9-24.
Oskaloosa, Ia., Aug. 26-30.
Olivet, Ill., Sept. 8-13.

PARKER, J. R.
Glasgow, Ky., August 4-23.

REDMON, J. E. AND ADA.
Carthage, Ky., August 14-23.
Home address, Brookville, Ind.

REID, JAMES V.
Houghton, La., August 20-30.
Home address, Ft. Worth, Texas.

RICH, N. W.
Weeping Water, Neb., August 21-30.

RIDOUT, G. W.
Chatham, La., August 29-Sept. 13.
Asbury College, Sept. 15.
Detroit, Mich., Sept. 20.
Wiborg, Ky., Sept. 27.

RINEBARGER, C. C.
Alexandria, Ind., August 14-23.
Eldorado, Ill., Aug. 27-Sept. 6.

ROBERTS, T. P.
West Middletown, O., Aug. 9-30.
Home address, Wilmore, Ky.

RUTH, C. W.
Lansing, Mich., August 20-27.
Oakland City, Ind., Aug. 28-Sept. 6.

ST. CLAIR, FRED.
Weiser, Idaho, August 13-23.
Centralia, Wash., Sept. 6-27.

SANDERS, JR. C. C.
Harrisburg, Ill., Aug. 9-Sept. 20.
Home address, Griffin, Ga.

SELLE, R. L.
Arkansas City, Kan., July 1-Sept. 1.
Home address, Y. M. C. A., Oklahoma City, Okla.

SHANK, MR. AND MRS. R. A.
Poplar Branch, N. C., August 16-30.

SHELIAMER, E. E.
Houghton, N. Y., August 13-23.

SPARKS, BURL.
Hamsey, Ind., August 14-24.
Alexandria, Ind., August 26-31.
Middletown, Ohio, Sept. 7-17.

SPELL, C. K.
Eula, Tex., Aug. 21-31.
Munday, Tex., Sept. 3-13.

SUTTON, B. D. AND MARGIE.
Wichita, Kan., August 13-23.

TEETS, ODA B.
Herdon, Va., August 20-30.

TULLIS, W. H.
Stayton, Ore., Aug. 23-Sept. 14.

VANDALL, N. B.
Ashtabula, Ohio, August 18-30.

VAYHINGER, M.
Nashville, Ind., August 21-30.

WHITCOMB, A. L.
Freeport, N. Y., August 21-30.
Home address, University Park, Iowa.

WIBEL, L. E.
Ft. Wayne, Ind., Sept. 4-24.

WILCOX, FRANK—BARNARD, LULA.
Marion, Ohio, August 9-30.

WILLIAMS, LIFE E.
Centerville, Ky., Aug. 18-30.
Home address, Wilmore, Ky.

WILLIAMS, STEPHEN B.
Arcadia, La., August 14-23.
Lewisburg, Tenn., Aug. 30-Sept. 13.

WILSON, GUY.
Alexandria, Ind., Aug. 14-23.
Rock Island, Ill., August 24-31.
Greenville, Tenn., Sept. 6-20.

WIREMAN, C. L.
Walton, Ky., August 12-23.
Hitchens, Ky., Sept. 1-4.

YOUNG, ROBERT A.
Frost Bridge, Miss., August 20-30.

Camp Meeting Calendar.

ARKANSAS.
Big Springs Holiness Camp Meeting, near Wild Cherry, Ark., Sept. 3-13. Workers: Rev. Robert L. Selle. Address J. R. Dixon, Sec., Box 105, Wild Cherry, Ark.

GEORGIA.
Adrian, Ga., District Camp Meeting Church of the Nazarene, August 20-30. Workers: Rev. J. E. Hughes, special evangelist, assisted by preachers of the district. Dist. Supt. A. B. Anderson will be in charge who, with Mrs. Anderson, will render special music. Miss Aurelia Moore, pianist. For information address H. J. Eason, Sec., Emory University, Ga.

ILLINOIS.
Illinois and Missouri District Camp Meeting, Charleston, Ill., August 21-30. Rev. W. R. Cox, Evangelist. District Assembly of the Pilgrim Holiness Church, August 31-Sept. 2. Address D. C. Shearer, Dow, Illinois.

SPRINGERTON, ILL. Camp Meeting, Sept. 3-13. Workers: L. B. Hoff, Elmer May, song leader, Frank Doerner, Address Frank Doerner, Sec., Norris City, Ill.
ELIDORADO, ILL. Beulah Park, Aug. 27-Sept. 6. Workers: Dr. J. L. Brasher, Wm. H. Huff and C. C. Rinebarger and wife. Address Rev. M. Bowles, Pres., Eldorado, Ill., or J. M. Keasler, Omaha, Ill.
THIRTY-NINTH ANNUAL CAMP OF THE CENTRAL ILLINOIS HOLINESS ASSOCIATION, Normal, Ill., August 21-30. Workers: Rev. Andrew Johnson, Rev. John E. Hewson. Mr. and Mrs. Charles Buss, song leaders. Mrs. Della B. Stretch, children's worker. Address Mrs. Bertha C. Ashbrook, Sec., El Paso, Ill.

INDIANA.
Bryantburg, Ind., Holiness Camp Meeting, August 21-30. Workers: Rev. Geo. Beirnes, Evangelist, Rev. Walter Herbrook, Song leader. Miss Belle Beirnes, Pianist. C. E. Cleek, Sec., Madison, Ind., Rt. 9.
SEVENTH ANNUAL MADISON COUNTY CAMP MEETING, fourteen miles west of Columbus, Ind., August 21-30. Workers: Monroe Vayhinger, Garnet Jewell, song leader, Golda T. Wetherell, pianist. Address Garnet Jewell, Rt. 5, Columbus, Ind.
THIRTIETH ANNUAL CAMP MEETING, South-ern Indiana Holiness Association, Oakland City, Ind., August 28-Sept. 6. Workers: Rev. C. W. Ruth, Rev. John and Emily Thomas. Prof. Wells and wife will have charge of the singing. Address Mrs. Maude Yeager, Sec., Oakland City, Ind.
INDIANA DISTRICT CAMP, Nazarene, Alexandria, Ind., August 28-Sept. 6. Workers: Dr. J. W. Goodwin, Dr. C. H. Babcock, Rev. George Moore will have charge of music. For information write Rev. Fred Bouse, Alexandria, Ind.

KANSAS.
Burr Oak, Kansas, Camp, Sept. 4-14. Workers: E. E. Shelhamer and daughter. Mrs. R. L. Decker, Secretary.

KENTUCKY.

Beulah Heights, Ky., Camp Meeting, Sept. 17-27. Workers: Rev. M. Vayhinger, S. S. Moore, John V. Coleman, M. L. Roberts and others. Address Charles B. Kolb, Wiborg, Ky.

MASSACHUSETTS.

North Reading, Mass., Camp Meeting, September 5-7. Rev. H. V. Miller, District Superintendent in charge. Workers: Pastors and evangelists of the District. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.

Central Michigan Holiness Association, Galesburg, Mich., August 28-September 6. Workers: H. C. Morrison, Jos. H. Smith, C. W. Butler, evangelists. Mrs. Esther Williamson, leader in song. R. C. Millard, Frontier, Mich., Secretary.

NEW JERSEY.

Erma, N. J., Camp Meeting, Sept. 11-21. Workers: Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury, Sec. Earl Woolson, Cape May, N. J., Rt. 1. Local Preachers Camp, Delanco, N. J., August 20-Sept. 7. Workers: Rev. John Fleming, Rev. Bona Fleming, Mrs. Dorlin, Address, W. B. Woodrow, Sec., Collingswood, N. J.

NORTH CAROLINA.

Elizabeth City, N. C., Tabernacle Meeting, September 2-13. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., Rt. 1.

OHIO.

Millersburg, Ohio, Camp Meeting, Hedington's Grove, August 22-Sept. 6. Workers: Rev. F. Lincome, Rev. Wm. S. Coder, A. H. Johnston and wife, song leaders. Address Mrs. E. D. Hedington, Millersburg, Ohio, Route 7.

OKLAHOMA.

Woodward County Holiness Association Camp Meeting, Woodward, Okla., August 27-Sept. 7. Workers: Rev. Allie Erick and wife. Rev. S. R. Jones, song leader. Mrs. C. F. Secrist, Sec.

PENNSYLVANIA.

Kittanning, Pa., Camp Meeting, Sept. 10-20. Workers: Rev. C. W. Ruth, evangelist, Ruth Harris, song leader and soloist. Write Mrs. Mark K. Smith, Cadogan, Pa.

TENNESSEE.

Thirtieth Annual Tabernacle Meeting, Greeneville, Tenn., Sept. 6-20. Workers: Guy Wilson, W. B. Bates, Mrs. E. T. Adams. Address Mrs. Flora Willis, Sec., 218 Irish St., Greeneville, Tenn.

VIRGINIA.

Locust Grove, Va., Camp Meeting, Sept. 3-13 inclusive. Workers: Rev. W. L. King and wife. For information address Mrs. Lillie R. Bowles, Sec., Locust Grove, Virginia.

Southwest Virginia Holiness Association Annual Services in Tabernacle, Salem, Va., Sept. 11-20. Workers: Dr. H. C. Morrison, Rev. Jno. F. Green, Rev. F. R. Nugent, Rev. M. V. Lewis, Song Leader, Secretary, Mrs. C. B. LeFev, Pembroke, Va.
SPOTSYLVANIA, VA., Camp Meeting, Aug. 21-30, inclusive. Workers: Rev. John Norberry and wife, Bessie B. Larkin, W. L. King and wife, George Q. Hammell, Harvey Snyder, M. H. Nelson, G. B. King and wife, John Pidgeon and wife. Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

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And a life all dark and sad:
Maybe you can send a message
That will make that some one glad.

Just a little word of kindness
Prompted by a heart of love,
May bring life, and joy, and gladness,
And bright sunshine from above.

Up! be doing! time is flying:
Men are dying every day;
Send a message, bright and cheery,
Point them to a better way.

Speak a word or do a kindness,
Just a sandwich or a rose,
And a tender, hearty handclasp,
With a love that overflows.

Don't forget to write a letter
To some traveler on life's way;
Let the postman bear the tidings
Of your loving thoughts today.

It will pay you in the long run,
When the tide rolls back your way;
For the bread upon the waters
Will be gathered back some day.

PREPARING THE WAY FOR THE REVIVAL.

J. E. Williams, Evangelist.

To begin with, this may not be comprehensive enough, or maybe too elaborate for your charge, yet we shall try and stay on middle and practical ground with a few hints that shall be helpful in planning your campaign.

There is no set rule for revival meetings. You cannot always formulate a defined program for the revival as you might for an educational or political program. Details that might be a success in one community would prove a failure in another. Organization will not bring a revival unaccompanied by the Spirit "who shall bring all things to your remembrance." However, it is a demonstrated fact, that, a system of business—and it is the business end of the meeting with which we are now dealing—is necessary to vital and permanent results. God still operates through human instrumentality, and it is reasonable and logical that the more efficient the channel of operation the greater will be the results of the effort.

But some one raises the objection that such a program is taking the meeting out of the hands or control of the Holy Ghost. Not by any means. The same argument was raised against educated leadership. Yet we have passed from this period of "open your mouth and the Lord will fill it" and are realizing the need of the most efficient leaders in the business of the Kingdom. It has always been true that a cannon will shoot harder and farther than a popgun. God is always faithful to make the most beautiful vessel he can, from the clay that we furnish. No important concern would attempt to build the superstructure of a great enterprise, without the most careful planning, even from the initial stage. We are representatives in the biggest business in the world; a business involving infinite costs and investments, and eternal interests. After several years of intensive work in the field of evangelism, with single church, union and co-operative meet-

ings, we found the following plan, workable in most cases, and of vital interest to every real revival in which we have been engaged.

The Prayer Meetings.

I believe this to be the first great item of the preliminary program. The history of revivals is the history of great and prevailing prayer. The territory should be divided into districts for cottage prayer meetings in such a manner as to be within reach of everyone in the district. We prefer the districts small; better be small and red-hot than large and dry. These prayer meetings are held in the morning from 10 to 10:30 o'clock. This may seem short, but if you will begin on time and everyone will pray his best, you can accomplish a great deal in thirty minutes. Each district should have a leader who is spiritual and who will care zealously for the work under their direction. These prayer meetings should be held at least four times a week and two weeks preceding the intensive campaign. You will find if the church has been praying and working for two weeks, it will not be necessary for the evangelist to preach two weeks to get the church under the burden. It is advisable to have the men who are unable to attend these daily meetings to meet at the church for their prayer meeting from 7 to 7:30 in the evening during the meeting.

Visiting.

Every home in the constituency of the church should be visited and given a personal invitation to the revival. The unsaved members of these homes should be put on special prayer lists. This seems to be an age when the best fruit is handpicked and great good will come to the revival as a result of the personal touch or contact of its saved with the unsaved. We have been in campaigns where three thousand calls were made in the interest of the meeting and most of these made by the women of the church.

A Personal Workers' Class.

This class usually meets from 7 to 7:30, or just preceding the evening service, and consists of Sunday school teachers, and department heads and all who are spiritual enough to deal with the unsaved in the congregation and around the altar. Either the pastor or the evangelist can give them practical instructions that will greatly add to the efficiency of his working force. Many a service has been lost because of a lack of efficient workers. Every unsaved member of the Sunday school should be made the object of special prayer and effort.

Advertising.

In the first place, call an evangelist whom you can thoroughly recommend, and then do it! From some advertising you would think the publicity committee was ashamed of the called helpers. People usually expect about what you advertise. You may have gold bricks to give away, but unless you let people know you have them the chances are they won't come after them. Your advertising is your connecting link between your revival and public. Make it a means of telling the public what you have in store for them. Three great facts of advertising are: Get advertising matter large enough to be seen; put it where it will be seen, and then put on it something that will be read or that will catch the attention. Sometimes we have had to almost comb the business district of a city to find any notice of

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the meeting. I think it is best to use a good grade of enamel paper that can be fastened to the window. So many times the cards are short lived. They curl up the first day and second day they are buried under cans of pork and beans or a football placard. But put them everywhere. Get the fact before the folks. Whether they will come or not have the announcement meet them on every corner and several times between.

Finally, remember that a real revival will not come as a result of a well defined program alone. Sin is a disease inwrought in the human heart from which men must be delivered, and there is no remedy except "the Fountain filled with Blood." Apart from the Divine, you will be helpless in bringing men to God. But if you will take yourself to God and tarry in his presence until he reveals the love of a Calvary poured out for sinners, and tarry until he comes into your life with a tidal wave of holy compassion and holy boldness, you will find the Divine equipment that will make you efficient in his service. We must have God! There must be a program plus a mighty passion for souls, plus much prayer. If you have it not, wait upon him until the soul cries out "None of self and all of Christ," and God touches the life, and soul saving becomes the engaging business of the hour. Then you shall be able to say with one of old, "I have great heaviness and continual sorrow in my heart. I could wish that myself were accursed for my brethren."

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HOLINESS OR HOPELESSNESS.

BY THE EDITOR.

IN the long, hard battle for the maintenance and proclamation of a full salvation, we have never been more fully convinced that, after all, for the individual, the church, and the poor, old sinful world, it must be holiness or hopelessness.

We cannot see any way out of or around the fact that if we would serve and worship God acceptably, if we would hope for fellowship and communion with him, we must love what he loves and hate what he hates, for nothing can be truer than that God loves holiness and hates sin.

All of the teachings of Jesus go to prove that the heart of God is compassionate and tender toward the repentant sinner—that for such an one there is a glad invitation, a glorious promise, and the wide-open arms of a loving and forgiving Father. God's heart of mercy turns toward the sinner when the sinner turns away from sin.

When the sinner, in the depth of his degradation begins to sicken of the swine, loathe the far country, despise his occupation, lament his condition, and long for the Father's house, preparation for his reception at home begins. As he trudges homeward with fears, misgivings and heartaches, robe and ring and shoes and feast are being prepared for his glad reception. He must leave his swine, degraded women and the riotous living and associations all behind him and come home with contrition in his heart and confession upon his lips, willing to creep into the back door, to work in the back yard, and to eat his food off the corner of the kitchen table. When God looks down into a heart thus filled with penitence and humility, he would stop, if necessary, the building of a planet to go with open arms to meet the returning and penitent prodigal.

The believer cannot please the infinite One when he excuses sin, entertains carnality, apologizes for evil, inward uprisings, and sinful tendencies—when he magnifies the power of Satan and minifies the power of the Lord Jesus; but when he loathes his own evil uprisings, when he despises every evil imagination and unclean thought, when he longs for purity of heart and closer communion with Jesus, when he hungers and thirsts after righteousness, then God is pleased, the Holy Ghost draws near with his illuminating and cleansing power. The Lord Jesus beholds the travail of his soul and is glad.

We can see no standing room for a Christian, a Spirit-born soul, to dodge, to squirm, to hesitate and higggle on the subject of holiness. To doubt that the infinitely holy God desires and provides for our holiness, is to

doubt the perfection of his nature. To doubt that the blood of Jesus can cleanse from all sin is to doubt his Godhead. To doubt the power of the Holy Ghost to come in, cleanse, abide and keep the temple, is to question the omnipotence of the blessed Trinity. To believe in the almightiness of God, the all-sufficiency of the atonement made in the suffering of Jesus, the presence and power of the blessed Spirit to purify as with a baptism of fire, and to keep the temple of God against all comers, is to glorify God. To let one's faith become a personal trust in the merit of Jesus, is to win the greatest victory this side of the eternal city.

We have no hope for ourselves, our immortal soul within us, in the battle of life, in the hour of death, on the day of judgment, and in the vast eternity that stretches beyond, without holiness—the holiness that comes through the atonement of Jesus, received by simple faith in the merit of his blood. We have no hope for ourselves, our family, our friends, our church, the great unbelieving, wicked world, and the vast millions of heathendom, outside of holiness.

We have nothing wherein we may boast, nor for one moment dare we exalt ourselves above our fellowbeings. If there is anything good that the worst about us have not, it came through the sacrifice on Calvary, of divine mercy, without which we would be as vile as the vilest, as low as the lowest, as lost and hopeless as the most wretched sinner. That we have made mistakes and blunders we admit to our shame; that we are not all we desire and ought to be, we admit also. There are glorious heights of faith and love and power beyond us toward which we bend our longing eyes. We know that there is yet much to attain, but we believe in Jesus, we trust his sanctifying power, we anchor our souls in him, knowing that he is able to save to the uttermost. We would rather be a homeless, friendless, despised outcast wanderer, hugging to our immortal soul this great and precious truth—that the crucified, risen and coming Christ can save, sanctify and keep from all sin—than to have all the world, with its honor, friendship, flattery, and our heart be robbed and desolate of this saving, restful faith in the entire sanctification received through the blood of Jesus. With us, it is holiness or hopelessness. In a dying hour it will be so with you. "Without holiness no man shall see the Lord."

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

Shall We Sit Still?

Iam wondering if many of our devout pastors in the small towns, villages, farming neighborhoods and rural districts have a proper appreciation of the rapid progress being made by a popular skepticism which is undermining and destroying the faith of untold thousands of young people. Evolution, with its destructive influences, is being taught in our universities, colleges, and many of our public schools. The devotees of this theory are not scriptural, devout Christians; they have no proper conception of the spiritual meaning of Bible teaching, and of Jesus Christ as God manifested in the flesh, and the Savior of the individual man.

These teachings so antagonistic to Bible teachings, evangelical faith, and the whole spirit of our Christian religion, are being spread broadcast by the daily press, the popular novels, and the great monthly magazines which are sent out by countless millions throughout the land. The papers, the books of fiction, and the magazines are circulated and read everywhere. They have a powerful educative influence and the trend of that influence is against the foundation doctrines of Holy Writ—repentance, regeneration, holiness of heart, and a consecrated service of the Lord Jesus.

The best life of the nation is grown in the small towns, villages, and country districts, where there is time for meditation, where the glaring showcase window, with its many colors, does not distract the mind from serious thought and create a desire for useless things. Country life is blessed with labor, with times of silence, and serious meditation. Labor makes the bed and rest welcome soon after sundown. The farmer boy is not wandering about in the vulgar shows, dance halls, and places of immorality in the big cities. He is asleep during the night, and is storing up brain and muscle to help do the thinking and labor for the world in the days to come. He is up early whistling, singing, breathing the fresh air, attending the dumb brutes, and giving himself and his service for others. Out from the small towns, villages and farms come the young men who make the great physicians, preachers, lawyers, bankers, merchants, and the strong, virtuous men who build up and support the city churches. Of course, there are exceptions to this rule, but you go into any city and acquaint yourself with the strongest and best men of the various professions and you will be surprised at the large per cent who contribute to the important avocations and

(Continued on page 8)



REVIVALS AND THEIR LAWS



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



It was a saying of Caughey that the Laws of Revivals were just as real and capable of demonstration as the laws of any other realm. Another has said that through revivals "vast energies, hitherto slumbering, are awakened and new forces burst into being."

Revivals arouse churches dying of pessimism and cause them to change their tune to one of triumphant praise. Revivals have transformed communities, and have come about because there were some who believed God, who sang in the darkest hour:

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and shall break
With blessings on your head."

Let us set it down in the first place that ministers of the gospel have a great deal to do in bringing about a revival of religion. One of the most remarkable illustrations of this fact we find in the life and testimony of Douglas Brown, of England. His case is so remarkable that we give his testimony very fully.

Speaking on 2 Chronicles 7:14, Mr. Brown said:

"It took over four months for the truth to get home to me—to break me down. I had been a minister of Jesus Christ for twenty-six years, but God laid hold of me in the midst of a Sunday evening service and nearly broke my heart while I was preaching. I went down to the vestry and locked the door and threw myself down on the heavy rug in front of the mantelpiece. The church was full. I loved my people and I believe my people loved me. *I have never known a Sunday for fifteen years without conversions.* If you have no conversions in your church, it does not matter what the name of it is, it has 'a name to live, and is dead.' That night I went home to my study; my wife came up and said 'Douglas, we are waiting for you to come to supper.' 'You must not wait for me, I have a broken heart.' You don't know what I mean, do you? Wait till you get it. That night God laid his hand on a proud minister and told him he had not gone far enough; there were reservations in his surrender; that he wanted him to be pleased with the work which he had been trying to evade by making others do it. I would not give in for four months. I know that God was right and that Douglas Brown was wrong, but I was not prepared to pay the price. Christmas time came; it was the most miserable Christmas I ever had. I knew what Jesus wanted. He gave me a picture of a congregation with Douglas Brown in the middle. I saw Douglas Brown *praying with his own folk* that he had preached to for fifteen years, and *they had not been saved.* I said, 'But, Lord, you know that is not my work; do not give me that, it will kill me. I cannot come out of the pulpit and plead with people, it is against my temperament; and you made me!' At the end of January, I saw well that it was Jacob struggling instead of clinging. I thought what was really wrong was Douglas Brown. After four months of struggling, there came a crisis. On a Saturday night I wrote my resignation to my church marked with my tears. I loved that church, but felt I could not go on preaching when I had a contention with God. I went to bed, but could not sleep, then I arose and came out of the bedroom, and, in doing so, I stumbled over my dog, Mike, at the door. He knelt by the side of his master and licked his face, thinking I was ill. I knelt there for three minutes, and then I found myself in the bosom of Jesus Christ for ever,

AN EVANGELIST WHO ALMOST FELL BY THE WAYSIDE.

Early in 1924 a widely known evangelist walked into the office of a friend in a great city. "I have just come from a trip half way across the continent," said he, "and everywhere Christian people have raised the question as to whether there can be another great revival. It has disheartened me. Even I myself am unfit to go into another meeting until I can pray this thing through."

For an hour the two men talked and prayed and "searched the Scriptures." Then the evangelist returned home and for a month "went down before God" until his eyes were wholly off of man and once more wholly upon God; since which time some of the greatest campaigns of his life have been held and thousands have professed conversion!

What if he had given up? Hundreds of evangelists during the past dozen years have given up, and hundreds of thousands of souls that might have been saved are still in sin. May not those who are mistakenly discouraging these men of God, and who are likewise discouraging the Church at large, have something to answer for? How about the millions over the earth who are not being reached, but multitudes of whom might be reached were it not for this disheartening note that grieves the Spirit and makes revival work doubly difficult? What if Aaron and Hur, instead of holding up Moses' hands, had said: "The Amalekites are too many; the day of victory is past?" Or, what if Nehemiah had yielded to the weakening influence of discouraging hinderers? (Neh. 4). Faith is God in action—now!

Some years ago a great reform cause seemed almost lost. The outlook was dark. The note of pessimism had long prevailed. A conference was called, and a great leader stood up and said in substance: "We are weakening the hands of good citizens by dwelling on the dark side. Does not God still live? And if so, our cause is not lost! Let us look to him, and move forward!" That day the tide began to turn, and sweeping victory followed.

"The prayer power has never been tried to its full capacity in any church," said Hudson Taylor. "If we want to see mighty wonders of Divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge: 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' (Jer. 33:3)."

O ye who dishearten the Church and weaken its hands, speak unto the hosts of the redeemed that they "move forward!" "The coming of the Lord draweth nigh." Will he find the Church's allotted task of world evangelization still unaccomplished? God forbid!

Pray for Revival!

and ever, and ever; and all power, and all joy and all blessedness rolled in like a deluge.

"How did it come? I shall never be able to tell you. You cannot *live on explanations*, but you can *live on experiences*. I just looked up, and it was 2 o'clock in the morning; I knew what Jesus wanted, and it was so kind of him to have waited four months for a man like me. I rose up a new creature in Christ Jesus. This arm had been troubled twenty-three years with a special form of neuritis, but it has not had an ache since. God knows how to quicken our mortal bodies when we are willing to run in his commandments, but he is not going to do that when we are going the wrong way. Why cannot we come back to Calvary and humble ourselves—'If my people shall humble themselves.' Anything else? Yes, 'and pray.' You can pray under the blood; you can pray at the foot of the cross; you can win through in the might of the passion of the Saviour of the world, and your Saviour."

Prayer for Revivals must be persistent. Too often we weaken and give up the struggle. Dr. Simpson said:

"There are some spiritual conditions that cannot be accomplished in a moment. The breaking up of the fallow ground takes time; the frosts of winter are as necessary as the rains of spring to prepare the soil for fertili-

ty; and God has to break our hearts to pieces by the slow processes of his discipline, and grind every particle to powder, and then mellow us, and saturate us with his blessed Spirit, until we are open for the blessing he has to give us. Oh, let us wait upon the Lord with brokenness of heart, with openness of soul, with willingness of spirit, to hear what God the Lord will say."

Rev. James Little, writing on Revivals, says: "All advance lies along the pathway of prevailing intercession. The Church was born in a prayer meeting in the upper room at Jerusalem, and every forward step in her onward march can be traced to the same source. The history of the Church is the story of answered prayer. The gift of life can only be brought to a world dead in trespasses and sins by a Church fully alive unto God. *Before there can be a revival outside the Church, there must be one within the Church.* Nothing will be of any value apart from a consecrated people whom the Spirit of God can use as his instruments without hindrances. The best methods are ineffectual without cleansed souls through whom the Spirit can flow for the enrichment of other lives.

"Those whom the Spirit uses are first of all purified and empowered by him. When all human effort has been put forth for the salvation and help of human souls, the result will depend on prayer. The achievements of the Church in the name of Christ have been accomplished through the mighty working of the Holy Spirit in answer to prayer. Prevailing intercession is essential to spiritual awakening. A revival without prayer is an impossibility and without antecedent.

"Pentecost came after ten days of fervent, united, believing prayer on the part of the followers of Christ. In the days of Jonathan Edwards there was spiritual desolation both in Europe and America, and God laid upon him a heavy burden. In his agony of soul he laid hold upon God for two continents."

HOW DOES THE LORD REVIVE HIS WORK?

1. By exciting his people to pray. Psa. 80:85; 4:7; Isa. 63:17; Zech. 8:21.
2. By invigorating their graces. Hosea 14:5-7.
3. By sending an increased power upon the Word. Acts 2:41-47; Acts 5:13, 14.
4. By causing a steadfast adherence to the means of grace. Neh. 9:3; Luke 24:53.
5. By a distinct separation of his people from the company and principles of the ungodly. Neh. 9:2; Acts 2:40.
6. By pouring out a spirit of love and unity upon his church. Isa. 11:6-9; Acts 2:44.
7. By enlarging the enjoyment of Christian privileges. Acts 9:31.
8. By restoring those that have erred in doctrine or practice to the simplicity of the gospel. Isa. 29:24.—(Bridges).

THE CONDITIONS OF A REVIVAL.

We must humble ourselves before God.
We must put away all known sin.
There must be unreserved self-surrender and dedication to God.
Absolute faith in the promises of God.
Reconciliation with brethren.
The Sword of the Spirit.
Compassionate anxiety for souls.
Effectual, fervent prayer.
The power of the Holy Ghost.

Dr. Ridout's booklets on "Modern Fallacies," "Seventh Day Adventism," "Christian Science," "Spiritualism," "Mormonism," "Fetichism," and "Spurious Tongues," may be had of The Pentecostal Pub. Co., at 15 cents each, or the set for \$1.00.

The Christian and His Bible.

REV. HERMAN A. GRANT.

PART III.

REMARKS ON BIBLE STUDY.



UT some will say that they do not enjoy Bible reading because so much space is given to the lives of ancient men and women, and to the history of the Israelitish nation. The average man and woman of today is not interested in Abraham, Isaac, and Jacob, nor in the fortunes of the Hebrew people. Still it is around the life story of these individuals, and in the history of this nation that some of God's most precious truths are woven.

Consider the record that is given of the life of Abraham, who lived so long ago that some may think he is not worth considering. It is wonderful to trace the events of his life, to note the points of failure or success, to see how he treated God and how God treated him. He walked and talked with God as naturally as he might have fellowshiped with a friend, and God did marvelous things for him and his family. We, too, can walk in blessed fellowship and partnership with the Almighty, and that in the measure with which we love and serve him, he will bless us with the bounty of his goodness.

Turn to the story of Lot in Genesis. At first, Lot was a righteous man, but little by little greed and a desire for ease led him into the wicked city of Sodom where, in the beginning of his life, he would never have consented to go. He barely escaped with his life, and lost all his worldly possessions, some of his daughters, and his dear wife. Surely, he paid dearly for his weakness in going to Sodom. This is the story of a man who lived long, long ago, yet how powerfully the lesson comes to us. Like Lot we can drift into a sinful condition, where we are in danger of losing all that we have and, we may be sure that if we escape at all, it will be only after we have paid dearly for our sin and weakness. What a warning there is in the story of Lot.

When God led the Jews out of Egypt he gave them a code of laws, and told the people to obey him. He stated that if they would serve him faithfully he would bless them beyond measure, would care for them, and would give them victory over their enemies; but he warned that disobedience to his laws would bring upon them calamity, hardship, and loss. Read the history of that nation, and you will discover that whenever the people served the living God they were happy, prosperous, and victorious; but when they forgot God calamity came, they were unhappy, they were unprosperous, their enemies overcame them and led them into captivity. You may not care about their trials, but you cannot fail to be interested in the mighty lessons that shine through all the history. What was true of Israel is true of any nation or any individual. When we serve the Lord we shall be happy, prosperous, and victorious; but when we live in disobedience to him calamity and disaster hang over our heads.

A study of the promises of the Bible will open our eyes to the unbelievable things that God wants to do for us. We can scarcely realize the sublimity of these promises until we have read the Book carefully again and again. The Christian who will go through the Bible and study all the promises that God has made to humanity will receive an inspiration that will carry him through many a hard and weary day.

When we study the commands and the precepts of the Bible, we learn what God expects us to do and how he wants us to live. The heavenly Father did not leave us in the dark regarding his will for us; instead, he gave

us a long list of advices and laws, which, if followed, will guide us along the straight and narrow way that leads to life eternal.

A general study of the Bible, just reading here and there, or chapter after chapter, will be a help to the earnest Christian, though it may not be as fruitful as more specific study. It will reveal thoughts that never came to us before; it will give us words of comfort and cheer and strengthen us perceptibly. Each new reading of any passage will usually reveal some truth that the reader has not seen before.

The Bible-reading Christian is usually the strongest and happiest Christian. One reason why we have so many weak and careless Christians, and why so many are led astray by Christian Science, Spiritualism, and other "isms," is that there are so few who really read and study the Word. The children of God need to give ear to the message from above; we need to develop a deep and lasting love for the good old Book; we need to bind its thoughts in our hearts, and store up its truths in our souls, until in every waking moment the voice of our Lord will speak in our ears.

UNDERSTANDING THE BIBLE.

The plea is often made, however, that the Bible is difficult to understand. How often folks say they would read it if they could understand it. A child in the second grade at school chances upon an eighth grade reader. He looks it over, sees the difficult words, and the long sentences, and he concludes the book is too difficult for him to understand. But after he has passed through the other grades and is at last an eighth grade student, the difficult reader does not seem so hard. The Bible may seem difficult at first reading; but there will be much that will be clear to the ordinary mind. Then as one reads more he will understand better, until, by and by, he will progress to the place where the greater part of it will be clear and vivid.

The Christian should be a careful student of the Word. God speaks to enlighten, to guide, to strengthen, to comfort, and to rebuke. Why should we not listen to him? It will take time to become acquainted with the Book, but there will be a message for every day. Memorize verses, mark others, try to get at the meaning of chapters and books. Be familiar with it all. No wonder we have so many "skinny," visionless, powerless Christians, when the soul gets so little spiritual food. How can we hope to defeat the devil and be strong, earnest sons of God if we seldom read his message? The Bible is a letter from God to us. It is filled with love, tender admonitions, warnings; and if we read it carefully and prayerfully we shall see behind it all the great, throbbing personality of One who loves us! "Therefore ye shall lay these words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Bible Conference.

Dr. Wm. E. Biederwolf, nationally-known evangelist of Chicago, will act for the third season as Director of the world's largest Bible Conference which opens its thirty-first year at Winona Lake, Indiana, August 14th. William Jennings Bryan, at one time President of Winona Assembly, had been invited to be the principal speaker. Prominent pulpit orators from abroad will speak, including Dr. John McNeill, of Edinburgh, Scotland; Dr. Samuel William Hughes, of London, Eng-

land; Dr. J. Rhys Davies, of Leeds, England; Dr. Henry Howard, of Melbourne, Australia. Leading American ministers and missionaries will also speak; Homer Rodeheaver, of the "Billy" Sunday party will lead the music.

The Bible and Science.

W. M. YOUNG, A.M., Sc.D.

THE PHILOSOPHY OF CLARENCE DARROW.



MUCH interest is now centering around Clarence Darrow and William Jennings Bryan. Many newspapers are making Mr. Bryan the butt of considerable ridicule, and Mr. Darrow a champion of liberty of thought. It might be well, however, to consider the philosophy of Mr. Darrow to see what its influence upon civilization might be.

Mr. William Hard writing of Mr. Darrow in the January number of Hearst's International tells something of his record as a criminal lawyer. He says in part: "His fifty clients accused of murder have had the following fates: Some forty of them were acquitted. The rest of them got prison sentences. Not one of them was hanged. Darrow has something which to him is indeed a philosophy. . . . Darrow wins his cases. He does not win them merely by skill in the law . . . He wins them essentially—primarily—by telling the jury a certain theory of crime, a certain theory of punishment, and more—a certain theory of the whole of life."

Now this theory of life which enables so many criminals to escape justice ought to be a matter of interest to the public. THE PENTECOSTAL HERALD in a recent issue has this to say about Mr. Darrow's work as a criminal lawyer: "This man Darrow has much to say of the preciousness of human life, but it appears that the lives for which he contends are not those of the innocent people, but of the vilest murderers of the land."

"Mr. Darrow knows very well that he only pleads for the lives of those who destroy life, and that for an immense sum of money. If there is any man who wades in blood, whose food and clothing drip with blood, whose dollars are stained with the life blood of his fellowmen, it is this same Darrow. It is fortunate that such an unbelieving comforter and defender of the worst criminals of the land, should be the advocate for the skeptical teachings of the evolutionist."

WHAT HIS FRIENDS SAY.

William Hard professes to be the intimate friend of Mr. Darrow and is not writing to criticize him when he says concerning his theory of life: "It is his steady method. Or, if one pleases to say so, it is his steady trick. He employed it twenty years ago with the help of studies in biology. He employed it in the Leopold and Loeb case with the help of the new science of psychoanalysis."

"He has used the biological theory as an ally. He now has used psychoanalytical theory as an ally. He will use any scientific theory as an ally. His own theory, however, which is now confirmed—as he thinks—and buttressed by psychoanalysis, was his and was being employed by him long before he or anybody else in Chicago ever heard of psychoanalysis."

"Darrow never had any religion. In particular, he never had any religion convincing him that man is a morally responsible animal. He always believed in his heart—and soon with his lips—that man is an animal

(Continued on page 6)

Hon. William Jennings Bryan's Last Speech.

SEE LIFTING POWER.



UT while the wise scientists cannot prove a pushing power, such as evolution is supposed to be, there is a lifting power that any child can understand. The plant lifts the mineral up into a higher world, and the animal lifts the plant up into a world still higher. So, it has been reasoned by analogy, man rises, not by a power within him, but only when drawn upward by a higher power. There is a spiritual gravitation that draws all souls toward Heaven, just as surely as there is a physical force that draws all matter on the surface of the earth towards the earth's center.

"Christ is our drawing power; he said, 'I, if I be lifted up from the earth, will draw all men unto me,' and his promise is being fulfilled daily all over the world.

"It must be remembered that the law under consideration in this case does not prohibit the teaching of evolution up to the line that separates man from the lower form of animal life. The law might well have gone farther than it does and prohibit the teaching of evolution in lower forms of life; the law is a very conservative statement of the people's opposition to an anti-Biblical hypothesis. The defendant was not content to teach what the law permitted; he, for reasons of his own, persisted in teaching that which was forbidden for reasons entirely satisfactory to the law makers.

"Most of the people who believe in evolution do not know what evolution means. One of the science books taught in the Dayton High School has a chapter on "The Evolution of Machinery." This is a very common misuse of the term. People speak of evolution of the telephone, the automobile and the musical instrument. But these are merely illustrations of man's power to deal intelligently with inanimate matter; there is no growth from within in the development of machinery.

WRONG USE OF WORD.

"Equally improper is the use of the word evolution to describe the growth of a plant from a seed, the growth of a chicken from an egg, or the development of any form of animal life from a single cell. All these give us a circle, not a change from one species to another.

"Evolution—the evolution involved in this case, and the only evolution that is a matter of controversy anywhere—is the evolution taught by the defendant, set forth in the books now prohibited by the new State law, and illustrated in the diagram printed on page 194 of Hunter's Civic Biology. The author estimates the number of species in animal kingdom at 518,900. These are divided into eighteen classes, and each class is indicated on the diagram by a circle. It begins with Protozoa and ends with mammals. . . . No circle is reserved for man alone. He is, according to the diagram, shut up in the little circle entitled Mammals, with 3,499 other species of mammals.

"Does it not seem a little unfair not to distinguish between man and lower forms of life? What shall we say of the intelligence not to say religion, of those who are so particular to distinguish between fishes and reptiles and birds, but put a man with an immortal soul in the same circle with the wolf, the hyena and the skunk? What must be the impression made upon children by such a degradation of man?

"In the preface of this book, the author explains that it is for children, and adds that 'the boy or girl of average ability upon admission to the secondary school is not a thinking individual.' Whatever may be said in favor of teaching evolution to adults, it

surely is not proper to teach it to children who are not yet able to think.

"The evolutionist does not undertake to tell us how Protozoa, moved by interior and resident forces, sent life up through all the various species, and cannot prove that there was actually any such compelling power at all. And yet the school children are asked to accept their guesses and build a philosophy of life upon them.

"If it were not so serious a matter, one might be tempted to speculate upon the various degrees of relationship, that, according to evolutionists, exist between man and other forms of life. It might require some very nice calculation to determine at what degree of relationship the killing of a relative ceases to be murder and the eating of one's kin ceases to be cannibalism. But it is not a laughing matter when one considers that evolution not only offers no suggestions as to a Creator, but tends to put the creative act so far away as to cast doubt upon creation itself.

CASTS DOUBT ON HEAVEN.

"And, while it is shaking faith in God as a beginning, it is also creating doubt as to a heaven at the end of life. Evolutionists do not feel that it is incumbent upon them to show how life began or at what point in their long drawn out scheme of changing species man became endowed with hope and promise of immortal life. God may be a matter of indifference to the evolutionists, and a life beyond may have no charm for them, but the mass of mankind will continue to worship the Creator and continue to find comfort in the promise of their Saviour that he has gone to prepare a place for them. Christ has made of death a narrow, star-lit strip between the companionship of yesterday and the reunion of tomorrow; evolution strikes out the stars and deepens the gloom that enshrouds the tomb.

"If the results of evolution were unimportant, one might require less proof in support of the hypothesis, but before accepting a new philosophy of life, built upon a materialistic foundation, we have reason to demand something more than guesses; 'we may well suppose' is not a sufficient substitute for 'thus saith the Lord.'

"If you, your honor, and you, gentlemen of the jury, would have an understanding of the sentiment that lies back of the statute against the teaching of evolution, please consider the facts that I shall now present to you.

"First, as to the animals to which evolutionists would have us trace our ancestry. The following is Darwin's family tree, as you will find it set forth on pages 180-181 on his 'Descent of Man.'

QUOTES FROM DARWIN.

"The most ancient progenitors in the kingdom of vertebrates, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvae of existing Ascidians. These animals probably gave rise to a group of fishes, as lowly organized as the lancelet; and from these the ganoids, and other fishes like the lepidosiren, must have been developed. From such fish a very small advance would carry us on to the amphibians. We have seen that birds and reptiles were once intimately connected together; and the monotremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds and reptiles, were derived from the two lower vertebrate classes, namely amphibians and fishes.

"In the class of mammals the steps are not difficult to conceive which led from the ancient monotremata to the ancient marsupials; and from these to the early progenitors of

the placental mammals. We may thus ascend to the lemuridæ; and the interval is not very wide from these to the simiadæ. The simiadæ then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, man, the wonder and glory of the universe, proceeded. Thus we have given to a man a pedigree of prodigious length, but not, it may be said, of noble quality." (Ed. 1874, Hurst).

"Note the words implying uncertainty: 'obscure glance,' 'apparently,' 'resembling,' 'must have been,' 'slight degree,' and 'conceive.'

"Darwin, on page 171 of the same book, tries to locate his first man—that is, the first man to come down out of the trees—in Africa. After leaving man in company with gorillas and chimpanzees, he says:

"But it is useless to speculate on this subject."

"If he had only thought of this earlier the world might have spared much of the speculation that his brute hypothesis has excited.

"On page 79 Darwin gives some fanciful reasons for believing that man is more likely to have descended from the chimpanzee than from the gorilla. His speculations are an excellent illustration of the effect that the evolutionary hypothesis has in cultivating the imagination. Prof. J. Arthur Thomson says that the 'idea of evolution is the most potent thought-economizing formula the world has yet known.' It is more than that; it dispenses with thinking entirely and relies on the imagination.

ALWAYS ANIMALS.

"On page 141 Darwin attempts to trace the mind of man back to the mind of lower animals. On pages 113 and 114 he endeavors to trace man's moral nature back to the animals. It is all animal, animal, animal, with never a thought of God or of religion.

"Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the word of God. This indictment we prove by comparing the processes described as evolutionary with the text of Genesis. It not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrine of reproduction according to kind—the greatest scientific principle known.

"Our second indictment is that the evolutionary hypothesis, carried to its logical conclusion, disputes every vital truth of the Bible. Its tendency, naturally, if not inevitably, is to lead those who really accept it, first to agnosticism and then to atheism. Evolutionists attack the truth of the Bible, not openly at first, by using weasel-like words like 'poetical,' 'symbolical' and 'allegorical' to suck the meaning out of the inspired record of man's creation."

(Continued)

Remarkable Conversions.

The book, "Remarkable Conversions," is having an almost unparalleled sale, although it has been before the public but a few months. The fifth thousand has been run off the press and the calls for this book are increasing; orders are being filled every day. We hear by mail from ministers and laity of the entertainment, comfort and faith stimulating that "Remarkable Conversions, Interesting Incidents and Striking Illustrations" has brought to them. Order from Pentecostal Publishing Co., price \$1. Read it, and have your young people read it. It is a striking testimony of the power of Christ to save the most sinful.

RENEW YOUR SUBSCRIPTION.

Jesus In a Modern Home.

Richard W. Lewis, D.D.

CHAPTER THREE.

AROUND THE FAMILY BOARD.



T was one of those periodical occasions when "the big four" met in the home of one of the members for what they called, when speaking among themselves, "their tame entertainment!"

This was a very suggestive way of putting it, and meant everything it intimated. These four friends, as previously indicated, were all big business men. One was a merchant, another a banker, the third a railroad magnate, and the father, the host of the occasion, a man who had had wealth thrust upon him by the discovery of coal upon his "poor Pennsylvania farm."

The four men had "run together" for years, until now they saw the world through the same kind of glasses. And the goal each man had set was gain—gain, that, with his gold, each might get just what he wanted, and selfishly enjoy what he got! In each case self had been made the real, if the obscured, center. With "self," naturally enough, wife, children, and close friends, must be included. The natural man came first. To eat, to drink, to smoke, to play, to go, to come, to enjoy—these were their highest aims. They sought nothing better. They thought nothing higher.

Each of the quartette had spent many years in handling "big business," thus ever making more money to spend for pleasure, so that with their life consisted of just two deep grooves—the groove of profit and the groove of pleasure!

Thus no time and no place had been found for God. He was not in any of their thoughts. Each man knew there was a Bible, called "the Word of God," but neither one knew what was in it! They knew there were churches, but they did not attend often enough to be informed as to the moral worth of such institutions to the world. They were familiar with the historical Christ. They had heard of him from childhood. Indeed, either one of them would have indignantly resented the charge of skeptic.

As a matter of fact, some of them once belonged to some church. This was the case with the host of the evening, when he had lived on "a poor farm in Pennsylvania." But in each case the drift away from poverty had meant departure from God.

These four "big business" men were fully as much upset as was the hostess of the hour, when they heard from her own lips that another Guest was to dine with them. One of the guests was disposed to be excused that he might retire before the meal was served. Another was about to suggest that the three visitors should slip away, perhaps their friend, the host, accompanying them before dinner was announced, thus avoiding the embarrassment of meeting the Master. But the hostess made haste to explain that Elizabeth, who had led in the invitation, had also volunteered to Jesus the information that her father had invited three "big business" men, his warm friends, to dine with him that evening.

With this explanation made, there seemed to be no alternative to facing the ordeal of meeting a strange character with whom neither of the four men had anything whatever in common.

In due time announcement of the evening meal was made, and in a becoming manner Jesus was presented to each of the four "big business" men. Each in his turn struggled to be at ease, and to say the proper and befitting thing. The hostess led the way to the table, and assigned each a seat, giving Elizabeth the seat of honor by the side of Jesus, much to her delight, and equally as much to

the satisfaction of some of the guests and the host!

The home was unaccustomed to any semblance of a "blessing," unless "Gran'ma" was visiting there, so naturally the head of the house was about to proceed with the meal when an accidental glance toward his wife met her suggestive nod of the head towards Jesus, whereupon the quick-witted, business-man-host asked the Master if he would return thanks for the meal. All heads were at once reverently bowed while the Savior prayed: "O Thou in whom we live, and move, and have our being, Thou Giver of all good things which we enjoy, we thank Thee for this meal. May we partake of it for Thy glory, and each of us in this hour's hospitality, be blessed of Thee. Amen."

Then there came an awkward pause, during which the serving proceeded, the silence being broken only by the most commonplace questions and answers as to choice in service. "No, thank you," said Jesus, "it has long been a Jewish custom to abstain from swine flesh, as you will recall. I respect this national custom, so I beg your pardon for declining. I always find set before me more than I really need."

These unusual, if courteous, words falling from the lips of the Master brought strange momentary stares from host, hostess, and the other guests at the table. Only Elizabeth smiled and seemed to think the rare course of Jesus was quite all right, however far from conforming to the niceties of "refined society" it may have appeared in the eyes of the grown-ups.

When asked whether he preferred tea, coffee, or milk, it was the last named that Jesus chose, a choice in which Elizabeth shared joyfully, while all the others took tea or coffee.

The situation was severely cramped, except for Elizabeth, who engaged Jesus in the most natural conversation, and evidently was at utmost ease. Her mother made stagger after stagger at congenial conversation, but in each case failed to lead the discussions with any degree of ease. The host referred to some item of news in the daily paper. Dryly this was discussed. Then one of the guests made an awkward reference to the railroad strike, but each capitalist felt himself in the wrong attitude to gracefully discuss that situation. The coal baron host, turning to Jesus asked, "Sir, may I enquire what you think of ten thousand coal miners going out on a strike, and leaving the public including innocent women and children, to suffer the consequence?"

All eyes centered upon the Master, and all ears were now open eagerly to catch his reply. With the most consummate dignity, simplicity, and brevity his answer came: "All things whatsoever you would that men should do to you, do you even so to them." Silence, silence one could easily feel, followed. And on each man's face there was unmistakable evidence of desire to speak, but not one dared to trust himself. The Golden Rule was hard to get around. It was difficult to offer any kind of decent comment.

"I know who said that before," piped up dear little Elizabeth, looking intently into the Master's face without the slightest reticence. "And who was it?" asked Jesus of the child, with a sweet ring of his softened voice, and with a winsome smile playing over his wonderful face.

"YOU did!" came the child's quick and excited reply.

This bit of conversation between the first business man and the Christ opened the way for the banker to dare address a question to the chief Guest of the hour: "May I ask, Sir, if you consider 'the Golden Rule' of universal or even general, application, or are there not in our complex civilization many instances affording striking exceptions to the rule—cases where it will not fit in?"

With face of supreme composure, with his

eyes full of kindness, and with his words charged with firmness, the Master replied: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Conditions do change, but human hearts covet in all ages, and selfishness is the same."

It went like an arrow to four big, usually stout hearts! Each man turned as pale as death. The hostess was discomfited and ill at ease. Only Jesus and the child, Elizabeth, remained calm and composed. The latter, as if speaking to herself, said, "My gran'ma is poor, and she's goin' to heaven, I know—if anybody goes."

"Elizabeth, children are to be seen, rather than heard when older people are talking, you must remember," said her mother.

Jesus, looking down most tenderly into the child's face, then up at the mother, said, "Take heed that ye despise not one of these little ones which believe in Me."

In most evident confusion the hostess arose, and at that signal all followed her example, then repaired to the drawing room where, through force of habit the host drew out a box of rare "Havanas," and for the moment forgetful of the character of his great Guest, thrust out the box towards Jesus! In the following chapter we shall see what the Master did about it.

Radiant Living.

REV. C. M. GRIFFETH
Cedarville, N. J.

The ancient cities were but dimly lighted. It was not safe to be out after sunset. In the day the narrow streets were blinding hot, here or there a blazing torch or the pale light of the quiet moon hung low in the southern heavens.

In his prophecy of the future Jerusalem, Isaiah speaks of the city as being divinely illuminated. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God, thy glory."

What a picture of the Inner City of the soul when illuminated by the divine presence!

Can you catch a picture of the inner city of Zion? A city of heavenly serenity and of holy inhabitants protected round about with the towering walls of salvation with its portals of Praise through which blazes forth the glory of the Divine illumination which is within?

When a man's soul is dependent for light upon material sources, such as pleasure and possessions, his light is but material light—shining for a season and then there is twilight and then pitch darkness.

But when a man's soul is illuminated by that spiritual illumination whose source is God, his soul shall rejoice in a perpetual day! There shall be no night, for God himself is the light thereof. As Isaiah says: "The Lord shall be thine everlasting light!"

May your soul be an inner city of Zion! A city of heavenly serenity with every inhabitant of thought, emotion and motive holy, a mind and heart surrounded by the protection of the impregnable walls of Salvation, graced with the portals of Praise.

And may God himself be thine everlasting joyous Light!

H. C. Morrison's Slate for the Summer of 1925.

Gaines, Michigan, August 28-Sept. 1.

Kentucky Conference, Sept. 2-6.

Jackson, Ky., September 7-9.

Salem, Va., September 11-21.

Revival meeting in Chapel of Asbury College. Pray for me.

THE BIBLE AND SCIENCE.

(Continued from page 3)

whose acts and whose thoughts are irresponsible, as much coerced into being by circumstances, as the claws of the tiger or the thunders of the avalanche.

"He never did believe that man is 'free.'

"That is the root of his whole so-called philosophy; and that is the root of his whole success as a criminal lawyer.

"Darrow persuades a jury that his client was not 'free.' He persuades a jury that his client was driven, compelled, overpowered by forces within him and without him, stronger than himself. He then in effect says to the jury: 'It might be reasonable for you to punish those forces, if you could; but how in the name of justice can you punish my client?'"

Now, let us suppose that Mr. Darrow's philosophy of life were generally believed and practiced among some hundred and ten millions of people in this nation, what would be the condition of society, and where would be the safety of life and property?

The horrible result following from the logic of Darrow's theory of life is the minimizing of sin. According to his theory sin is only inherited animalism. On this view, it is not man's fault, but his misfortune, that he is a sinner. Hence, if any being in the universe is responsible for the sin and misery of our world, it must be God himself, if, indeed, he should admit that there is a God.

"He never had any religion convincing him that man is a morally responsible animal." Suppose that all the people of this country, or any country, should come to believe that man is not responsible for his acts, what would be the result? Upon what basis would government build a moral code or laws requiring justice among men?

This is the new philosophy which has grown out of materialistic evolution; it is all of a piece with the teachings of Prof. John Broadus Watson, of Johns Hopkins, leader of the behavioristic school of psychology, telling his students that "freedom of the will has been knocked into a cocked hat." If that be true, where is the responsibility of man?

This Prof. Watson says: "Such things as soul, conscience, God and immortality, are merely mistakes of the older psychology."

After citing such teachings in our universities, Mr. A. E. Wiggam says: "These are only random examples. It is, I think, safe perhaps to assert that a majority of all biologists, psychologists, physicists, and chemists, and critical thinkers generally, are either thoroughgoing mechanists, or have espoused some form of realism; or else they advocate some form of pragmatic idealism which finds little or no place for the old homely supernaturalism which has comforted Smith for ages."

The faith and morals of the Bible have made this nation great, but what kind of a nation will it be if such teaching becomes general? Any one who studies the whole subject unbiasedly will see that all this great evil is growing out of a materialistic conception of the universe such as is being pressed by the modern evolutionist.

This form of evolution teaches that man has advanced chiefly by means of those hard, cruel instincts which he shares with the tiger and the wolf; and if there is any truth in logic, we must be undermining all that the race has gained, in just so far as we eliminate this law of selfish struggle for survival, and substitute the law of love for this law of hate. Darwin complained that by our asylums, our poor laws, our vaccination, and other methods of modern medicine, we are keeping alive the "unfit," and are thus adopting measures which he said "must be highly injurious to the race of man," because in this way, we are interfering with the natural ladder, the "survival of the fittest," by which the race has climbed to its present status.

How strangely different all this is from the beautiful precepts of love and good will we learned at mother's knee and in the days when we were taught the Ten Commandments and the Sermon on the Mount!

Rev. E. K. Pike.

In the passing of Rev. E. K. Pike, the noted pastor-evangelist of the Kentucky Conference, another heroic soul has winged its flight through the pearly portals into the paradise of God. A faithful soldier of the cross, having laid his armour down, has left the ministerial service of earth for the ceaseless raptures of the skies; has exchanged the preacher's silver trumpet of gospel proclamation for the saint's golden-harp of heavenly praise. His far-reaching and effective service will be greatly missed. In his going the church has suffered a heavy loss, and great is the bereavement to his sorrowing family and host of friends.

Bro. Pike came of sturdy Tennessee stock and old-time Methodist heritage. His father was an old-fashioned, praying, shouting Methodist. His mother was a consecrated Christian woman who, when dying, gathered her children around the bed-side, prayed for them, committed them to God, and made them all promise to meet her in heaven.

Nearly thirty years ago when the writer and the unique Irishman, "Uncle Tom" McCoy, were assisting Rev. Bascum Ragan in a revival meeting in the rugged regions of the mountains of old Kentucky, Bro. Pike, then a coal-mine boss, attended the services and was gloriously saved and sanctified. He immediately entered the ministry and began to conduct revival meetings. Many souls were saved under his early ministry. The broad evangelistic field with its charm and challenge naturally appealed to him and beckoned him on, yet he weighed matters, considered his family and finally decided to join the Kentucky Conference and become a regular pastor.

After joining the Conference and taking a charge he felt the need of a collegiate education. He selected Asbury College as his choice, buckled down to his books, took a four years' course, supported his family, served a charge in the Kentucky Conference at the same time, came through with banners flying, graduated and went on his way rejoicing. This is an example of his stamina, pluck and perseverance.

For more than a quarter of a century he served a number of important circuits and stations in the Kentucky Conference. Old Kelat charge was a blaze of revival glory during the four years of his successful pastorate there. He made a great impression in the city of Lexington, Ky., while pastor of the Park Ave. Church. The present splendid church edifice was planned and perfected during Bro. Pike's active and efficient pastorate. The congregation was multiplied and the important spiritual feature of the church was at par.

From Lexington, Bro. Pike was sent to Hazard, Ky., where for four years he has had a wonderful and successful pastorate. His great outstanding qualities as a preacher, pastor and Christian gentleman commanded the respect and confidence of the city.

During all these years in the pastorate Bro. Pike never cooled down on evangelistic lines. He was a great revivalist. He was a safe, sane, careful, conservative, constructive pastor-evangelist. He never at any time dealt in the sensational, superficial, clap-trap, play-to-the-gallery, popular kind of card-signing, hand-shaking methods of evangelism. Knowing his ability, merits and worth, the brethren of the Conference often secured him to conduct their revival meetings. Thousands have been converted under his ministry.

His field of evangelism was not confined to his own Conference, nor to his home state. His influence extended afar. He crossed the

boundary into other states and preached the gospel of full salvation. He had the high honor and privilege of standing as one of the main preachers at the great Waco, Texas, camp meeting. He also helped the Bonnie, Ill., camp one year. He was one of the prime-movers of the Aliceton, Ky., camp meeting. For years he was president of the Association. He held one of the most successful revival meetings in all the history of the Wilmore Methodist Church.

Bro. Pike was a strong, brave, brotherly minister and a true, solid Christian man. He was evangelical, evangelistic, methodistic and fundamental to the core. He rang clear and true on the great cardinal doctrines of the Bible. Doubtless he has been, directly and indirectly, a blessing and benediction to ten thousand people.

It has been our privilege to hold revivals for him on every charge he ever served except the last one, and we were there in a meeting just before he was sent as the pastor. So, individually I feel that I have lost a true and tried friend, a kind and tender brother in the ministry. I hope and pray that one of his sons may be called to preach, and may step into the place so honorably and effectively filled by the faithful father.

Good-bye true yokefellow and gospel comrade, till we meet you just inside the Eastern gate over there!

ANDREW JOHNSON.

BUD ROBINSON'S LETTER

To the readers of *The Pentecostal Herald*:

Let me tell you of one of the most beautiful funeral services I ever attended, or had anything to do with.

On July 27th, at 6:26 A. M., the Rev. J. L. Crook, elder in the Wesleyan Methodist Church, was taken to his heavenly home. This good man was born March 9, 1850, in Buncomb Co., N. C. At the age of 27 years, 10 months and 18 days, he was married to Miss Julia Israel, to which union seven children were born, four of whom survive to mourn the death of their father. They are Troy Crook, Lydia Crook, Mrs. H. L. Owens, and Mrs. J. D. Watkins, of Asheville, N. C.

Brother Crook was beautifully converted March 9, 1881, on his 31st birthday, and lived a consistent Christian life. He was sanctified Dec. 19, 1900, under the preaching of Rev. Luther Compton. His good wife was called to her heavenly home, March 19, 1916.

Brother Crook was not only an untiring church worker but was active in the business world. He was the principal builder of West Asheville, and its first Mayor, and at one time Judge of the courts. He opened his court with prayer.

A number of preachers and friends took part in the funeral service, Rev. L. W. Colson, pastor of the Balm Grove Methodist Church reading the Scripture lesson. Rev. R. V. Self, pastor of the Freewill Baptist Church, led in prayer. After some beautiful songs the writer led in another prayer, after which ex-mayor Roberts, now one of the leading attorneys of Asheville, made one of the greatest addresses I have ever listened to. Attorney Roberts is deeply spiritual and was a great admirer of Brother Crook, and had worked together for many years for the up-building of the City of Asheville. The sermon was preached by Rev. E. W. Black, pastor of Wesleyan Methodist Church, at the cemetery, while Brother Compton closed the great service with prayer. It was more like a revival than a funeral. Peace be unto the loved one.

In perfect love,

BUD ROBINSON.

RENEW YOUR SUBSCRIPTION.

✠ HE THAT WINNETH SOULS IS WISE ✠

"NATIONAL" NEWS-NOTES LETTER.

To All Who have "obtained like Precious Faith with us, Greeting:

"God is able to make all grace abound toward you, that ye always, having all sufficiency in all things, may abound to every good work."

The National Association is getting well started into its new year of plans to "Spread Scriptural holiness over these lands." We rejoice to see it spread from shore to shore, and across the mighty ocean's roar, to scatter the night and bring the light to souls who sit in darkness there.

Responses of those notified of their recent election to membership have been hearty and encouraging. Such expressions abound as: "I consider this membership a great honor." "What a privilege to be in such fellowship." "I have long wanted to be a member." "Certainly I will pray for the National and its interests." "I feel much indebted to it for my Soul's salvation," writes a pastor from a large city.

Several pastors, with full sanction of their Official Boards, are asking for Coast-to-Coast Conventions. There seems to be "the sound of a going in the tops of the mulberry trees."

While "some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," it is our prerogative to "Earnestly contend for the faith" which was once delivered unto the Saints," and be led by the Holy Spirit into "Sound doctrine," among those who overcome the devil "by the blood of the Lamb, and by the word of their testimony." Since "God hath not called us unto uncleanness, but unto holiness," let us "lift up a standard for the people" "in the midst of a crooked and perverse generation among whom ye shine as lights in the world." Every one of us should feel individual responsibility for the character and work of the National, and every one is called to share in the conflicts and conquests.

There is great need of reinforcement in the ranks of intercession. Let us put on the prayer armor, "take the sword of the Spirit," and go into the battle to win souls from Satan's thralldom. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds."

To our knees! for we are living in perilous times when "men ought always to pray and not to faint." Pray for our leaders—"Lord grant unto thy servants, that with all boldness they may speak thy word." Pray for the National and all our Auxiliaries, at home and abroad. Pray for one another, "endeavoring to keep the unity of the Spirit in the bond of peace," and "put on love, which is the bond of perfectness."

To those inquiring about forming an auxiliary: Compare your Statement of faith and your Constitution and By-laws, with the same in the National Year Book. When convinced that they agree, make application for recognition, giving list of your officers, number of members, and nature of services. All Auxiliaries should report promptly any changes in Officers, Membership, or Annual Meetings. They should, also, report regularly items of general interest to the National. In order to become a member of the National direct, have your name presented by one already a member or, by one well known to the National. Send name to Corresponding Secretary, who reports it to the Membership Committee. The next Annual Meeting considers the names acted upon by this Committee. When elected, you are notified, and asked to sign your correct name and address in full. When this signature is received you are recorded. Each member is expected to report promptly any change of address he may know, or any corrections he thinks should be made. Those elected before 1919, who failed to receive the certificate of membership then given, and who still wish said certificate, should let it be known.

In order to become more informed on the origin and earlier work of the National, one might "give attendance to reading" the "Life of John S. Inskip," our first President. Above all other reading let the Word of God show us the "Way of holiness."

Millie M. Lawhead, Cor. Sec.,

The National Association for the Promotion of Holiness.

YOUNGSTOWN, OHIO.

For some time I have not reported my meetings, but have been busy sowing the gospel seed and gathering in some precious fruits. We had a good meeting in our church at Sardis, Ky., a union meeting of the two Methodist churches. The pastors, Brothers Howard and Hopkins, were as good and true pastors as I have ever labored with and stood nobly by us. They have some of the salt of the earth in these two churches. A number were blessed at the altar and it was a great spiritual uplift to the churches and town.

From here, we went to Mt. Olivet, Pickway Church. This was a gracious revival. The spiritual condition of the church was at a very low ebb, but God honored the efforts, removed some of the old troubles out of the heart of the church, confessions were made, conditions met, God answered prayer and salvation flowed like a river; a number were

reclaimed, saved or sanctified. Bro. S. A. Moore, pastor, stood nobly by the gun and gunsman, while he poured volley after volley into the ranks of the enemy and he himself received a wonderful baptism during the meeting, which will mean more to his ministry, church and lost humanity than ever before.

Berry, Ky., was our next battle ground, said by many, to be the best, since Coleman's revival. But why not? They have had for two years (one of the best preachers and pastors in the Kentucky Conference, G. R. Tomlin, who had the ground well prepared for the revival. Give us more pastors who are after the flock and not the fleece. There is no finer people anywhere than at Berry. A beautiful little town with three good churches all working in perfect harmony. I have never labored with a more harmonious and generous people. This was a blessed meeting, for which we give God all the glory. May the blessings of our God be upon pastors, churches, and town. In all these revivals nice classes were taken into the churches.

We went next to Sharon Center, Ohio, and God gave us a gracious camp meeting, said to be one of the best they have had in years. Bro. G. W. Ridout was my co-laborer, and I can say I have never labored with a more congenial and sweet-spirited man. He is without doubt one of the greatest men in Methodism; his ministry was a blessing and uplift to my own soul as well as to the multitudes that listened to this mighty man of God. The music was in the hands of Prof. Hallman and wife. He has a wonderful voice and is one among our great song leaders. The duets by him and his wife were a great blessing to all who heard. You will make no mistake in calling them to camps, conventions and church revivals.

A goodly number were at the altar during the ten days for salvation, reclamation or sanctification, and all were happy finders for that which their hearts were in need of. We closed out Sunday night with a good altar service, with every seeker getting through to victory. This is one of the most beautiful camp grounds I have ever been on; twelve acres carpeted with beautiful green grass and well shaded by a fine maple grove. It was once a sugar camp but now is a wonderful holiness camp.

We are at this writing in Youngstown, Ohio, for a few days. We go from here to West Middletown, Ohio, for our last meeting before Conference. We want the prayers of The Herald family.

Your little brother,

T. P. Roberts.

EBENEZER CAMP MEETING.

The holiness camp meeting at Ebenezer, La., closed its 26th annual encampment Sunday, July 12. Rev. J. E. Gaar and wife were the evangelists in charge of the preaching, and Rev. Thurmond Spinks in charge of the music, with Miss Florence Atkinson at the organ. The camp seemed to take on new life as Brother Gaar closed his second year. He is much beloved by the people. He and his wife drove from Iowa, a distance of about 1322 miles.

The presence of the Lord was manifested in a marvelous way, and multitudes came from far and near to hear the gospel of holiness preached and the Bible upheld as the true word of God. This camp has been instrumental in the salvation of hundreds of souls and many were there to tell of the salvation of Jesus. The attendance was very large this year, it being estimated that from two to three thousand attended at night. About 75 were blessed at the altar. Notwithstanding the large crowds there was perfect order and the Spirit seemed to hover over the camp ground. We covet the prayers of The Herald readers for the future of this camp.

T. H. Hoffpauir.

WACO CAMP MEETING.

This famous old camp closed its thirty-fourth annual encampment, August 2, with more professions (if pardon, entire sanctification and reclamation than has been reported for years. The board of trustees made some very important improvements on the grounds which included a new roof on the great tabernacle, and whitewashed the butts of the wonderful grove of trees surrounding it.

On account of the automobile furnishing rapid transportation there were not a great number of campers, but the people came out from Waco and adjoining towns in goodly numbers. This has been the trouble with many camps, the people spend so much time coming and going they have little left for prayer, Bible reading and preparation that the altar services feel the effect of it, especially at the night meetings. A sufficient number of persons have pledged to come and camp next year to insure good singing, music and altar workers for the entire ten days, July 23 to August 1.

One happy feature of the camp this year was to have a number of the old timers present among whom were Rev. B. F. Gassaway, the founder of the camp, who is still hale, hearty and happy. The preachers, Rev. John E. Threadgill and Rev. Robt. Young, although they had never met before, worked together in such love and harmony that you would

have thought they had been doing team work for years. Brother Threadgill is District Superintendent of the San Antonio District of the Nazarene Church, and Brother Young is of the Kentucky Conference of the M. E. Church. Rev. R. A. Harris was in charge of the choir and Miss Catherine Hines conducted the children's meetings. Mrs. Thompson, whose husband is pastor of the Haskell Ave. Methodist Church, Dallas, gave a number of inspiring solos and Rev. W. M. Nelson and his family of singers and musicians added their blessing to the camp. Miss Ethel Cook, formerly of Houston, was the pianist. Twenty-five members of the Berachah Home Family were down from Arlington and conducted an inspirational rescue service on the last Sunday afternoon. The trustees are to erect a Berachah Cottage on the camp grounds for the use of the Berachah workers next year and they have promised to come down for the full ten days. God continues to smile on the Waco Camp and plans are in hand for many improvements next year. The camp meeting is an institution of Christianity that must be perpetuated for the good of the Church at large.

At the urgent request of the Board of Trustees, Rev. J. T. Upchurch has accepted the position of business manager of the camp. In the closing service a goodly number of people promised to fast at least one meal each week and pray for the meeting next year. Brother Young urged the people to subscribe for The Pentecostal Herald that they might have it as a stay and support to their Christian experience.

REPORT OF C. K. SPELL.

I have enjoyed one visit with my family at Bethany, Okla., since May. I have been "battling for the Lord." This is the seventh day of August, my birthday. Fifty-four years ago today I first saw the light of this world. Some twenty years later I came into the light of the other world. My testimony a few nights ago at the service ran thus: "For more than thirty years I have known that the Bible is the word of God, that Jesus Christ is the Son of God, and that I am a child of God." This is my testimony today the fifty-fourth year of my life. The Lord be praised for his continued mercy and abounding grace which keeps through the conflicts and battles of life.

At present I am near Johnson, Kans., engaged in a meeting with Rev. H. W. Anderson, pastor of Nazarene Church. The country is thinly settled; the crowds are not large, neither is the church house, but we are moving along with some being saved. I go from here home for two or three days, then on to Eula, Texas, and shall be in Texas until the middle of September. Pray for me and my work. My permanent address is Bethany, Okla., and my field of labor is anywhere he leads me.

Yours for the kingdom,

C. K. Spell.

SUMMER ITINERARY.

Rev. and Mrs. V. A. Wood, evangelists, have been touring Ohio and Michigan, visiting the camp meetings in the interest of Asbury College. Two students of the College, Henry Pollock and Kildow Lovejoy, filled out a quartet of workers who made themselves useful with voices and musical instruments into the camp programs and in soul-saving work. The following camps cordially received these representatives: In Ohio, Coshocton, Marion, Jerusalem, Wapakoneta, Dayton, New Carlisle. In Michigan, Eaton Rapids and Romeo. Rev. Wood and party will be available for evangelistic meetings this fall and winter. Address, Wilmore, Ky.

SHADE, OHIO.

As we are drawing near the end of a wonderful three-weeks' revival, will say, it has been wonderful indeed. God's power has been greatly manifested. Rev. B. H. Pugh has been doing most of the preaching, and he certainly knows how to get hold of God. This is his first revival and my third. We are just starting out in the ministry and God is blessing. We are preaching a full gospel and God is giving the increase. Up to date twenty-two have bowed at the altar for justification or sanctification and some reclaimed. The fire is still falling and sinners are repenting and believers are being sanctified. This revival is being held in the M. E. Church, at Asbury Chapel. May God bless the people at Asbury for their faithfulness and kindness.

We want the prayers of God's children. God blesses a man that will preach a full gospel. The Devil throws stones at us for doing so, but we can just pile them up, and after awhile climb the pile and step over into the Glory Land. "Let everything that hath breath praise the Lord. Praise ye the Lord."

Rev. H. G. Wedding.

The Spirit of God in the depth of your heart makes Jesus Christ a living bright reality. He fixes your thoughts upon Jesus. You do not think about the Spirit, you hardly think about self, but you think much about your Lord.

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(Continued from page 1)

leadership in civic life, who came from the country.

The pastors of the churches in the villages and country churches should keep these facts in mind. They are preaching to, and influencing the lives of the men who are going to powerfully influence the life of the nation. They are preparing, sowing down and cultivating the intellectual and spiritual plantbeds from which the sturdy, healthy, moral life is to be transferred to the vast centers of commerce, literature and life-making influences of the nation. Do these pastors have a proper appreciation of their opportunity, and of the great work God has committed to their hands? Are the pastors of the country and village churches supplying this young life with literature? Are they rooting and grounding them in the faith? Are they preparing them to stand strong and true to God and his word when they come into the testing places of life?

It was my privilege to be the pastor of a young man who was setting type on a county paper in a little city where I was preaching. He had been reading some of Robert Ingersoll's lectures which quite disturbed and troubled him with doubt. I was able to place in his hands an excellent book which banished his doubts and established his faith. Today he is the editor of a great city daily, one of the cleanest and best papers published in the United States, and he stands foursquare for all moral reforms, and is devoted to the highest religious interests of the country.

My friends of the ministry, why not supply yourself with such books as "The Collapse of Evolution," some of Mr. Bryan's strongest and best books against the fictions of Darwinism. Keep them by you; circulate them among your young people, speak on them in your addresses to your Epworth League. Take a Sunday night and read and comment on a dozen statements of great scientists against the Darwinian theory. We must be up and doing if we save the nation from unbelief, from moral decay, and finally, from revolution, fire and bloodshed.

Note from Dr. Hunt.

Appreciative of your help in the fight against legalized race-track gambling that I am trying to lead, I just wanted that you say

to the many of your readers who are interested, that on July 31st I came down with an acute inflammation of old chronic trouble that has given me anxiety for years. Treatment from a fine specialist is not bringing the results hoped for and just how long I shall be out of commission is an unknown quantity. My physician thinks in time he will have me fit for service; in the meantime I must seek to help him by giving up work and care. This is not easy but I am going to do my best.

Yours,

M. P. HUNT.

What About the President of Northwestern University?



THE following clipping from the daily press was handed to me a few days ago by a prominent minister in the Methodist Episcopal Church. We publish the clipping in full with the understanding that occasionally a reporter for the public press makes a mistake, but it is reasonable to suppose that he has quoted the president with a good degree of accuracy.

OLD RULES BRING UPSET.

"In a recent interview, Walter Dill Scott, president of Northwestern University, the largest Methodist institution of learning, discussed the indifference to religion which is apparent among present-day college students and graduates. He frankly admitted that the colleges had encouraged the material viewpoint and said:

"Science started the trouble. We taught our youth the scientific history of mankind, which upset their religious trainings, and we gave them nothing to replace their old creed. We threw away the old tool before we had developed the new. In the early day there were certain fixed rules which governed life. 'This shalt thou do and this thou shalt not do.' Today these rules are all topsy-turvy. We are in a transitional stage. We can't teach our students any one set of rules because we don't know what they are ourselves."

"Dr. Scott then defined the new religion as not being confined to any sect or dogma, but as the broad science of living with our fellowmen and making them happier and better. Speaking of the lack of religious education in the home, he said: 'Parents are not educating their children religiously, as they did a generation ago, because they do not know what to teach them. The parents themselves do not know what they believe. We are in a transitional stage.'

"The substance of Dr. Scott's conclusions is that ultimately the old creeds will be abandoned to a great extent, in view of the revelations of modern science. The process involved in the development of a new and rational religion is what he describes as 'a transitional stage.'"

This is very loose, vague talk for a president of a great church school. We do not believe that a man with such loose notions of the Scriptures, and such uncertainty in his mind with reference to moral and spiritual teaching, is a fit man for his important position.

It would be interesting if he would suggest to us just what group of scientists are to furnish us with a creed on which we can build a faith, or rather, something that we can afford to trust for our present comfort and our future welfare: a creed that will form a foundation on which we can build a church and erect a structure of a permanent, progressive and abiding civilization.

It has occurred to us that the President of Northwestern, while waiting for this new creed furnished us by the scientists, might

at least modestly suggest to his students that, as far as convenient, they keep the Ten Commandments and practice the ethics of the Sermon on the Mount; and, to a modest extent, regulate their lives by the wise instructions contained in the twelfth chapter of the Epistle to the Romans.

To impress the reader's mind, let us repeat the President's words: "Parents are not educating their children religiously, as they did a generation ago, because they do not know what to teach. The parents themselves do not know what they believe. We are in a transitional stage." It is our judgment that there are a number of parents in these United States, in fact, not a few among Methodist people, who do know what they believe and are fully persuaded that they can follow the clear and positive teachings of the Scriptures in the instruction of their children with reference to the importance of truthfulness, honesty, virtue, industry, economy, and a proper adjustment toward their fellow-beings. We do not believe that there is any phase of practical life with reference to health, morals, spiritual development, personal salvation, duties here, and the enjoyment of every blessing hereafter, that is not clearly set forth in the Holy Scriptures.

There is neither intelligence or piety in the statements attributed to the President of Northwestern University. It is pitiful, skeptical dribble, and the preachers and laity of the great church which has built and sustained the University ought to demand an explanation, in fact, a retraction, and if it is not forthcoming with full satisfaction, the President should be removed from his place without hesitation.

Such teachings as that contained in the above quotation coming from the president of a great church school, is more dangerous and inexcusable than the rant, ribaldry, and blasphemy of Robert Ingersoll.

"Although" and "Yet."

MRS. H. C. MORRISON.



THE prophet Habakkuk closes his book of prophecy with a description of the severe judgments of God against Judah. It is indeed a gloomy picture, but out of the gloom there shines a picture of trust that turns the darkness into light, the desolation into glowing prospects.

The prophet goes on to say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation."

No fig-tree blossom, no fruit in the vines, no olives, no meat, no flocks, no herds,—what a desolate and distressing situation, but this does not cause the prophet to lose hope, nor to cease trusting the Lord, for he says, "Yet I will rejoice in the Lord, I will joy in the God of my salvation." That is to say, having the joy of the Lord will more than atone for the lack of these temporal things.

As some one has said, "There come times in many lives when the soul finds itself bereft of every comfort both outward and inward; when all seems dark, and all seems wrong even; when everything in which we have trusted seems to fail us; when the promises are apparently unfulfilled, and our prayers gain no response; when there seems nothing left to rest on in earth or heaven. It is at such times that we may say, 'although' all is wrong everywhere, 'yet' there is still one thing left to rejoice in, and that is God; the 'God of our salvation,' who changes not,

but is the same loving, tender Father yesterday, today, and forever.

In the lives of many who read this there is, I feel sure, at least one of these desert "Al-thoughs," and in some lives there may be many. But remember there is also "Yet" left to you. Is not God enough for you? Can you not sing and *mean* it,

"Thou, O Christ, art all I want,
More than all in thee I find?"

Can you not say with the poet,

"Though the rain may fall and the wind be blowing,

And cold and chill is the wintry blast;
Though the cloudier sky is still cloudier growing,

And the dead leaves tell that summer is passed;

Yet my face I hold to the stormy heaven,
My heart is as calm as a summer sea;
Glad to receive what my God hath given,
Whate'er it be.

"When I feel the cold, I can say, 'He sends it,'
And His wind blows blessing, I surely know;

For I've never a want but that He attends it;
And my heart beats warm, though the winds may blow.

The soft sweet summer was warm and glowing,

Bright were the blossoms on every bough;
I trusted Him when the roses were blowing,
I trust Him now.

"Small were my faith should it weakly falter,
Now that the roses have ceased to blow;
Frail were the trust that now should alter,
Doubting His love when the storm-clouds grow.

If I trust Him once I must trust Him ever,
And His way is best, though I stand or fall,
Through wind or storm He will leave me never,
For He sends all."

Asbury College and The New Year.



As the new college year dawns when a half million or more of America's picked youth will enter the halls of learning for another year of life-building, THE HERALD family will naturally wish to know what are the prospects for the schools that stand four-square for the "Faith of our Fathers," for Bible holiness, and for the life of victory over sin.

It was my pleasure to meet this summer Dr. J. L. Brasher, President of John Fletcher College, of Iowa, and Dr. John Owen, of Taylor University of Indiana, and to learn from these worthy men that the outlook for their schools was the best in their history. It is a cause for rejoicing that the institutions which seek to maintain the highest Bible standard of holy living are being looked to by a multitude of men and women as an answer to the query "Where can our children be educated in both mind and heart and return with their childhood lessons of faith in God and the cleansing power of Christ as a Savior strengthened rather than destroyed?" These three colleges fighting for the faith, with little endowment, and against worldly opposition merit the loyal support of the holiness people from ocean to ocean.

Perhaps a word concerning the present outlook for Asbury College will be of special interest to HERALD readers. We are pleased to report that applications for catalogues and room reservations have broken all records thus far. Present indications are that by the time the school year opens on Sept. 15th, every crack and crevice in our school will be filled by students. The vast majority of these

will be enrolled in the College of Liberal Arts which last year numbered 565 students and graduated a class of ninety-five.

The faculty this year numbers forty with every department headed by a godly Christian scholar highly trained, and having a Master's or Doctor's degree.

The school will begin its work "A" grade in every respect. Recognized by the State Department of Education and University of Kentucky, on the approved list of the Southern Association of Colleges, her graduates may teach in accredited schools on a par with University graduates.

Fourteen majors are offered in the College leading to the B.A. or B.S. degrees. In the Theological Seminary courses leading to the B.D. degree may be taken by graduates, while certificate and diploma courses are open for undergraduates. Dr. Henry Clay Morrison who for the past fifteen years has been President of Asbury College, will be President of the Seminary and direct its work along the lines of Full Salvation for which he has labored so faithfully to these many years.

Material improvements for the coming year are of interest. The dining-room has been enlarged and will accommodate possibly 175 new students. A splendid kitchen with all new equipment electrical and otherwise, with an exceptionally fine chef of long hotel experience, means the best meals for our students in the history of the college.

The excavation for the beautiful Henry Clay Morrison Memorial Library has been completed and it is hoped that the building of this splendid edifice may be begun in the immediate future.

The spiritual standards of the school will be maintained with increased emphasis upon the great essential doctrines of Christianity, and the banners of "Holiness unto the Lord" will continue to float from the pinnacles of this "world school."

We count it a sacred trust and a great privilege to have the picked youth from the godliest homes of America intrusted to our care for Christian nurture and training. The supreme desire is to send out from the walls of Asbury College clean lipped, clear visioned, white souled, enthusiastic young men and women who will hold up the highest standards of life and service in a world largely alien from God, and who will be able to proclaim a gospel so full of power and promise, that men everywhere "may take knowledge of them that they have been with Jesus." We earnestly request the prayers and support of the faithful that we may not fail in this our high calling. Remember us at the throne of grace and with your means as the Lord may prosper you.

Faithfully yours,

L. R. AKERS,
President of Asbury College.

WESLEY'S CORNER.

REDEEMING THE TIME.

The Master said: "I must work the works of him that sent me while it is day; the night cometh, when no man can work." There was so much to be done, and such a short time in which to do it! Not a minute must be lost.

In the use of time, Wesley imitated his Master. "Leisure and I have taken leave of one another," he says. "I propose to be busy as long as I live, if my health is so long indulged me." While waiting for his carriage he was heard to exclaim: "I have lost ten minutes, and they are lost forever." Again when tempted to linger before a beautiful landscape, he cried: "I believe there is an eternity, I must arise and go hence."

His "sayings" on the right use of time are well worth pondering; "Beware of the sins

of omission." "Never be unemployed a moment; never be triflingly employed." "Do you not find that *any* time is *no* time? I am afraid of delay." "It is impossible that an idle man can be a good man, sloth being inconsistent with religion." "Be it thy earnest desire to improve the present hour. This is your own, and it is your all. The past is as nothing, as though it had never been. The future is not yours, perhaps it never will be. Therefore, live today; lose not an hour."

For fifty years of his life, Wesley rose at four o'clock. By experiment, he found that, for himself at least, six hours was sufficient time for sleep. This left eighteen hours to be devoted to his high calling. He was no blusterer, but a steady worker, "moving with almost the regularity of a planet." "You do not understand my manner of life," he says, "Though I am always in haste, I am never in a hurry, because I never undertake any more work than I can go through with perfect calmness of spirit." He had learned the great secret of maintaining a spirit of devotion amidst the busy activities of life, so that his spiritual life did not suffer. He says: "When I was at Oxford, and lived almost like a hermit, I saw not how any busy man could be saved. I scarce thought it possible for a man to retain the Christian spirit amidst the noise and bustle of the busy world. God taught me better by my own experience. I have ten times more business than ever I had in my life, but it is no hindrance to silence of spirit."

He was a man of remarkable vitality and did not grow old with the calendar. Nor did he excuse himself from toil simply because he was an old man. Here is an account of a day's work when he was eighty-five years old: "He tells us he rode from Birmingham to Gotham in the morning and preached at nine o'clock to a large and serious congregation. At eleven he preached with much enlargement of heart in the new chapel at Market Wreighton, and immediately afterwards at Pocklington, in a house that was like an oven, finally closing the day with a sermon at York in the evening." In his eighty-seventh year, one year before his death, Wesley says: "I finished my sermon on the 'Wedding Garments,' perhaps the last that I shall write. My eyes are now waxed dim; my natural force is abated. However, while I can I would fain do a little for God before I drop into the dust."

During the sixty-five years of his ministry, it is estimated that he preached 42,000 times, published 300 books and pamphlets, and traveled 250,000 miles, or ten times the circumference of the globe, and mostly on horseback." He began keeping his journal in October, 1735, and the last entry is dated October, 1790, "and between these two Octobers," says Augustine Birrell, "there lies the most amazing record of human exertion ever penned or endured."

Strong words indeed, but Fitchett seems to be of the same mind, for he says: "In range, speed, intensity and effectiveness, Wesley must always remain one of the greatest workers known to mankind. He seemed to live many lives in one, and each life was of amazing fullness. He preached more sermons, traveled more miles, published more books, wrote more letters, built more churches, waged more controversies, and influenced more lives than any other man in English history."

While Wesley was a prodigious worker, he did not believe in "burning the candle at both ends." In a letter he says: "Brother Jackson should advise brother Ridel not to please the devil by preaching himself to death."

I have recently read Dr. Morrison's latest book, "Remarkable Conversions, Interesting Incidents and Striking Illustrations," and I never got so absorbed in anything as this book. I could hardly lay it down until I had finished it.
C. M. DUNAWAY.

OUR BOYS AND GIRLS

Dear Aunt Bettie: The poems you print written by children always interest me. Here is one of mine, expressing my heart toward schools and children. Those wishing my poem cards for sick, bereaved, friendships, including "The Pathway to Paradise," and also this one to "School children," may have them for 1c each.

T. Richardson Gray.
Olds, Iowa.

School Children.

Dear children of the little school,
Who read and write, and spell by rule:
These lines of tender verse are penned—

To children by the children's friend.

In every school I find a joy,
My heart is with each girl and boy;
Assured by smiles and innocent glee—
"The friends I seek are seeking me."

Problems never seem easy to do,
English and Grammar, Geography too;

Exams and tests, mistakes and fears,
Your pleasures mingle sometimes with tears.

Sweet childhood days, too soon a-gone,
With study and play, and laughter and song.

"Kind hearts are more than coronets"
won,

Of labor and love, you'll have the sum.

O dear little school house by the road
Where wild birds sing, and flowers nod:

Fond memories hover in thy air,
For dearest of all are the children there.

T. Richardson Gray.

Dear Aunt Bettie: Will you and the cousins please move over a little and let an Alabama girl join your happy band of boys and girls? My parents take *The Herald* and I certainly enjoy reading Page ten. I have not been well for several years, so I never attend school as I should. Who can guess my middle name? It begins with H and ends with N, and has five letters in it. I hear Mr. W. B. coming to get my letter. Would be glad to write to the one who guesses it.

Martha Kleinschmidt.
Elberta, Ala.

Dear Aunt Bettie: I am a reader of *The Herald*. I have been a subscriber since 1914. I enjoy reading it as it is food for my soul. I feel that I could not be without it. I am glad to see so many boys and girls taking their stand for Jesus. I have been a Sunday school teacher for ten years. I teach the junior boys and girls. I enjoy telling them about Jesus. I am so thankful I can point them to a Savior that can save from all sin. I feel we who know Jesus should get busy and try to bring the young folks to Christ.

Mrs. Hayes Stocker.
Rt. 1, Million, Ky.

Dear Aunt Bettie: Will you let a Texas girl join your happy band of boys and girls? My grandmother takes *The Herald* and I enjoy reading page ten. I have been wanting to write for some time; my mother died when I was six years old and my baby brother died too. I live with grandmother and go to Sunday school every Sunday I can. We have preaching every second and fourth Sunday. Our pastor's name is Rev. R. C. Brewster. We all like him. I am twelve years old, five feet and three inches tall. I hope to see this in print as it is my first letter to *The Herald*.

T. Estelle Burch.
Sterling City, Tex.

Dear Aunt Bettie: Will you let a little girl from Ohio join your happy band of boys and girls? I am eleven years old and am in the sixth grade. I go to Sunday school every Sunday I can. I love to read *The Herald*, especially page ten. I have two sisters and one brother living and one brother and sister dead. I am saved and expect to meet my Savior.

Hazel McCain.
Rt. 2, McArthur, O.

Dear Aunt Bettie: Will you let an Indian run in and chat with you and the cousins? I will try and not stay too long. I am fourteen years old, have brown eyes and light brown hair. Who has my birthday, April 17? I am five feet, two inches tall. Addie Gerald, one of my friends has your birthday; her name is Geraldine Smith. I live on the farm and enjoy it very much. My mother died last October and I keep house for my father and brother. I belong to the Methodist Church and our pastor is Rev. E. C. McKinney; he is a fine one and has been our pastor for years. I love Christ who was crucified on the cross for you and me. I go to church and Sunday school every Sunday that I am not sick, and to the young people's meeting Sunday night. Wake up, Indiana boys and girls, and don't let the other states get ahead of us. I will write to any of the cousins that wish to write to me. In reading *The Herald* I find there are several that have my name. I have been writing to one for over a year that has my name.

Dorothy Bowers,
Rt. 5, Salem, Ind.

Dear Aunt Bettie: I want to thank you all for your kindness for \$36.37 to buy a wheel chair. I cannot thank you all enough. God only knows how glad I am. I am now ready to order the wheel chair. I was trying to walk and fell and came very near killing myself. I cannot walk a step. Dear friends from all parts of the world, I do so much thank you. I pray the Lord to repay you.

B. Cornelius.
Pitts, Ark.

Dear Aunt Bettie: I am a little girl of Camp Taylor, Ky. I will be ten years old August 29. I am in the fourth grade. I go to Sunday school. I am now spending the week with my grandma Coleman, and she takes *The Herald*. I enjoy reading the Boys and Girls' Page very much. I joined the M. E. Church Easter Sunday. Our preacher's name is Bro. Smithson. My mother plays the piano for Sunday school and church. My Sunday school teacher's name is Mrs. Chism.

Dorothy Coleman.
R. R. A. Box 153, Louisville, Ky.

Dear Aunt Bettie: Will you move over a tiny bit for a little thirteen-year-old Texas girl? I live on the farm and like it fine. I go to the M. E. Church and Sunday school. My pastor's name is Rev. W. A. Neil. I like him fine. Murlene Garrett I will answer your questions. The longest chapter in the Bible is Psalm 119. The shortest is Psalm 117. John baptized Jesus in the River Jordan. Who ever guesses my middle name I will write a long letter. It starts with I and ends with L, and has five letters in it. Well I must go before Mr. W. B. comes in and catches me here.

Wayne McClaren.
Box 395, DeLeon, Texas.

Dear Aunt Bettie: As I only saw two letters from the old home state I thought I would come again. My father takes *The Herald* and I sure do enjoy reading page ten. I am a little girl fourteen years of age. I have brown hair and brown eyes. I am a Christian. All the cousins pray for me and Aunt Bettie, too. Dana Shoemaker and Mary Oda Tenry, your letters sure were interesting. I want you to come again. I have one sister and four brothers living. Father and mother are living. My father is a preacher. I go to Sunday school every Sunday I can. It is about two miles to our Sunday school. My teacher's name is Mrs. Rees Parks.

Lorena Peters.
Flat Rock, Ky.

Hello Aunt Bettie: I have just finished reading the Boys and Girls' Page, and I could not see a letter anywhere in print from Gilbert. What's the matter with you? Let's not let anyone beat us in writing to *The Herald*. We have one M. E. Church,

one Baptist Church, and one Lutheran Church in Gilbert. I belong to the M. E. Church and go to Sunday school every Sunday. My teacher's name is Mrs. L. L. Rickard. I like her fine. We have seven in our Sunday school class. My father is a Methodist preacher. How many of the cousins like to go fishing? Me, for one. Come down and we will go. I was about to forget to tell you of my looks. I have fair complexion, blue eyes, blonde hair—not bobbed—am five feet, two inches tall, weigh 133 lbs., and am sixteen years of age. I am a freshman in high school.

Pastola Robertson.
Box 55, Gilbert, S. C.

Dear Aunt Bettie: Will you allow a little Campbellsville girl to join your happy band? I am writing you my first letter to show you that I want to join your corner. I have been a silent reader of *The Herald* for some time, but never found courage to write until today. My age is between thirteen and fifteen; to the one that guesses my name I will send them a letter. I am a little black-eyed daughter of a local Methodist preacher. I go to Sunday school every Sunday at the M. E. Church at Campbellsville.

Ethel M. Rodgers.
307 N. Jackson St., Campbellsville, Ky.

Dear Aunt Bettie: Seeing so many other letters in print I thought I would like to join our happy band of boys and girls. My age is between eight and twelve. My middle name begins with M and ends with L, and has seven letters. I help mama and papa all I can. I live on a farm and have a pet lamb, dog, cat, and lots of little chickens. I guess I had better close.

Herbert M. Griest.

Dear Aunt Bettie: It has been a long time since I wrote to you but I haven't forgotten the Boys and Girls' Page. I enjoy the Boys and Girls' Page very much. I am thirteen years of age, and I will be in the seventh grade next fall. My first name begins with J and ends with E and has five letters in it. I go to the M. E. Sunday school every Sunday I can.

J. Ethel Slater.
Cobletown, Ga.

Dear Aunt Bettie: As I don't see many letters from Arkansas thought I would write. This is my first time to write. Who has my birthday, May 15th? Those who have my birthday write to me. I sure enjoy reading your paper. I go to Sunday school almost every Sunday. Our pastor is Bro. Bingman. Who can guess my age, between fourteen and seventeen?

Lina Cannon.
Rt. 2, Paris, Ark.

Dear Aunt Bettie: Will you let a little Kentucky girl join your happy band of boys and girls? This is my first letter to *The Herald*. Mother takes *The Herald* and I enjoy reading the Boys and Girls' Page very much. I am eight years old; have one little sister named Lolita. We have good times playing. We have a pet kitten. I go to school at Harmony. I like school fine. I am not a Christian but I mean to be one when I am older. Who has my birthday, Dec. 23? Well I hear Mr. W. B. coming. I will close. If I see this in print I will call again sometime. With love to Aunt Bettie and all the cousins.

Beatrice Henson Lambert.
Rt. 1, Box 36, Trammel, Ky.

Dear Aunt Bettie: I wonder if you will let two Kentucky girls join your happy band of boys and girls? We have read *The Herald* and think it is a grand paper, though we do not take it. Our names are Julia McIntyre and Nannie Jones. Julia is twelve, has light brown hair, blue eyes and light complexion, weighs 90 pounds. Nannie is fourteen, has dark brown hair, brown eyes, dark complexion, and weighs 104½ lbs. Earl W. Klein, we guess your middle name to be William. Zelda P. Brockett, we guess your middle name to be Pearl. If so, don't either of you forget your promise. We are going to let you cousins guess our middle names. Julia's middle name begins with J and ends with

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S, and has five letters in it. Nannie's middle name begins with an M and has three letters in it. We'd better stop or W. B. will get our letter and we'd love to see this in print.

Nannie Jones and Julia McIntyre.
Goddard, Ky.

Dear Aunt Bettie: As I have a few spare moments I thought I would write to you. I have been enjoying my summer vacation fine. One more month and then back to study. I do not mind it because I always ask God to help me and he does. We are having Seaville camp; it is the sixty-second annual camp meeting. Monday evening Rev. A. T. Martin, (colored minister) and choir of Atlantic City, sang. They were wonderful. A large number of people were out to hear them. Please excuse writing and I would love to see this letter in print. I am yours in the Lord.

Virginia Westcott.

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

Dear Aunt Bettie: How are you and the cousins? I am just fine. I am eleven years old. Do you remember the night you stayed all night with us in Tampa? I haven't seen any letters from Florida so I thought I would be the first. I wrote once before to you. My name is Mary L. Tolle; whoever can guess my middle name I shall write to them. Mother takes *The Herald* and I like to read the Boys and Girls' Page. My father is the pastor of the First M. E. Church, Tampa. I hope Mr. W. B. is not at home when my letter comes. Love to all.

Mary L. Tolle.

Yes, Mary, I remember the pleasant night spent in your home. Give my love to your parents. Aunt Bettie.

FALLEN ASLEEP

HOFFPAUR.

John E. Hoffpaur, better known as "Uncle Jim," died August 6, at his home in Ebenezer, La. He was born Dec. 19, 1846; was converted and joined the Indian Bayou church under the ministry of Rev. Wynn, and lived a consistent Christian for a few years, then, like many others, backslid, but was restored to his relation to God a few days before his death, leaving the assurance that his peace was made with God. "Uncle Jim's" life was above reproach. He always had a good word for every one, and if he had an enemy no one knew it. He has only gone from us for a little time and after while the family and friends will meet him where parting is no more. May God comfort the bereaved ones and enable them to so live that they will make an unbroken family in heaven.

T. H. Hoffpaur.

AKIN.

Mrs. Virginia Akin, 66 years old, died Tuesday morning at 9 o'clock at the home of her daughter, Mrs. C. C. Shumway, 1609 Columbus Street. Her death followed an illness of several years.

The funeral took place Wednesday at 10, from the residence of Mrs. Shumway, with Dr. C. H. Booth, pastor of the Austin Avenue Methodist Church, officiating, interment in Oakwood.

Mrs. Akin, who was a native of Alabama, had spent the greater part of her life in Texas, coming to this state with her parents in 1870. She was married on Feb. 23, 1876, to Jim Akin, who survives her.

For many years Mrs. Akin had been a resident of Waco, and she was known to and beloved by a legion of friends for her innate goodness, her unselfish service to others and her desire to bring joy and happiness into the lives of the distressed and unfortunate. Mrs. Akin joined the Methodist Church here, and her membership at the time of her death was in the Austin Avenue Methodist Church. She was a most sincere and exemplary Christian, her life being an inspiration to all who came in contact with her.

Besides her husband, Mrs. Akin is survived by seven children, A. J. Akin, Hubbard; Mrs. C. C. Shumway, and Mrs. James P. Alexander, Waco; Mrs. J. F. Farmer, Fort Worth; Mrs. Nora A. Hill, Los Angeles; James J. Akin, Graham, and Mrs. Frank W. Elliott, Amarillo. She also has one brother, Aaron Gamble, Waco.

WRIGHT.

Walter R. Wright, son of Mr. and Mrs. George Wright, was born in Bunker Hill, Ill., August 5, 1887, and departed this life, June 15, 1925, in Alton, Ill., where he has lived for the past twenty-four years. He was united in marriage to Miss Eleanor Davis, December 30, 1911, and to this union were born three children. Letha preceded him in death, while Wesley and Isabell, with the widow, survive him. He leaves his parents, three brothers, besides other relatives and a host of friends. He was a devoted husband, a kind father, and a good citizen. We have never known one more ready to help in time of need. If possible, he was always there to give a word of comfort. Many of the men in the factory where he had been employed for the past few years attended the funeral.

Brother Wright was converted early in life and united with the Free Methodist Church and lived a devoted Christian life. Everything was done for him that loving hands could do, but God had a place in heaven for him. He always had family prayer in his home. His Christian influence will live on. Our hearts go out in sympathy to his beloved wife and children and aged father and mother.

The funeral services were conducted by his pastor, Rev. C. H. Coates, assisted by Rev. E. P. Boyd and Rev. F. A. Mayfield. Interment in Oakwood cemetery.

Joseph Minor.

"EVEN AS I HAVE SEEN."

"They that plow iniquity and sow wickedness, reap the same."—Job 4:8.

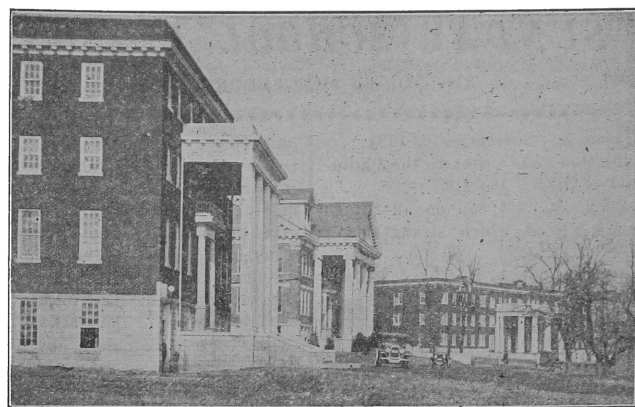
Some years ago I was conducting a revival at Pueblo, Colo., and I don't think a man could get a worse picture of Hell, as it was in those days. It was rum and sin—everywhere. Girls and women were frequenting the saloons which was almost every door. Reeling, drunken men and women were crowding the sidewalk; saloons downstairs, brothels kept upstairs above the saloons, girls from our Sunday schools which were brought to the city by the white slavery and sold to Italian dives for fifty dollars (\$50.00), some less. You could smell whiskey in the church, around the altar, and on the streets. They had no Sabbath, working and building all day Sunday. The town was crowded Sunday night with cow-boys come to town to have a time. At the setting of the sun the city looked more like the regions of the damned. I went to the chief of police and said, "Are you not afraid that the judgment of God will break in on this city? Look at the sin. Every rooming house and hotel is cursed with sin. Second and Third streets are crowded with girls from all over the world." With a devilish grin he said, "Oh, this is a necessary evil." "Alright, then go and get your own daughters to help supply the demand." "No! I'd shot the man who lays his hands on my daughters." I said, "You are helping to keep those girls behind locked doors, upstairs over the saloon. See?" He walked off.

I went to the police court in the morning and saw those girls—black eyes, hair pulled out, and beaten black and blue, chucked into submission. The judge would yell out the sentence to the work-house for thirty days. I told the judge right there that God Almighty would send judgment on that city. "Oh, you are one of those calamity howlers, are you?"

It has come at last. The daily papers can't make it look awful enough. Some smooth-tongued fellow will say, "Oh, it just happened so." I ask the question, "Was there a revival and holiness Convention going on when this happened? Was San Francisco in the midst of a glorious revival when the city was all shaken to pieces?" No! "Was Johnstown, Pa., on a blaze with the gospel when 30,000 were swept into eternity, howling and cursing? Did they have a revival on the Titanic?" No. From the time the ship left it was drinking, dancing, gambling, and champagne spree, until it struck the fatal ice. "How about the Galveston hurricane?" Sin everywhere as black as hell.

Now let us come home. Florida is the paradise of America but look at the current we are already in. Our legislation was overrun with men crying to have an open Sunday for ball-games, picture shows. The professed Christians are coming down from the North by the tens of thousands in the winter time, and they are cursing Florida with dancing, gambling, picture shows and barnyard morality.

Bishop and preacher go around here and lecture until the few people that want to hear the Gospel will say, "Where can we go to hear a good old-fashioned Gospel?" Every town along the railroad is pestered with some shindig. Here comes a tent giving dancing lessons, have four or five dancing girls. Next comes a vaudeville, then a nigger minstrel. Then comes a moving picture show, fashion play on the Bible, and all strictly re-



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For Catalog and Seminary Bulletin, write

WM. BRANT HUGHES, Dean,
Wilmore, Kentucky.

ligious, so they say; run by cigarette fiends and libertines.

May the day speedily come when among the orange trees, flowers, and singing birds we will have tent meetings, camp meetings, and holiness conventions that will make the heavens ring with old-fashioned hallelu,ahs and amens, and the church will once more strike the old tune,

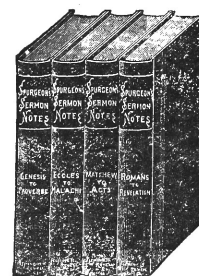
"Oh, mourners in Zion how blessed art thou."

The cry is, Oh, Israel to your tents—on your knees. We as churches ought to have learned by this time that the church is more than a financial corporation, or an educational institution, only, or a place of entertainment. Protestantism lost its moral force. We have lost the class meetings, the amen corner is silent, family altars broken down; the salt has lost its savor.

Is it possible that we are gone so far away from God that the only time America will pray is through a Johnstown-flood, San Francisco earthquake, Galveston hurricane or a Pueblo cloudburst. God speed the day when our church will once more go back. Acts 2:17. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."

A. D. Buck, P. C.

Wildwood, Fla.



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OF ASBURY THEOLOGICAL SEMINARY

SUNDAY SCHOOL LESSON

REV. O. G. MINGLEDORFF, D.D.

Lesson X.—September 6, 1925.

Subject.—Paul writes to the Philippians.—Phil. 3:7-16; 4:8.

Golden Text.—I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Time.—About A. D. 62.

Place.—The prison in Rome.

Introduction.—The thought of writing adequate notes on this lesson in the space allotted makes one feel helpless. The epistle comes out of a Roman dungeon. It is written by an aged man who is soon to have his head severed from his body; but there is not a note of sadness or gloom about the entire epistle. There is something unhuman about it. One gets the impression that the writer is undergirded by the Everlasting Arms. The epistle breathes a father's love for the church at Philippi; and as we read it, we discover that the church loved Paul about as dearly as he loved her. She had cost him many an agony and many a tear; but she had repaid him with a lover's heart, and had ministered to his necessities when others had seemingly forgotten him. Even when he lay in a Roman dungeon, she had ministered to him, though far away.

In the first chapter of this epistle he writes as an absent lover to the darling of his heart. He is thanking God upon every remembrance of them; he is praying for them with joy; he is shouting over the fellowship that he has had with them from the first day until the day of his writing; he is confident that God is going to perfect the work begun in them until the day of Christ; he is carrying them in his heart; he is calling God to record how greatly he is longing after them in the bowels of Jesus Christ. Then he prays that their love may abound yet more and more in knowledge and in all judgment. He wants them to approve things that are set apart, and to be sincere, even without offense before God till Jesus comes. Could anything surpass it.

In the second chapter he touches high water mark in that sublime passage: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." I am not sure that anything grander than that has ever been written. What wonderful words are these: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." All the world outside of Christianity cannot produce such thoughts as these.

As we move into the third chapter we find him making a marked contrast between all that is spiritual and all that is non-spiritual. He throws into the word circumcision all that makes for eternal life, and puts all else into the word flesh. He turns his back upon the latter things; and

gathering up all that men count dear, he tramples it under foot that he may win the former. Nor did he wait till he was in sight of the Roman ax to give up these earthly things; but away back yonder in Damascus when he first met Christ, they were all thrown out of his life forever. Although he was "of the stock of Israel, of the tribe of Benjamin, and Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless," he cast all these things from him in order that he might be accounted worthy of eternal life.

Comments on the Lesson.

It is both interesting and instructive to watch Paul stripping himself for his race for his crown. The picture is that of a Greek racer on the Olympian Plane, except that the Greek is running for an evergreen chaplet while Paul is running for eternal glory. In verse 7 we see him laying aside every weight in preparation for the race: "What things were gain to me, those I counted loss for Christ."

8. The excellency of the knowledge of Christ Jesus my Lord.—This meant more to Paul than all things that earth could give him. His abandonment is perfect: "For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." After all, without Christ nothing is worth the having; our very joys turn to sorrows ere we taste them.

9. Be found in him.—Paul was determined to be what D. L. Moody called an "out-and-out Christian." He would have none of his own righteousness, but longed for "that which is through the faith of Christ, the righteousness which is of God by faith." Nothing less will save the soul.

10. That I may know him.—Such an ideal will lift any soul beyond the stars. It is great to know about God; but that will not save us; we must know him. This is the deepest cry of the human heart. Moses said: "Shew me thy glory." Philip said: "Lord, shew us the Father, and it sufficeth us." The heathen cries by the hour to his mud-god, and gets nothing. It is all the same cry after God. Jesus stated the whole truth when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The power of his resurrection.—The power that raised Jesus from the dead. Paul felt it when he was raised from the death of sin to the life of righteousness: but he longed that it might touch his body, and immortalize it too. The fellowship of his sufferings.—He could not suffer vicariously for the salvation of men, for Jesus had completed that work; but he could feel a brother's woe, and "fill up that which is behind of the afflictions of Christ. . . . for his body's sake, which is the church." Being made conformable unto his death.—Some of the early saints were anxious to suffer martyrdom for Christ's sake.

11. If by any means I might attain unto the resurrection of the dead.—The Greek of this passage is a bit out of the usual order. It indicates

that Paul expected to leave some people in their graves when he rose from the dead. He was a believer in two resurrections, one of the righteous and one of the wicked; but that is plainly taught in the word of God. "Blessed and holy is he that hath part in the first resurrection."

12. Read this verse carefully. The apostle claims neither to have attained, nor to be already perfect; but he is reaching after something with all his might. Let us not misunderstand him, as many have done. The goal for which he is running is resurrection glory, which is still ahead of him. In this sense he was far from perfection, as we all are.

13. I count not myself to have apprehended.—It would be hard to find another passage in the Bible, that has been so misused as has this one, including this and the following verse. The apostle represents himself as running the Christian race with all his might, pressing along the line of the race course, forgetting the things that are behind, reaching for the things that are ahead, his heart flushed with the upward calling of God in Christ Jesus; but he has not yet won the crown, the prize for which he is running the race. Some men, in their blindness, use this text to fight holiness; but it is one of the greatest texts in the Book in favor of holiness.

15. Let us therefore, as many as be perfect.—In preaching from this passage it is advisable to use this verse also, for herein Paul claims Christian perfection, which is nothing less than entire sanctification. He already had this, but was running for resurrection perfection. If in anything ye be otherwise minded, God shall reveal even this unto you.—The soul that in humility abandons itself to God need never fear that it will be led astray in divine things. Fanaticism comes from foolhardiness.

16. Whereto we have already attained, let us walk.—Paul would have us lose no ground. As an old farmer friend used to say: "Keep your traces tight, even if you don't go up the hill." Don't backslide, or slide backwards.

4:8. This verse is stuck onto the end of our lesson as a sort of exhortation to good thinking and good living. I shall not consume time in discussing it. Think on these things constantly, deeply, earnestly. They will do you good by leaving no place in your mind of rubbish.

ALICETON HOLINESS CAMP MEETING.

The Aliceton Holiness Association held their annual camp meeting beginning July 23rd-Aug. 2nd. Aliceton is beautifully located about eight miles from Perryville, on the L. & N. Railroad. It is nestled among the hills in an attractive way, the water is fine and indeed a good place for rest of body and soul.

This camp has in its territory a host of people for miles around who need to hear the preaching of a full gospel. We are trusting by the help of the Lord and sympathy of those who love souls to make this a greater camp in the future than it has been in the past.

Rev. R. D. Houston and Rev. Virgil L. Moore came to us from Wilmore, Ky., filled with the Spirit and seeking the lost; they preached with great power. Neither of these messengers of God parted with sect or denomination but fully declared an uncompro-

BRUSH ARBOR CAMP MEETING

Mt. Carmel Campus, Breathitt Co., Kentucky.

September 1-10.

Workers: Rev. H. C. Morrison, Rev. W. E. Harrison, Rev. F. H. Larabee, Russell Patton, Mary Vandiver and Mrs. F. W. Noble. Miss Lela G. McConnell will have charge of the services, which will be Interdenominational and strictly Evangelistic.

Preaching services daily, with Special Meetings for Children and Young People.

September 8 is the Dedication Day for Mt. Carmel High School and Church. Dr. H. C. Morrison will be the chief speaker. Special trains will be run on the O. & K. Line. Address Miss Lela G. McConnell, Jackson, Ky., for information.

mising gospel. They do not fear men but God. Sinners wept and prayed through in the old-time way, while backsliders were reclaimed and believers sanctified.

Miss Louella Dadisman came to us as pianist and soloist from Wichita, Kan. She is of charming personality and deep piety; her messages in song, with her harp, reached the hearts of her hearers. She sang the gospel from the depths of her soul.

Miss Emma Watts, of Wilmore, who sails to Africa as a missionary in November, had charge of Children's and Young People's services. She was a great blessing to the boys and girls, a number of them finding salvation in her services. We praise God for such a godly young woman who has "left all to follow Jesus."

Rev. M. L. McGraw, of Danville, the retiring president, has labored faithfully for the success of the camp and salvation of souls and is greatly beloved by all. Rev. Virgil L. Moore consented to the presidency. We are trusting by God's help through the efforts of this servant to do greater things for him, "whom having not seen we love." A number of preachers were in attendance throughout the camp. The crowds were large at night and the last Sunday from two to three thousand people were on the grounds. In the afternoon service gracious words were spoken in memory of Rev. E. K. Pike, founder of the camp.

Although many are out of the ark of safety that we had hoped would enter the fold, we give God all the praise for those who found him, the only satisfying portion.

Mrs. Emma Brookshire.

GEORGE BEIRNES' REPORT.

It has been some time since we reported our meetings, but we have been busy in the Master's work. We have finished our fourth meeting since the Revivalist Camp, three of them being tent meetings, the others were at Terre Haute, Ind., and Portsmouth, O. They are very wicked towns but God blessed the truth and gave victory.

Our last meeting was at Mt. Look-out Camp with the Davidson Brothers as our co-laborers. They are red-hot holiness evangelists and both sing and preach the gospel. We had splendid crowds and the Lord manifested his

presence in the salvation of precious souls. About fifty definitely prayed through to victory. They have a great tabernacle and beautiful grounds on a little mountain. Quite a number of the Hampshire M. E. Church were sanctified, and having a few days to spare they pressed me to continue the meeting in their church. Our next camp is at Bryantsburg, Ind., August 21-31. Pray for us.

BLACKFORD, OHIO.

I have recently held a meeting in Blackford, Ohio, in which the Lord gave us many souls. Rev. J. E. Diebert, M. E. preacher, was with us and was a blessing to the people. We had large crowds in the evening and the tide ran high, there being from one to thirty at the altar in almost every service. We organized a Nazarene Church of sixteen members and others expect to join. We held a good meeting in Sciotoville, Ohio, and organized a Nazarene Mission, and expect to have a church there some day. We are holding the Oak Hill, O., camp at present. Pray for us.

F. C. Brown.

CLEVELAND, MISSISSIPPI, CAMP.

We are here starting in the Cleveland, Miss., camp meeting. This is an old-time southern, historical camp, having been here more than a score of years. It has a beautiful campus of sycamore trees. My co-laborer is Prof. Allan W. Caley, of Wilmore, Ky., and is making good. We will go from here to Merkel, Tex., some 200 miles west of Fort Worth, Tex.

Our last campaign was at Sulphur Springs, Tex., where the Lord gave us a great closing out with a large and attentive crowd.

We are enclosing a list of Herald subscribers. We do not find it hard to secure subscribers for such a paper. May the Lord spare Dr. Morrison many years to spread Bible holiness with pen and tongue.

Lee L. Hamric.
Hamlin, Texas.

KEOKUK, IOWA.

The Tri-County Holiness Association held its annual camp meeting in Kelburne Park, of Keokuk. The workers were Brother Fred Suffield and wife. The Lord blessed their ministry, giving victory from the beginning to the close. Many found their way to the Lord and the saints rejoiced to see the sinners seeking the Lord. Miss Hill, a returned missionary from China, was with us and told us of the wonderful work the Lord was doing for that great and needy people. The entire meeting was a feast of good things from the table of the Lord.

Mrs. Leland McCoy, Cor. Sec.

BROTHER WIREMAN'S REPORT.

Since our last report to your good paper, we have been busy in the vineyard of our Lord, having some hard battles and some good victories. At Wallingford, Ky., we had a hard fight with the enemy, as we labored for two weeks in the Methodist Church. Had great crowds but had very little visible results. We left this place feeling that we had done our best, with a conscience void of offence toward God and man.

We went from there to the Mt. Hope camp meeting at Goddard, Ky.

It was a great pleasure to be with Brother Jack Linn and wife and to hear them preach and sing. On the last Saturday of this camp our good Brother E. K. Pike was with us. He and Brother and Sister Rainey came over from Helena where he was holding a revival. In the testimony service that morning he gave such a splendid testimony with the old-time ring of victory and such a sweet, shining face. I asked him to preach in my stead that afternoon, but kindly asked to be excused, as he was tired. We preached and his shining face, tears of joy and hearty amens were an inspiration to us, as we delivered the last message he ever heard. We were so shocked and grieved to hear of his sudden transition the next morning. We shall see him again by the grace of God.

From the Mt. Hope camp we went to the Methodist Church at Muses Mills, Ky., where for two weeks the altar was lined with hungry souls. Such old-time praying through and Holy Ghost demonstration I haven't seen for a great many years. It would be impossible to describe this great revival. They were saved and sanctified by the dozens and many gave up their lodges, tobacco, and numbers of bobbed hair girls got enough salvation to start letting their hair grow.

We are now in the beginning of what bids fair to be a great meeting at Walton, Ky.

C. L. Wireman and Wife.

CONNEAUTVILLE, PA.

Peniel Camp at Conneautville, Pa., closed in a blaze of glory. Just how many were saved, reclaimed and sanctified is unknown to the writer, but suffice to say the "Father of us all will recall it on the last great day" when the books are opened.

From the first to the close a spirit of harmony prevailed among the people, and while not very demonstrative, seemed anxious that souls be brought to Christ and that he might have the pre-eminence. Rev. Geo. Bennard, Wm. H. Huff and Joseph Owen were the speakers, and the way in which they poured hot shot into the enemy's camp certainly caused a confusion in the regions below. Thank God, for the noble men and women who are declaring the whole counsel of God. In spite of "Devolution" and other false teachings men and women got under conviction and were saved in the "good old-fashioned way."

Bro. Rinebarger, the song leader, was not at his best all the time, but did excellent work. The Children's Meetings in charge of Sister Ballentine, were well taken care of, and many of the young folks started in the straight and narrow way. Bro. Raymond Bush, of Africa, and Miss Anna Bram, home on a furlough from China, presented the needs of those two fields, and a generous offering was taken for each. Mrs. King, of Erie, Pa., presided at the piano, and did excellent service.

This being your scribe's first visit to this camp, made a very good impression on her, and her prayers will ever be, that Peniel Camp may continue to grow until Jesus comes. A large crowd was present on the last day, and only a short time was spent in raising \$1,950 for the expenses of the meeting. Dr. John Paul, of Taylor University, is among the speakers for 1926. Mrs. Kate V. Bailey.

Toronto, Ohio.

EVANGELISTIC AND PERSONAL.

Rev. Wm. Kelley: "The meeting at Po.sgrove closed with success, there being thirty saved and some reclaimed. Rev. S. B. Godbey is the pastor and the church stands by him and expect to pay him in full for the year. Prof. H. E. Frost assisted in the singing. He is a good mixer and can get the people to sing. Blessings on Brother Godbey and his people."

Rev. Ira J. McFarland, formerly pastor of the M. E. Church at North Powder, Ore., is now located at Vashon, Wash., where he is pastor of the Nazarene Church. Please note change of address.

E. C. Motheral: "I began a meeting near Lynnville, Ky., in July which resulted in the salvation and sanctification of many souls. The people said it was the best meeting they had witnessed there for some time. We held another at Bethel, Tenn., in a Baptist-Methodist union church, in which some eighteen were saved and sanctified. I am an old-fashioned Methodist preacher of the M. E. Church, South, have a tent of my own, and am open for dates to assist any one needing my services. Address me, Farmington, Ky."

Miss Imogene Quinn who has been spending the summer in Colorado and Wyoming, is returning to the East about October 1, and has September and October open for meetings in the middle west. Anyone desiring her services may address her 909 N. Tuxedo St., Indianapolis, Ind.

The Central Holiness Camp Meeting will be held at Gaines, Mich., August 28 to September 6. Rev. H. C. Morrison and Rev. Joseph H. Smith will be the preachers in charge, while the camp will be directed by the President, Rev. C. W. Butler, D.D. Mrs. Esther Williamson will be the song leader and soloist. The greatest meeting in the history of the camp is expected.

Rev. Charles Emminger: "A tent meeting just closed in our town conducted by Rev. Browning, Misses Barnard and Willcox, wife and myself. About thirty souls were saved and sanctified."

Rev. L. E. Williams: "I wish to recommend Miss Alice G. Shefmire, of Troy, Ohio, to the people who believe in genuine gospel singing. As song leader, she has been associated with me in revival meetings the past summer and she is in every way capable to do the work of song evangelist. She is a graduate of Cleveland Bible School."

There will be an old-fashioned brush arbor camp meeting at Mt. Carmel, Breathitt Co., Ky., on the new campus of the school and church being erected by Miss Lela McConnell. The meeting will begin September 1, continuing ten days. September 8, Dr. Morrison will dedicate the Mt. Carmel High School and Church. Special trains will be run on the O. & K. line for this occasion. For information, address Miss Lela G. McConnell, Jackson, Ky.

Any one having relatives or friends in Berkeley, Calif., whom they wish to attend the Nazarene Church, or have the pastor visit them, would kindly

notify Rev. Chauncey D. Norris, 2306 McKinley Ave., giving names and addresses. If there are young people attending the University here he would be glad to get in touch with them and make them welcome to his church.

FALSE TEACHERS.

James Stolbert.

False religions that are preached today are numerous and various. As the devil had a third of the heavenly host when he raised his insurrection against God, so he seems to have a third more of the people now who are in his service. They are everywhere making trouble for themselves and others. Preachers sowing tares among the wheat, misrepresenting God, denying him of his attributes; throwing Christ into the discard, and even blaspheming the Holy Ghost, by disputing the inspiration of the Scriptures. They cannot succeed in their diabolical opposition, however. They can only hinder for a little while, and verily they shall have their reward. The Lord is not asleep; he is watching their movements, and will bring them to naught. They cannot obliterate Christianity any more than they can extinguish the sun. The real true church militant has nothing to fear, for God will only allow them to go so far, but no further. The modernists have a "fearful looking for of judgment." They cannot insult God with impunity. They cannot substitute evolution for Christianity, and make it go, any more than fakery can make counterfeit money go, and keep it going. Modernist preachers are fake religionists, and the Lord will smite them into smithereens.

A GREAT BOOK.

We refer to "Postmillennialism and the Higher Critics," by Pickett and Johnson.

1. It is clear and convincing as to premillennialism.
2. It utterly refutes the arguments of the critics and of the postmillennialists.
3. It makes so many difficult questions plain.
4. It is very interesting.
5. It is strongly commended.
6. It covers so many questions.

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An unanswerable argument against the evil of the dance. Paper, 15c.

EVANGELISTS SLATES

ADAMS, E. T.
Poplar Branch, N. C., August 16-30.

ANDERSON, T. M.
Circleville, O., August 21-30.

ASBURY COLLEGE GOSPEL TEAM.
Ermy, Phillips, Bevington, Baldwin.
Shreve, Ohio, August 27-Sept. 13.
Kittanning, Pa., Sept. 16-27.

AYCOCK, JARRETTE AND DELL.
Webb City, Mo., August 20-30.
East Liverpool, Ohio, Sept. 1-26.
Indianapolis, Ind., Sept. 24-Oct. 11.
Mail address, 2109 Troost Ave., Kansas City, Mo.

BAKER, M. E.
Letts, Ind., August 20-Sept. 7.
Jeffersonville, Ind., Sept. 8-14.

BALSMEIER, A. F. AND LEONORA.
Ozark, Ark., Aug. 27-Sept. 9.

BEIRNES, GEORGE.
Bryantburg, Ind., August 21-31.

BEASLEY, MRS. EUPHIA—DIFFEE, MRS. AGNES W.
Jamestown, Ark., August 19-30.
Calamine, Ark., Sept. 4-14.

BENARD, GEORGE.
Bethesda, Ohio, Aug. 27-Sept. 6.

BOZEMAN, R. A.
Norphlet, Ark., Aug. 27-Sept. 8.

BRENNEMAN, A. P.
Ira, Iowa, August 18-30.

BROWN, F. C.
Open date, August 23-Sept. 6.
South Webster, Ohio, Sept. 10-27.

BROWNING, RAYMOND AND PARTY.
Madison, Ga., Aug. 16-Sept. 13.
Conway, S. C., Sept. 20-Oct. 18.
Home address, Hendersonville, N. C., Box 376.

CAIN, W. R.
Harper, Kan., Aug. 30-Sept. 13.

CALLIS, O. H.
Rice, Kan., August 20-30.

CLARK, C. S.
Cassaday, Kan., August 16-30.

CONLEY, PROF. C. C.
(Song Evangelist)
Baraboo, Wis., Aug. 31-Sept. 13.
Parsons, Kan., Sept. 20-Oct. 11.

COPELAND, H. E.
Lansing, Mich., Aug. 27-30.
Piedmont, Mo., Sept. 2-6.

CRAMMOND, C. C. AND MARGARET
(Singer and Evangelist)
Lansing, Michigan, August 20-30.
Stanwood, Mich., Sept. 13-27.
Iron Mountain, Mich., Sept. 29-Oct. 25.
Home address, 815 Allegan St., Lansing, Mich.

DULANEY, EARL.
Cherry Grove, Ind., Aug. 23-Sept. 6.

ELSNER, THEO. AND WIFE.
Jamaica, L. I., N. Y., Aug. 17-31.
Home address, 1451 Pacific St., Brooklyn, N. Y.

FLEMING, JOHN.
Delanco, N. J., August 28-Sept. 7.
Middletown, O., Sept. 17-27.

FUGETT, C. B.
Binghampton, N. Y., August 20-30.

GADDIS, TILDEN H.
Couer'd Alene, Idaho, August 21-30.

GLASCOCK, J. L.
Mulberry, Ohio, August 16-30.
Open date, August 31-Sept. 6.
Home address, 1350 Grace Ave., Cincinnati, Ohio.

GOULD, ARTHUR WM.
Warren, O., August 19-Sept. 13.

HALLMAN, W. R. AND WIFE.
(Song Evangelists)
Weeping Water, Neb., Aug. 20-30.
Permanent address, 5422 Kenwood Ave., Chicago, Ill.

HAMRIC, LEE L.
Merkel, Texas, August 18-30.
Home address, Hamlin, Texas.

HENRY, MURL E.
Open dates after September 1.
Home address, Madrid, Neb.

HEWSON, JOHN E.
Normal, Ill., Aug. 21-31.
Open date, Sept. 3-8.
Kittanning, Pa., Sept. 10-20.
Home address, 127 N. Chester Ave., Indianapolis, Indiana.

HOBBS, E. O.
Kearney, Neb., Aug. 20-30.
Home address, 1063 Lynnhurst, Louisville, Ky.

HOLLENBACK, URAL T.
Alexandria, Ind., August 25-30.

HOWARD, F. T.
Centerville, Ind., August 12-30.
Covington, Ky., Sept. 2-6.
Flora, Ill., Sept. 10-27.

HUDSON, OSCAR.
Millport, Ala., August 19-30.
Parish, Ala., Sept. 1-13.
Fairfax, Ala., Sept. 16-27.
Vincennes, Ind., Sept. 28-Oct. 11.

HUFF, WM. H.
Eldorado, Ill., August 28-Sept. 6.

HYSELL, HARVEY B.
Waycross, Ga., August 23-Sept. 6.
Tallulah, La., Sept. 9-20.

JOHNSON, LEO. M.
Rock Port, Mo., August 23-Sept. 6.
Open date, Sept. 9-20.
Casselton, N. D., Sept. 23-Oct. 4.

JOHNSON, ANDREW
Normal, Ill., August 21-30.

KENDALL, J. B.
Campbellsville, Ky., Aug. 20-30.

KINSEY, W. C. AND WIFE.
(Song Leader and Pianist.)
Tolu, Ky., August 20-31.
Home address, 262 So. West 2nd St., Richmond, Ind.

LEWIS, M. V.
(Song Evangelist)
Fig. N. C., August 19-Sept. 5.
Salem, Va., Sept. 11-22.
Home address, Wilmore, Ky.

LEWIS, RAYMOND.
Louisville, Ky., Aug. 30-Sept. 13.
Andover, Ohio, Sept. 20-Oct. 4.

LITTELL, V. W. AND MARGUERITE.
Waldron, Ark., Aug. 18-Sept. 6.
Atlanta, Neb., Sept. 9-20.
Home address, 1214 Scott St., Beatrice, Neb.

LITTLE, H. C.
Hamilton, Ohio, August 30-Sept. 20.
Haviland, Ohio, Sept. 24-27.
Laura, Ohio, Oct. 11-Nov. 11.
Home address, 409 Williams St., Troy, O.

LOVELESS, W. W.
Lancaster, Ohio, August 13-30.

MCBRIDE, J. B.
Portage, Ohio, August 20-30.

MACCLINTOCK, J. A.
Greenup, Ky., August 18-30.

MCCONNELL, LELA G.—VANDIVER, MARY W.
Gun, Ky., August 25-30.

MCCORD, W. W.
Greenwood, S. C., August 16-Sept. 6.
Home address, Sale City, Ga.

MILLS, F. J.
Home address, Bellaire, Mich.

NORBERRY, JOHN.
Spotsylvania, Va., August 21-31.
Home address, Delanco, N. J.

OWEN, JOHN F.
Lansing, Mich., August 20-30.
Home address, Taylor University, Upland, Ind.

OWEN, JOSEPH.
Birmingham, Ala., August 28-Sept. 6.

PETERS, JOE AND WIFE.
Oskaloosa, Ia., Aug. 26-30.
Olivet, Ill., Sept. 8-13.

REID, JAMES V.
Houghton, La., August 20-30.
Home address, Ft. Worth, Texas.

RICH, N. W.
Weeping Water, Neb., August 21-30.

RIDOUT, G. W.
Chatham, La., August 29-Sept. 13.
Asbury College, Sept. 15.
Detroit, Mich., Sept. 20.
Wiborg, Ky., Sept. 27.

RINEBARGER, C. C.
Eldorado, Ill., Aug. 27-Sept. 6.

ROBERTS, T. P.
West Middletown, O., Aug. 9-30.
Home address, Wilmore, Ky.

RUTH, C. W.
Lansing, Mich., August 20-27.
Oakland City, Ind., Aug. 28-Sept. 6.
Kittanning, Pa., Sept. 10-20.

ST. CLAIR, FRED.
Centralla, Wash., Sept. 6-27.

SANDERS, JR. C. C.
Harrisburg, Ill., Aug. 9-Sept. 20.
Home address, Griffin, Ga.

SELLE, R. L.
Arkansas City, Kan., July 1-Sept. 1.
Home Address, Y. M. C. A., Oklahoma City, Okla.

SHANK, MR. AND MRS. R. A.
Poplar Branch, N. C., August 10-30.

SPARKS, BURL.
Alexandria, Ind., August 26-31.
Middletown, Ohio, Sept. 7-17.

SPELL, C. K.
Eula, Tex., Aug. 21-31.
Munday, Tex., Sept. 3-13.

TEETS, ODA B.
Herdon, Va., August 20-30.

TULLIS, W. H.
Stayton, Ore., Aug. 23-Sept. 14.

VANDALL, N. B.
Ashtabula, Ohio, August 18-30.

VAYHINGER, M.
Nashville, Ind., August 21-30.

WHITCOMB, A. L.
Freeport, N. Y., August 21-30.
Home address, University Park, Iowa.

WIBEL, L. E.
Addison, Ohio, Aug. 20-Sept. 6.
Ft. Wayne, Ind., Sept. 6-27.

WILCOX, PRAIRIE—BARNARD, LULA.
Marion, Ohio, August 9-30.

WILLIAMS, LIFE E.
Centerville, Ky., Aug. 18-30.
Home address, Wilmore, Ky.

WILLIAMS, STEPHEN B.
Lewisburg, Tenn., Aug. 30-Sept. 13.

WILLIAMS, HOWARD S.
Harrisburg, Ill., August 9-Sept. 20.
St. Louis, Mo., October 4.

WILSON, GUY.
Rock Island, Ill., August 24-31.
Greenville, Tenn., Sept. 6-20.

WIREMAN, C. L.
Hitchens, Ky., Sept. 1-4.

YOUNG, ROBERT A.
Frost Bridge, Miss., August 20-30.

Camp Meeting Calendar.

ARKANSAS.
Big Springs Holiness Camp Meeting.
near Wild Cherry, Ark., Sept. 3-13. Workers:
Rev. Robert L. Selle. Address J. R. Dixon, Sec. Box 105, Wild Cherry, Ark.

ILLINOIS.
Springerton, Ill., Camp Meeting, Sept. 3-13. Workers: L. R. Hoff, Elmer McKay, song leader, Frank Doerner. Address Frank Doerner, Sec. Norris City, Ill.

INDIANA.
Thirtieth Annual Camp Meeting, Southern Indiana Holiness Association, Oakland City, Ind., August 25-Sept. 6. Workers: Rev. C. W. Butler, Rev. John and Emily Thomas. Prof. Wells and wife will have charge of the singing. Address Mrs. Maude Yeager, Sec. Oakland City, Ind. Indiana District Camp, Nazarene, Alexandria, Ind. August 28-Sept. 6. Workers: Dr. J. W. Goodwin, T. C. H. Babcock. Rev. George Moore will have charge of music. For information write Rev. Fred Bouse, Alexandria, Ind.

KANSAS.
Burr Oak Kansas, Camp, Sept. 4-14. Workers: E. E. Shumaker and daughter, Mrs. R. L. Decker. Secretary.

KENTUCKY.
Beulah Heights, Ky., Camp Meeting, Sept. 17-27. Workers: Rev. M. Vayhinger, S. S. Moore, John V. Coleman, M. L. Roberts and others. Address Charles B. Kolb, Wiborg, Ky.

MASSACHUSETTS.
North Reading, Mass., Camp Meeting, September 5-7. Rev. H. V. Miller, District Superintendent in charge. Workers: Pastors and evangelists of the District. For rooms write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

MICHIGAN.
Central Michigan Holiness Association, Gaines, Mich., August 28-September 6. Workers: H. C. Morrison, Jos. H. Smith, C. W. Butler, evangelists. Mrs. Esther Williamson, leader in song. R. C. Millard, Frontier, Mich., Secretary.

NEW JERSEY.
Erma, N. J., Camp Meeting, Sept. 11-21. Workers: Rev. M. M. Bussey, Rev. K. Hawley Jackson, Mrs. Mildred Maybury. See Earl Woolson, Cape May, N. J., Rt. 1. Local Preachers Camp, Delanco, N. J., August 29-Sept. 7. Workers: Rev. John Fleming, Rev. Bona Fleming, Mrs. Dorlin. Address, W. B. Woodrow, Sec., Collingswood, N. J.

NORTH CAROLINA.
Elizabeth City, N. C., Tabernacle Meeting, September 2-13. Workers: Dr. E. T. Adams, Mrs. E. T. Adams, Prof. R. A. Shank and wife. Address J. T. Morris, Elizabeth City, N. C., Rt. 1.

PENNSYLVANIA.
Kittanning, Pa., Camp Meeting, Sept. 10-20. Workers: Rev. C. W. Ruth, Rev. John Hewson, evangelists. Miss Etta Foils, song leader and soloist. Write Mrs. Mark R. Smith, Cadogan, Pa.

TENNESSEE.
Thirtieth Annual Tabernacle Meeting, Greenville, Tenn., Sept. 6-20. Workers: Guy Wilson, W. B. Yates, Mrs. E. T. Adams. Address Mrs. Flora Willis, Sec., 218 Irish St., Greenville, Tenn.

VIRGINIA.
Locust Grove, Va., Camp Meeting, Sept. 3-13 inclusive. Workers: Rev. W. L. King and wife. For information address Mrs. Lillie B. Bowles, Sec., Locust Grove, Virginia.

Southwest Virginia Holiness Association Annual Services in Tabernacle, Salem, Va., Sept. 11-20. Workers: Dr. H. C. Morrison, Rev. Jno. F. Owen, Rev. P. R. Nugent, Rev. M. V. Lewis, Song Leader. Secretary, Mrs. C. B. LeFev, Pembroke, Va.

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Jesus Christ, our Lord and Master, Prophet, Priest and Heavenly King. Who is interceding for us 'Round the Throne where angels sing.

He will save us; he will bless us With his grace so full and free; If we'll always love and serve him As he died for you and me.

He is gentle, kind and loving, Ever blessing all mankind, If we'll only let him bless us Cleanse our hearts and change our mind.

And his blessed peace so precious, He will guide us day by day, And will lead us on to victory He will guide us all the way.

If we'll serve our blessed Master Doing as he'd have us do; Helping others on their pathway We will get a blessing too. Then at last when life is o'er, He will call us one by one; We may hear his sweet voice calling Come, thou weary one; well done. F. H. Fletcher. Wilmington, Calif.

ETERNITY.

Thos. J. Hisey.

Where shall I spend eternity? What a solemn question seriously! It remains for each of us to spend eternity somewhere. We cannot remain long in this world. This world is not our eternal home. We should take the time to learn about religion. If we could remain in this present condition we would like to spend eternity here. There is sin and sorrow and sickness all around us, and Satan as a roaring lion walketh about through the length and breadth of the earth seeking whom he may devour.

Where shall I spend eternity? Not on earth; where then? There are but two places—heaven and hell. Between these two places we must make our choice as to where our eternity shall be spent. We must choose; we cannot avoid choosing—yea, we do choose. Christ stands with offered mercy and offers us an eternal home in the heaven; happiness with God, where there are no tears, no sorrows, no headaches, no sickness, no pain, no death. It is a prepared place for a prepared people, a land of light and beauty, a place where kindred spirits can meet and spend eternity with God and with Christ and with the saints and angels in everlasting life—God the eternal. It is heaven and is supremely excellent.

Where shall I spend eternity? There is another place in which I may spend eternity—a place of darkness and loss of hope or confidence; of anguish of mind caused by the sense of guilt and compunction; suffering and death—yes, eternal death. Infernal spirits will be there, and the devil with his legion of wicked angels. That other place is a terrible place of torment. There the wicked shall be contemptibly thrown away and all the nations that forget God. There will

be no heavenly music in that region, but weeping and wailing and gnashing of teeth. There the worm dieth not and the fire is not quenched. Terrible death! Terrible death!!! Terrible death!!! Damnation and woe must be the eternal doom of those who go there. Where shall I spend eternity? Oh where? Ask yourself that question, and settle it now. Now is the time for decision. Choose Christ and righteousness and you will have eternal life and happiness in heaven. (John 14:1-17).

There is a man who was loyal to God and his supreme house. When it came to choosing between God and the things of weakness, he did not hesitate; his heart was all for God. This is the soul of loyalty. In this way should we love God, we who are bought with a great price, and stand by it in dark days of bright. (Psa. 26:8-12).

Jesus related to his disciples this parable: There was a poor rich man named Dives and a rich poor beggar named Lazarus. Dives always dressed in expensive clothes, living and showing off sumptuously like a king every day, and he ate the best kind of food and had a company of his friends every day. He did nothing except to live and enjoy himself and did not care to believe in religion. And there was the genuine beggar who had neither home, nor friends, and his body was entirely covered with bad sores, who laid at Dives' gate, begging to be fed with some crumbs that fell from his table; moreover the stray dogs came around him to lick his sores. Finally, Lazarus could do nothing himself away from Dives' gate; Dives didn't try to give assistance to him at all, but let him lie there probably to suffer all day in his misery. And it came to pass that the beggar died and was taken by the angels into Abraham's bosom. He was a poor beggar no longer, for now he could rest in peace and happiness with faithful Abraham and the saints. Then Dives, trusting in his own strength, was a fool: and he died, too, and was buried. But that was not the end of the rich man, for after death he found himself in a place of torment. Now he was poor, so poor that from afar off he saw Lazarus who was banqueting with the patriarchs, and from the midst of the fire he cried and said: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

In this place of torment he lifted up his eyes and saw very far away the same Lazarus who sat at his gate to be fed. He recognized him and saw him resting happily with Abraham in beautiful heaven, while he was tormenting. He called loudly to Abraham and cried for mercy. He knew he could not hope to rest with Abraham in that beautiful place but he wanted to ask Abraham to send Lazarus with just a drop of water to cool his burning tongue. But Abraham called back that he could send no water. He said, "Remember, Dives that you enjoyed a good supply in your life-time, while Lazarus had his evil things, and suffering while he lived in the world. Now he is comforted and you are being tormented. I can send nothing to you because no one can pass from this place to your place of torment, neither can anyone from your place come to us."

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And Dives said, "I pray, O Father Abraham, if Lazarus cannot come to me, command that he be sent to my father's house, for I have five brothers and let him speak to them, so that they will not come to this place of torment."

But Abraham said they had God's law to warn them, and Lazarus need not go. And he said, "Nay, Father Abraham, but if one went unto them from the dead, they will repent." He said unto him, "if they hear not God's law and the prophets, neither will they be persuaded, though one rose from the dead." Luke 17:19-31.

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